

Editorial Viewpoint

WORDS OF WORSHIP

"Thy word is a lamp unto my feet." These words have served to stimulate Bible readers to be steadfast in their devotions. In response to this challenge, the distribution of Bibles has increased. A record total of 34, 403, 625 copies of the scriptures was sold during the year 1963. This

was an increase of nearly 3 million books over the previous year. Slightly more than half of the total distributed in the United States. Most of the increase was seen in the western United States and the Pacific, according to the American Bible Society.

Just For Fun

BY MARCUS H. BOULWARE

THE STORY GOES
You can believe if you want to, but a story goes:

"Cornyard, you think your 999-pound bullfrog is a tall story, but I have one that tops it."

"We live on a farm and have a 35-acre lake. Last summer I was paddling my boat and using my casting rod with a small, live minnow wiggling on the end of the line."

"Suddenly a fish struck. Instead of jumping, the fish rolled on the surface. It was a bass that weighed only one pound."

"Playing him, I let 50 feet of line run off the reel. Next there was a still harder jerk. The line tightened."

"It refused to budge. The fish has gone around a snag, I believed. Paddling to the place, I pulled as hard as I could."

"Pushing the boat paddle down along side the line, it suddenly came loose. An 11-lb. bass had swallowed the one pounder."

"That isn't just a big fish lie. The enclosed picture shows all three fish." Signed: Speedball Eddie, your pal.

Such Nonsense
In Rotterdam, Holland, a

Dutchman became so angry at his wife that he took an axe and smashed all the furniture in their living room, including a radio and a television set.

Two policemen were called to subdue the enraged husband. The reason for his violence and outburst of temper was that his wife forgot to put his daily bottle of beer in the refrigerator.

Well, if I were his wife, hereafter I would put in a dozen bottles at the time. And don't forget, the "Missus" is going to make that guy buy her some new furniture, or hubby will be in the doghouse for sometime.

Snuff Dipping
Snuff dipping is definitely on the increase in the United States, according to the United States Tobacco Company. He attributed the increase of snuff dipping to people's switching from cigarette smoking. Sales, however, have been rising since 1962.

During the age of Shakespeare, or thereabouts, men sniffed snuff to make them sneeze, and for the purpose of tolerating the odors of other people attending the theaters.

ONLY IN AMERICA

BY HARRY GOLDEN

THE NEW YORK WORLD'S FAIR

Out in one of the swamps that ring New York City, the new world arises. The city will have a World's Fair, opening in 1964. There is nothing like the emergence of a new world to remind one of the impermanence of the old.

The last world of tomorrow New York subsidized was the World's Fair of 1939. Since then, New Yorkers have not only dismantled Mark Twain's house in the Village area and the Pennsylvania Station, one of the great architectural landmarks of modern Western building.

A dozen other cultural and historical landmarks have gone the way of all American progress. The Gettysburg battlefield (not the cemetery) may become part of a rebuilding development although Gettysburg itself is now so desecrated by neon lights and shill booths it probably won't make much difference.

Ripping up landmarks, however, is as American as apple pie. Back in 1901, President McKinley's Congress and the President himself decided over to the Pennsylvania Railroad 14 acres of the Washington, D. C. Mall simply because the stretch of green between the Washington Monument and the Capitol was beautiful. The Washington Park Commission fought the transfer of land and surprisingly won.

Anyone who has ever enjoyed a trip to Washington's home at Mt. Vernon can breathe in relief that it is owned and administered by a private organization called the Mt. Vernon Ladies Association.

No Italian, no matter how "progressive," would tear down Dante's home in Florence (indeed Dante's home is known); no Frenchman would tear down

Francoise Villon's home for any reason; and an Englishman would take pains to preserve Marlowe's home though he might charge a few bob to tour it. But Americans are always on the lookout for some significant place so they can tear it down right away. Carnegie Hall has been saved but only for the duration of the World's Fair. Goodness knows what will disappear when the Fair departs its swamp.

One can wonder how it is we pour such millions into our schools and yet our educational system leaves so much to be desired that neither constituents nor legislators nor chief officers can pass about which they are endlessly declaiming on any given holiday.

It took a superhuman effort on the part of Mrs. Adda George to save Carl Sandburg's birthplace in Galesburg, Ill., and I remember when the ladies of Shrewsbury, N. J., ringed themselves around the 13 sycamores planted at the end of the Revolutionary War to save them from axmen intent on building a post office.

