

BY MARCUS E. BOULWARE

Editorial Viewpoint

WORDS OF WORSHIP

One's biggest temptation will be to think in terms of "God and myself," to be absorbed in his selfish little world and to leave the running of the big world to those who either hate Christ or know Him not. Even when praying, it is easy to say "our Father" and yet mean "my Father"; to say "give us our daily bread," yet mean "give me my daily bread"; to ask God to "forgive us our

trespasses," and yet mean nothing more than "forgive me my trespasses."

All the talk about the brotherhood of man will mean nothing unless one acknowledges that brotherhood under the falsehood of God. Even from one's kindergarten days, always keep this thought uppermost in mind.

After Kennedy, What?

(CONTINUED FROM PAGE ONE)

him back. We should, however, strive to make his credo work in this Christian nation. This brings us to "After Kennedy, What? The blood of the fallen martyr is on the hands of every American citizen who revels in the din and fog of race hatred, intolerance, bigotry, peculiar to any race or group, however, their discrimination. These damnable traits are not maybe more noticeable in racial matters.

Those persons who failed to trace the dynamite that blew Moore and his wife to bits in Mims, Fla., sometime ago; those who sat sullenly by and said or did anything when 32 white cab drivers were freed in Greenville, S. C. for the wanton killing of a Negro cripple; those who saw a Jewish salesman castrated in eastern North Carolina; those who have seen

more than 1500 Negroes lynched in America; those who have given assent to the death of Emmet Till by keeping their mouths closed; those who passed over the killing of a white New Jersey postman because he dared protest Mississippi injustices by walking; those who have resorted to every conceivable device to keep from implementing the United States Supreme Court's decision; those who say the case of Medgar Evers is insoluble and those who merely said "It's too bad" about the four small children who met their death, in a Birmingham church, while they were attempting to delve into the mysteries of the Bible, to mention a few, are all before the bar of justice and it is our belief that Kennedy's blood is crying forth from Texas soil and Arlington National Cemetery saying, "You are your brother's keeper."

The Light On The Hill

We think it fitting and proper that is was decided to have an eternal light burn at the grave of our slain President. The light can serve many purposes as it flickers from the side of the hill, in Arlington Cemetery.

It will say to those who come to visit the last resting place of a truly great American that this light is a symbol of the virtues that man possessed. It will say that he trimmed his lamp in the true sense of the word and when the bridegroom came he was ready to join the other martyrs who had fallen for their convictions and the courage to stand up for them.

It will also serve to tell mankind that it is a symbol of a man who poured oil upon the torch of democracy which was lighted by a man who suffered the same fate almost 100 years ago. It will say to friend and foe as long as the world stands that here lies a man who had faith enough in his fellowmen to believe that someday they would truly live the credo,

"The Fatherhood of God and the brotherhood of man."

The light can very easily serve to warn the bigots, the demagogues, the hate mongers of the assassins ilk that the wages of sin is death, but the gift of God is eternal life. Surely it will tell them that Kennedy is not dead and will not die unless this light is extinguished by people so warped in their thinking that they will not accept democracy as the yard stick of life.

We say the light upon the hill can serve to point men to a fuller and more glorious life. One that is filled with joy and happiness instead of greed and discontent. One that is filled with power to exalt righteousness and yet humble enough to respect the rights of others. One that is filled with service to the less fortunate and yet mindful of the Golden Rule. May we ever look to this light as a compass pointing toward better understanding and goodwill.

The Late President - John F. Kennedy

By now the reality of the untimely death of President John F. Kennedy is considered a fact, and people no longer are saying, "I don't believe it."

Members of the Negro race, who admired the late President for his stand and efforts in the matter of civil rights, have also reacted in shock at the dastardly deed of the assassin in Dallas, Texas, last Friday. And we especially remember him for programs of the New Frontier and his Alliance for Progress.

We cannot bring back the life of the President; and, if we could, we would.

The death of our President seems and is a waste of human resource and constructive leadership. What the assassin hoped to gain by his act may never be known, but the Florida Times Union has stated the situation vividly in these words:

"If the assassin thought that by shooting the President he would serve some higher cause, then he was wrong and he will quickly find the hand of honest men and patriots turned against him. Bullets prove only who lies, not who is right, and the attack does great dis-

service to the cause of those honest men and women who have sought to change the policies of the government by lawful means."

American citizens hate a coward like the assassin of the President of the United States. The murderer will be put in a class with John Wilkes Booth who assassinated Abraham Lincoln in the 1860s. History will make immortal this unholy act and people will always remember him for the kind of man he was.

Men will always differ with Presidents and their philosophies and principles. If so, then they have the right to freedom of speech in stating their opposition. But men should never let their moral and political leanings erode their character to the point of believing they have the right to take the life of a supposed enemy—no matter how fanatic they may become on an issue.

May the departed soul of our New Frontier leader rest in peace! May the principles of a Free World for which the President worked become a reality! He now belongs to the ages.

An Old Fashioned Thanksgiving

Because of the fact that President Lyndon Johnson wanted the nation to celebrate Thanksgiving according to the proclamation issued by our late President and the fact that Governor Sanford asked for a day of true thanksgiving, we are suggesting that we celebrate it in the true sense of THANKSGIVING.

It would be a fine thing for us if we would do like the Pilgrim fathers, come together with our individual selves and appraise the many blessings that we have received during the past year. It would also be good if we would evaluate the blessings that we have shared with our neighbors. Not from what we got out of sharing our blessings, but the heart-to-heart assurance that we were motivated by a still small voice that said, "It is more blessed to give than to receive."

If this soul-searching reveals that we have not been as generous to our fellowmen as we should have been, then our prayer of Thanksgiving should include a soft whisper that would ask God to enable us to increase our in-

terest in others to the extent that we might have a warmer fellowship and a better understanding of our own frailties.

Certainly we are thankful for the many blessings that we have enjoyed during the past year. We will no doubt thank God for the success that has attended our families, our friends. There might be those of us who have been more successful in our business ventures and daily strivings to keep a roof over our heads. There might be those of us, as we look over our yields, who might desire to tear down our old barns and tell our souls to be at ease. We could wake up Friday morning and find that fate had been cruel to us and that our envisioned new barns were destroyed while we slept.

Then it behoves all of us to have an OLD FASHIONED THANKSGIVING where we would really inject the spirit of the first Thanksgiving and give thanks in the true spirit of the day mindful that ere the 1964 Thanksgiving rolls around we could not be as fortunate as we are this Thanksgiving.

Integration In Negro Colleges

In the not-too-distant future all Southern colleges and universities will be integrated, including those which now have an all-Negro student body. This is what will be, and we should be preparing for it now.

Such integration is well under way in the border states, getting started in the Deep South states and is even inevitable in such strongholds of opposition as Mississippi and Alabama.

When integration does come, it will not spell the doom of the all-Negro college. It will survive or fall on only one issue—the quality of the programs they offer.

It should be said that integration in reverse—the enrollment of white students in predominantly Negro colleges—is a little recognized

trend in the direction of complete integration. This change is already taking place in three all-Negro institutions of higher learning namely: Lincoln University in Jefferson City, Mo.; West Virginia State College at Institute, West Virginia; and Kentucky State College at Frankfort, Kentucky.

At West Virginia State College the enrollment has changed from all-Negro to one-third white; and Kentucky State College has 80 to 90 white students in a total enrollment of 868.

In the private Negro college area integration will not be the factor to doom the existing institution; but rather it will be the lack of adequate support from the various religious denominations sponsoring these colleges and universities.

SMITH CONCERT

On Friday, November 22, at 8:00 p.m. in Jacksonville, Florida, the Johnson C. Smith University Choir of Charlotte, rendered a concert at the Presbyterian Church. The affair was sponsored by the North Florida Chapter of the Johnson C. Smith University Alumni Association. The affair was given to raise funds for our financial project for the year. I journeyed from Tallahassee to Jacksonville to hear the choir and returned to Tallahassee around 2:00 A. M. on Saturday.

Jacksonville is about 170 miles from Tallahassee and I try to attend three alumni meetings during each year. May I add that Mrs. Evangelyne Johnson is the corresponding secretary; she is very efficient and dedicated to the purposes of the Alumni Association. She "jacks up" procrastinating members to a sense of duty; and so far as I know she very seldom misses a meeting.

Some of our members live in widely separated areas in North Florida and hence cannot get to the meetings very often. No

matter what the demands of my job, I find time at least three times a year to be present, and enjoy the fellowship. (This is good for me, because I have a tendency to isolate myself from people. The psychologist would say that I am an introvert.)