But these are isolated victories. Only the American Chinese have been able to preserve some of the cultural traditions in their various Chinatowns.

As of this moment, there are easily 15,000 commissions dedicated to saving the downtown areas of our American cities. In 14,000 of these instances, downtown will go. We Americans are so fast and so progressive, we can't even keep up with ourselves. Lewis Mumford has predicted that one day we Americans will have to sit down and reinvent the railroad train.

Editorial Opinions

Here are excerpts of editorials, selected by the Associated Negro Press, from some of the nation's leading daily newspapers.

THE FIGHT FOR EQUALITY
THE MILWAUKEE JOURNAL
There is a heartening degree of statesmanship in the bipartisan accord hammered out last week on amendments that can bring the civil rights bill to final passage.

The key figures were Senator Humphrey, floor manager for the bill, who has abandoned his earlier stand against any changes in the house version; Atty. Gen. Kennedy, who was accommodating in his views of what a sufficiently effective bill must be; and Senator Dirksen, the minority leader, who is trying to deliver the Republican votes that are needed to shut off the filibuster and bring a passage vote.

The amendments now agreed upon by the conferees are aimed at senators who are willing to have a bill pass but demand

reassurances on two points in the two most crucial sections, public accommodations and employment opportunity. They want full scope for state and local agencies to act without premature and undue federal intervention. And they want to minimize authority for the government, instead of individuals, to be the plaintiff in enforcement suits.

The proposed amendment of the public accommodations section will require prior reference of complaints to state and local agencies if any, and when compliance is not obtained will permit the attorney general to go to court only to break a community pattern of discrimination, not on behalf of an individual. It is significant that Kennedy particularly is satisfied that it will still be an effective bill thus modified, for he is determined to let the bill shut out from under the administration. If the accord clears party causes this week it may spell the imminent end of the filibuster and write legislative history. THE NEW YORK TIMES

The veto by three Puerto Ricans and a Negro of the peace pact negotiated by Mayor Wagner and George Meade, Jr., in a plumbers' dispute is a disservice to the cause of equal employment opportunity. Its end result can only be to poison relations between organized labor and the civil rights groups and to impair the highly effective working partnership they have established to push for a strong civil rights bill.

The sensible complaint of the four workers was that they could not get into the Plumbers Union because of their color. The agreement to give them a standard union qualifying test, in English or Spanish, with civil rights observers on hand to guard against unfairness, removed any element of legitimacy from that complaint. Now, apparently under pressure from careerists in the civil rights field, they have chosen to turn their battle into an assault on the whole structure of union security in the building trades.

As we have previously observed, the kind of union job control that exists in construction is decidedly unorthodox, according to the rules prescribed in the Taft-Hartley Act. Whether it can stand a full legal test is open to question. Yet nothing could be more unfortunate than to link such a test to the civil rights issue.

It Takes More Than An Irresistible Force To Overcome An Immovable Object



PULPIT AND PEW

BY EMORY G. DAVIS, D.D. (For the Associated Negro Press)

OPEN OCCUPANCY — CHURCH STYLE
As church groups are holding their national and regional meetings this year, an increasing number of them are issuing statements and resolutions spelling out their sincerity in the process of integration. "Open occupancy" in the church is becoming a greater reality as the American Baptist recently joined the Methodist, the Episcopalians, the Presbyterians, the United Church of Christ and southern parishes of the Roman Catholic by opening their doors to Negro members. This has been accomplished by them with few or no demonstrations by facing up to their Christian commitment.

Ten years ago the Supreme Court made "open occupancy" for the schools of the land the law of the land. In recent months a few cities and states have passed open occupancy housing laws. And, true to form, the churches are the last to join the parade. Although resolutions opening membership doors are made by church leaders attending these national gatherings as delegates, speaking in some instances for themselves and not all of those they represent, the denominational pattern is clearly stated and the pattern is being set. In time the effectiveness of their resolutions will filter down to the smallest town and hamlet in their denominational structure.

There will not be any wholesale shifting of Negro members to once all-white churches. First, there will be the testing by some Negroes out to prove that they can go to a certain church if they choose to. Then there will be cases in newly integrated neighborhoods where Negroes will find membership in an integrated church comfortable. Perhaps in the not too distant future the larger percentage of all churches will be integrated.

We agree that our housing pattern has created what we call de facto segregation as far as schools are concerned. Can we also admit that as for the church the housing pattern has created de facto congregation? Since we tend to go to the church of our choice for the most part we have chosen to "congregate" as a race and thus have congregated ourselves racially in such a manner as to make it appear that we have been segregated. This is what I mean by de facto segregation.

The question now is whether or not the Negro is prepared for the white church's open occupancy policy. Needless to say there will be a growing number of Negroes joining the once all-white church for varying reasons such as status, intrigue, curiosity and the fact that for the most part the all-white church is more highly developed. Is the Negro church, then, prepared for this loss of membership? An Bishop Gerald Kennedy said at the Methodist General Conference in April, "the removal of racial segregation will cost the Negro Methodists some of their minority rights. . . . It will cost some white Methodist the pain of rooting out deep-seated and long-held convictions concerning racial relations." And voluntary changing from a Negro church to a white church on the part of Negroes will for the Negro mean the loss of the status he once had in his "own" church. Many, however, will do it as a duty. Many whites, eager to prove their Christian witness, are preparing themselves now for the entrance of the Negro into "their" church.

Many Negro preachers will sleep through it all only to wake up one day to discover that the people in the pew have abandoned ship to sit with their white brothers in the pew. Will those Negro pastors in the pulpit then be ready and prepared to "integrate" whites into what they have left?

The economic loss to the Negro church will necessitate a shrinking denominational structure and hierarchy. The Negro church can ill afford to keep running behind a white church to buy the building and start a church, if finally the white church quits running to the suburbs and opens the door to all persons.

It is not too early for the Negro people in pulpit and pew to prepare to either close the door of the Negro church or open the door to all. The day of the all-Negro or the all-white church is ending swiftly.

ISSUES: GOOD AND BAD

BY P. L. PRATTIS FOR ANP

The future looks bleak for Aunt Chloe's chillun. Despite the fact that their knowledge of reading, writin' and rithmetic is astronomically greater than it was 100 years ago, education and training for the jobs of today is almost the same, in relation to whites, as it was in the latter part of the 19th century and the forty years of this century. They are not catching up with the white man. They are falling farther and farther behind. Some of the fault lies with the brethren themselves. Most of the blame can rightfully be attributed to the unbrotly white American.

Truthfully, we have not done all we could or should have done for ourselves. We complain about the lack of jobs and about our low economic status. But in the last 100 years we have done little to make or create jobs for ourselves. A group of twenty million people should be able to make jobs, thousands of them, even hundreds of thousands. We not only do not make jobs. We don't make anything. We don't make the clothing we wear. We don't make the shoes nor the hats that we wear. We don't make the food we eat. We don't make the furniture we use.

We don't make the cars we drive. We don't make the whiskey we drink. We don't make the brooms with which we sweep, nor the mops with which we clean. We don't manufacture the books we read. We just don't make. And where we put forth an effort at making, we don't make as well. We are A-No. 1 consumers, but we drift distressfully toward zero as producers. If we produced, we would be able to make jobs, thousands of them, even hundreds of thousands. We not only do not make jobs. We don't make anything. We don't make the clothing we wear. We don't make the shoes nor the hats that we wear. We don't make the food we eat. We don't make the furniture we use.

The Southern filibusters in Congress have been trying hard to split the Negro-labor coalition on Capitol Hill by arguing that the fair employment practice sections of the Administration bill will shatter the seniority and union security provisions labor has fought so many years to win. Union leaders have derided all such contentions. Civil rights groups, for their part, have campaigned side by side with labor against state right-to-work laws, despite the efforts of Southern legislators to persuade them that such laws would help Negroes break union job monopolies.

The bizarre turn in the Bronx plumbers row hurts both the minority groups and labor. The nonunion plumbers ought to take the test the union has offered them. If not, the civil rights groups ought to leave them to their own devices. THAT MAN WALLACE THE DENVER POST
A third of the people opposed the American Revolution of 1776. Considerably more than a third opposed the elimination of slavery. And in 186 more than 44 per cent of the North opposed the re-election of Abraham Lincoln.

We were making jobs for ourselves, the chances are that we would get more jobs from others because there would be more trained workers among us.