STILETTO HEELS
In Wigan, England, an ultimatum was issued to 1,000 girls to leave their high heels home or face expulsion from college. The decision was made by the governors of the college after stiletto heels had done \$3,000 damage to floors.

A county education official said the pressure applied by the heels was 900 pounds per square inch, equal to 50 elephants standing on one leg. (Gee, but isn't this information startling?)

WATCH THAT WEIGHT!
A Mayo Clinic psychiatrist said he believes 25 per cent of the nation's population to be overweight. He said the obese condition results from boredom, tension and anxiety and can be related to experiences earlier in life.

Editorial Opinions

BLUE GRAY AND JIM CROW

THE TIMES, New York
"One of the outstanding collegiate athletic events of early winter is the Blue-Gray football game, played annually at Montgomery, Ala., between top players of the North and South. This event has traditionally been televised by NBC. It will not be televised this year by NBC. That station has cancelled its telecast because it has been informed that Negro players will not be eligible to participate. The network says that it has taken this action in agreement with the sponsors, the Gillette Company, and the Chrysler Corporation."

"This is an example of how corporate influence can be brought to bear on the side of racial justice. The action is taken openly and without subterfuge. It is taken on the responsibility of great enterprises which have large financial interests in both the North and South. It is an action whose point and purpose are made unmistakably clear, as is evidenced by the outraged protests of Alabama's Governor Wallace."

THE CIVIL RIGHTS COMPROMISE

PRESS SCIMITAR, Memphis
"For the lack of a handier cliché, it may be observed that the compromise version of the Civil Rights Bill, approved yesterday by the House Judiciary Committee, has uncovered some strange bedfellows: "Immediately vocal in opposition were Southern segregationist congressmen — and Washington leaders of the NAACP. This probably was the first time these two factions had agreed on anything, though their reasons for agreement were as far apart as usual. "The segregationists, in our opinion, have by far the sounder reasons for their criticism because the bill, as rewritten after White House urging, has at least some chance of passing. The earlier version of the bill had none."

"The all-or-nothing civil rights leaders are continuing to play the segregationist game by insisting on a bill so strict it

would have no chance in this congress."

THE POST, Washington
"The people who want to see an effective civil rights bill enacted into law have reached agreement. It is not an agreement which can give consolation or comfort to the people who do not want any civil rights legislation. But if it represents a recession from the ideal measure which some sought to push through the House of Representatives, it represents also a reasonable compromise among men of goodwill of the kind that is indispensable in the functioning of a great and diverse democracy. This is an honorable compromise. If it becomes law, it will provide a powerful weapon against racial discrimination."

THE COURIER JOURNAL, Louisville

"President Kennedy has maintained all along that new civil rights legislation is so essential to the domestic tranquility and the national confidence that it must be approached on a nonpartisan basis. He knows, of course, that if the legislation becomes an object of partisan political maneuvering between Republicans and Democrats it is doomed. Canaan votes are necessary to offset Southern Democratic opposition."

"Indeed, the measure approved by the Judiciary Committee is stronger than the legislation originally proposed by the Administration. In addition to providing legal weapons to fight racial discrimination in voting, education, federal programs, and public accommodations, the new package also would create a federal commission empowered to act against racial discrimination in employment."

"These Negro leaders who are attacking the civil-rights package that cleared the Judiciary Committee as 'inadequate' and accusing the Administration of not standing firm on civil rights are being dangerously unrealistic. They seem to prefer nothing at all rather than settle for three-quarters of a loaf."

Letters To The Editor

Dear Editor:

As I sit tonight, my heart is heavy! This is true with millions of Americans. The President of the United States is dead! Death is a sure victor of us all, but it is not the mastery of death here that shocks us. Its means thru which death is accomplished, to wit: that the President was murdered, may seem to say all that is necessary, but this is not the tragedy. It is the inevitable end of a tragic condition. That condition is hatred. Hatred is a quality of spirit that is often encouraged and greatly used in our Nation.

The President may have been shot by a lunatic or a psychotic who carried with him the urge to destroy those whom he disliked. But is this any wonder when you live in a community of hate? These people are products of the psychology they have been subjected and are victims of the more insidious minds.

Can Barnett, Wallace and Ervin, honest and truly divest themselves of all responsibility and guilt for the blood of this man? A ball that is set in motion does not always travel the direction desired and intended by the hurler, nevertheless, the hurler is responsible for setting it in motion. Hatred knows no bounds and will spare no means to achieve its deadly ends, whether they are bombing children in churches of Ala., or killing a President in Texas. May God be with America; we are responsible.