It is hard for me to believe that we are any worse off, or have been any worse off since European immigration than the Jews in many countries of Europe, especially in eastern Europe for nearly a thousand years. But the Jews did not let the fact that they were walled up in ghettos, and required to wear identifying symbols stand in their way. They peddled their way all over Europe and they came to the United States peddling. But look at them now.

Negroes allow Jews to come into their "ghettos" and run all the businesses. Then when the Jew makes money and buys him a nice home, the Negro gets angry with him. Why is it that Jews can make money off Negroes and Negroes can't make money off Negroes? Why is it that most, not all, Negro businessmen look for a captive Negro market and try to sell on the basis of color, rather than rely on the quality of their product and service and sell to everybody? My brethren, just don't do that—nowhere you find them. Go to Liberia, Ghana, Nigeria, the Congo, and see who is running the big stores.

Sure, the American white man has put stumbling blocks in our way. Those early thieves and prostitutes who came over here erected barriers against the Germans, the Irish, the Italian, the Poles and everybody else, but they were not able to maintain the barriers—except against us. Our color isn't our only handicap. There's something else which is enough of us to admit and do something about. We'd better wake up or thousands of us are going to starve to death in a land of plenty.

In 1964, it is neither unprecident nor surprising that a substantial minority should oppose the civil rights movement and that many should express that opposition by voting for Alabama's Gov. George Wallace in Wisconsin and Indiana. But more than two-thirds of the voters in the Democratic primaries in those two states voted against the governor, and the latest Harris poll shows that more than 70 per cent of the people in the nation favor the civil rights bill.

American Indians Oppose Integration

It may surprise, and even startle us to know that American Indians, as a minority group, do not want integration. This point was forcefully made recently by youthful American Indian representatives to a four-day meeting on American poverty held in Washington, D. C., at the National Episcopal Cathedral.

"We do not want to be pushed into the American mainstream of life. We do not want to destroy our culture, our life that brought us through the period in which the Indians were almost annihilated," a statement adopted by the National Indian Youth Council and read to the conference's 300 delegates.

The 120-member Indian youth group also made it plain that "the attitude that non-Indians and some Indians have, that someday the Indians are just going to disappear and that we should be working to make them disappear is very wrong. We are not going to disappear."

One small but fiery-eyed Mohawk girl put the Indian feeling in less softly couched terms: "The American Indian wants to be segregated. He doesn't want to be a part of white materialistic society," she said. "For 350 years the white man has tried to force us to adopt his culture; you see the results of his efforts at this meeting. We want our own identity and we want to stay segregated. This is not a struggle of races. All we want," she continued, "are treaty rights and negotiations, not new rights but the old ones that were promised."

The American Indian has a right to express his wishes on the matter of how he wants to live in this country. We hope that no one will use this as an argument for maintaining that the Negro ought to want segregation too.

The Negro's situation in this nation has stemmed from his former condition of slavery. He could not resist having the white man's civilization forced upon him. Not only this, but the Negro position in the white man's civilization forced upon him. Not only this, but the Negro position in the white man's civilization began in the role of an inferior human—once he was regarded as property and again as a fraction of a man.

Since the Negro was not located on reservations like the Indian, he had no opportunity to retain his African culture. The master white man often whipped "white civilization of a kind" on his back and into his mind. To make the process easier, the white ruling class forbade the Negro slave to learn to read or get an education. They were no fools, for they were aware that you cannot make an educated man a slave. Even though his body may be beaten and his feet bound in chains, no one can enslave the educated man's mind.

The wishes of National Youth Council may be pricking the white man's conscience, for who knows how widespread were broken promises to the Indians. Take whatever side of the argument you may, but remember that the Negro has forcefully revealed that he does not want to be segregated!

Representative Powell Is Wrong

Thirteen months ago the court issued a judgment in a libel suit against Congressman Adam Clayton Powell, awarding a Harlem widow named Esther James \$211,500 damages because Powell had called her a bag woman (graft collector) for crooked cops.

Powell all this time has ignored the order and has not paid the judgment which the appellate division reduced to \$46,500. Not only this, but Mr. Powell hasn't paid any attention to a court-order examination of his assets to see if he's got that much loot on him. Previously, he had been ruled in contempt for failure to appear.