Wilson W. Lee
Statesville

To the Editor:

I am a Southerner to bury the Confederate Flag! Almost an century has passed since the conflict between North and South was officially ended and the nation was officially re-united under one flag. Perhaps it was providential that Abraham Lincoln did not live to see how hollow was his victory, for within a decade after his death the movement had begun to take the way the freedom that had been won with so great a price in human life. Some lives were given to establish the right of humanity and freedom for all without regard to race, creed, co-

lor, or national origin. Some lives had been given to support the right of the "white" South to maintain its own dignity while at the same time depriving its black brothers of the same privilege.

For the victim or victims in the overt act of violence, death marks final physical life; but we who remain must live with that death and be constantly reminded that in this incident we have "sinned dead fallenshort of the glory of God." The wages of sin is death. What does it matter whether the President of the United States was killed by a Communist, a Fascist, or a Confederate. He died because someone hated the principles of justice and quality on which this country is founded. This hatred sought a target for its death-giving bullet.

For too long men who are interested in their selfish interests have demanded the right to enact laws which infringe on the freedom of fellow citizens; the right to follow policies which insult human dignity and which convey scorn toward a segment of society; the rights refuse to recognize laws and decisions preventing them from practicing unchanged traditions which support their personal prejudices; the right to hold up legislation designed to eliminate inequities in this land.

Medgar Evers, a few months ago, and John F. Kennedy, a few days ago, had their lives snuffed out by the bullet of a sniper's gun. They now share a resting place at Arlington National Cemetery. Would that an Eternal Light could be placed over Medgar Evers grave also and fathers to surviving wives and children. What a price to pay for hatred and the right to segregate.

To the news reporter who called from his boat, "for whom

Remove The Barriers So They Can Work Together



Gordon B. Hancock's

BETWEEN THE LINES

DEMAND OR PETITION

The other day one of our Negro freedom fighters, came face to face with a group of whites in authority, and listed the things it would take to satisfy Negroes in the given crisis.

One of the whites asked pointedly "Are you making a demand or a request?"

The Negro leader replied forthrightly as if by inspiration, "We are making a petition" and the meeting moved on smoothly in a way that would have been impossible had the Negro leader said that he was making a "demand."

There is quite a difference between a demand and a petition. Demands are made from a position of power, while petitions are made from a position of strategy and conciliation. Demands presuppose strength to back up or enforce the demand. It is a word that connotes great power.

Petition is a more conciliatory term and carries with it the possibilities of constructive discussion. When the weaker confronts the stronger, the pressing need is not for a display of power but a suggestion of discussion and understanding.

During our fighting for freedom within recent months, we have heard time and again our Negroes make "demands" and more often that not, we have seen these demands rejected; and where great advances have been made, we cannot say with any degree of certainty whether these have been made in response to our "demands or our petitions."

When we make flat and positive demands as a weaker and poorer minority group, can only base our demands on moral power, and too often we are dealing with circumstances where moral influence is too often non-existent with those with whom we are dealing. Moral influence is at a minimum in Alabama and Mississippi among the whites with whom Negroes are to deal—if they are to deal at all. Too often those whites among whom there is a moral influence are in the background—and silent. If our demand is denied we have either to fall back upon the law or upon the moral powers of the community.

A demand without adequate powers of enforcement seems a weak and clumsy expression of wishful thinking. The atmosphere is filled with our unsatisfied and insistent "demands" and

when these demands are rejected their rejection is backed up by all the powers of the segregationist Old South which has at its command the legal machinery, the brutal police, the water hoses and German police dogs, jails and full charge of the nation's propaganda press, with disciples of the segregationists combing the country for new disciples.

In short, when Negroes make demands they make them from a position of relative weakness. When these demands are rejected the rejection is made from a position of relative strength. The Negro's strength is a moral strength and it is useless to impose any other kind. Whether demand or petition, increases the Negro's moral strength is a most important question and one that our Negro leaders should ponder with deep concern. Which will get the Negro along faster to make demands which he has no way of enforcing or to make petitions with their moral impact upon the conscience of the community?