To excuse Powell's disregard for the court summons, his attorney said that his client's congressional duties were too pressing that he didn't have time to appear in court to show cause why he shouldn't be arrested. Columnist Robert C. Ruark says that this is the funniest line since Bob Hope was a boy.

Powell's attorney has got to give a better excuse than this. No one is ever too busy to answer a court summons. Yet the newspapers have reported that Powell has time to commute to Puerto Rico where he has a lavish home. His absentee record from Congress is one of the worst in the history of both houses.

The most recent journalistic report is that the congressman surrendered last Friday to policemen in connection with a fraud warrant but was quickly released when he promised a judge he would appear for trial "at some later date."

The warrant for his arrest was obtained by Mrs. Esther James, 67, a Harlem widow who won a \$46,500 libel judgment against Powell. Mrs. James has been trying to collect for nearly a year. The widow had to follow the congressman to Puerto Rico; and then she charged him with illegally transferring his property to the name of his wife's uncle to escape payment. The charge resulted in the recent warrant for his arrest accusing him of fraud.

Since it is evident to Powell that "the dodge" is up, he said, "We reached an agreement under which the trial will be held at some later date," Powell said.

We have admired Powell for his forthright stand against segregation and injustice, but we can't condone him at all in shirking his responsibility to make full payment of the libel judgment of \$46,500. If other citizens are required to pay libel judgments against them, then Powell cannot be excused. And his contempt for court orders is downright disgusting and sickening.

Patriotism Need On Memorial Day

Memorial Day, May 30, is recognized by the federal government and the several states as a national holiday set aside to honor veterans who have died by decorating their graves and holding memorial services for the purpose of acknowledging that their services were not in vain.

It seems that veterans have to resort to high-powered publicity to bring to the attention of the public the moral responsibility to close business and industrial enterprises to close down operations for this day.

Why is it necessary to bring to the attention

of our citizens and business establishments the honor that should be shown by displaying the American flag?

Let us not forget our patriotic responsibility on May 30.

Would not it be a splendid thing if all business would cease "business as usual" in order to honor our dead heroes who died for their freedom and ours?

We can support one of our bulwarks of liberty in a symbolic way by proudly displaying the American flag on May 30.

A National Appreciation Day

Most of our holidays, or recognition days are observed in honor of someone who has done something we consider of value to us. Perhaps we could add to our list of special days an Appreciation Day.

No man is "an island unto himself", because each person is indebted to perhaps a half dozen or more individuals who have influenced the course of their lives for the better. Of course, we must admit that probably one of these individuals influenced the course of our lives more than any other.

Think of the people whose lives have been

spared by death by new medical know-how, who have been saved from misfortunes, who have been helped in some minor needs, who have been provided funds for education, who have benefitted from lives that have set good examples, who enjoyed the luxuries of this life. We think that people who have influenced us should be honored with a special day—Appreciation Day—because they helped others without thought of personal reward.

This idea might be disseminated through a letter-writing campaign.

A Real Demonstration

Raleigh has long since become familiar with demonstrations. Come Saturday, it can have the greatest demonstration that it has ever held. The Saturday demonstration can paint an image that can turn Raleigh into a citadel of democracy and run political bigots into a hole of despair.

A real demonstration Saturday can open more doors of opportunity than 10,000 students marching through Fayetteville Street all day. A real demonstration can open the door of every white church in the city and bring Negroes and whites can sit down and sing "A great change has been made."

This demonstration can strike at the very core that has held Raleigh in a din of dismay, bigotry, race-hate and misunderstanding. This demonstration can be held peacefully and without fan fare. One does not have to talk to

make the demonstration felt.

There is reported to be 11,000 registered Negro voters in Wake County. All this 11,000 people have to do is to walk silently into a booth, close the curtain and with a fervent prayer ask God to help them strike a blow at injustice that will not only strike down strife and animosity here, but can be the clear edict of the more than one million Negroes living in the state.

Saturday is the day, the hours are from 6:30 A. M. to 6:30 P. M. Every registered voter who does not take part in this real demonstration, without fear or favor, will miss the greatest opportunity to do Raleigh a real favor that he has ever had in his life. THE CAROLINIAN urges you to make this a real demonstration by voting early as you can and to aid anyone else who needs aid in voting.

THE NEGRO PRESS—believes 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, hating no man—the Negro Press strives to help every man on the firm belief that all men are best as long as anyone is held back.