When we consider how many have been our demands, and how many more their rejections, we begin to sense the importance of "weighing words." When our Negro leader in question said he was making a petition, the discussion moved along to a somewhat satisfactory conclusion as it might not have, had he made "demands." Our Negro leader knew how little Negroes have to back up demands and how much whites have to back up their rejection.

The grim situation facing the struggling Negroes calls for sitting down and reasoning together rather than making many demands. The petitioning may sound less dramatic but we are after results not drama. When Dr. Martin Luther Luther King demanded that Birmingham appoint a certain number of Negro policemen within a given number of days, the demand was simply rejected; and to date nothing has been done about it.

Here was a case of demand that in the end amounted to a "petition." Would a petition have served the same purpose in the first place? When Reverend Mr. Griffin of Farmville refused to say whether his presentation to the city council was "a demand or a request", he wisely stated that it was neither, but a petition. Great leadership.

ISSUES: GOOD AND BAD

BY P. L. PRATTIS For ANP

Just because he took the paddle to them, Congressman Adam Clayton Powell and Malcolm X of the separatist Black Muslim sect, have demanded that Dr. Ralph J. Bunche, Undersecretary for Political Affairs of the United Nations, reinjoin the Negro race. The inference is rather clear.

Dr. Bunche is, first of all, a mulatto. Second, he has since 1945 been engaged in high level operations with the United Nations. This has kept him from being a so-called "race leader."

The immediate cause of the ire of Congressman Powell and Malcolm X was criticism of them expressed by Dr. Bunche in the course of an address he recently made at Tougaloo College, near Jackson, Miss. Dr. Bunche won criticism from both sides for that speech. Gov. Ross Barnett of Mississippi excoriated him. Likewise, Gov. George Wallace of Alabama. This indicates to me that Dr. Bunche was selecting his targets carefully and purposely.

I very much wonder if we have reached the point where Negroes who write and speak must conform to what "mob leaders" and "race leaders" demand. I wonder if a reservoir of scorn is to be loosed against the nonconformists, those who question whether this or that is right.

Since the courts have made it presently damnable to call the man, or woman with whom you disagree an "Uncle Tom," are we going to invite him to leave the Negro race or to join the Negro race? Are we going to seek to sell him off as a traitor to the Negro race?

Certainly, a social audit of all that has gone on in the last couple of years would indicate that some mistakes have been made. More certain it

is that there has been a rash of unwise statements. Congressman Powell, who has just lost a huge suit against him for libel, is no duffer when it comes to speaking out of the wrong side of his mouth. Malcolm X's crudities may be entertaining but they reflect only a frenzy to take advantage of a situation, admittedly bad.

There are those who do take some second thoughts. Quite recently, the leader of huge demonstrations at a construction site in Brooklyn last summer were forced to confess that their demonstrating had not brought results. Hundreds went to jail but no hundreds went to work.

This has left the leaders of those demonstrations very disconsolate. They frankly don't know what they can do next. Now, of course, this does not mean that all demonstrations are futile. It does mean that each and every demonstration must be thought through and a decision must be made as to whether the demonstration or some other tactic, is the best to get results. The point is that there can always be room for criticism without being disloyal to the race.

I know of few Negroes, elevated to a high position like Dr. Bunche, who would have retained more loyalty to their own people than the United Nations undersecretary. The battle for his people which began early in the life of Ralph Bunche is a part of his bone and marrow. Fortunately, or unfortunately, he is not the flamboyant type.

But when the chips are down, when it is necessary to say or to do, there will never be need to question Dr. Bunche. He may be wrong sometimes, but he is always going to believe he is doing what is best for his people.

was a leader for civil rights in his local community and one was a leader for civil and human rights in the nation and the world; one was an ordinary American citizen and one was America's First Citizen, the President of the United States. Both were young and beloved husbands and fathers to surviving wives and children. What a price to pay for hatred and the right to segregate.

To the news reporter who called from his boat, "for whom

as there are people in this country who hate and rebel against righteousness and justice and equality for all citizens before the law, guns will be fired and lives will be lost and families will bear their burden of grief as they follow their dead to open graves. Only we, the American people, can stop this procession.

Miss Mildred L. McTyre
P.O. Box 2623
Raleigh

THE NEGRO PRESS—believed that America can best lead the world away from racial and national antagonisms when it accords to every man regardless of race, color or creed, his human and legal rights. Hating no man fearing no man—the Negro Press strives to help every man on the firm belief that all men are born as long as anyone is held back.

