

Editorial Viewpoint

WORDS OF WORSHIP

This was Jesus' own picture of himself — a bridegroom! The center and soul of a glorious existence; a bringer of news so wonderful that those who received it should be marked by their radiance as by a badge. Of course, he disregarded the narrow code of the Pharisees. The Code was

blasphemy to him. His God was no Bureau, no Rule Maker, no Accountant, "God is a spirit," he cried. "Between the great Spirit and the spirits of men—which are a tiny part of His—no one has the right to intervene with formulae and rules."

More Time Needed

The recent resignation of Officer Alfred L. Grigsby again brings to attention a policy practiced by the City of Raleigh through its Police Department. Officer Grigsby resigned his position as an officer in the Police Department August 12 to accept a position in the Post Office, as a clerk in the next three days, August 15, thus giving no notice with usually accepted time notice practiced in resignations.

In the event of an emergency. The position of this newspaper is that the public interest would be better served should a reasonable time of notice be given in the case of resignations of policemen. Should upward of twenty policemen decide to resign without notice, during an emergency, it would be difficult for the department to adequately cope with a problem that would require trained and seasoned officers. It is our belief that the public would be better served and protected should the department administration and its personnel abide by some regulatory system of time. We would suggest at least two weeks.

We Need Standouts — Not Handouts

A good many Negroes are thinking that the new civil rights bill will be the means for hand-out jobs to them. This will not be the case since training and skill are the keynote to employment.

Integration won't relieve the Negro of frustration. He needs to achieve independence as a producer. We want no relief handouts; we want self-respecting standouts. Professor Allison Davis said the same thing in other words. He stated that the Negro needed the assurance of success to boost his ego strength, because he needed to feel that he was somebody, going somewhere.

At a recent conference on Reading Reform Foundation, a Negro named Mort Levi, a former research chemist at Sacramento State College in California, called attention to one of the Negro's greatest needs—skill in the fundamentals of reading and associated acume. When Levi was teaching chemistry in California, he discovered that often he had to give his students a private course in remedial reading before they could do anything about science. Since the "look say," or "configurative contour," method of reading had already ruined some of his students so far as scientific precision in the use of the language was concerned, Levi had to experiment with old-fashioned phonics. This approach seemed to work.

To get Negro "standouts," Levi insists, one must begin at the beginning with the reduction of Negro illiteracy. One out of every three Negroes in the U. S. is an educational cripple without basic reading ability. This very fact is a challenge to every Negro elementary school teacher, for in some way they must teach their pupils to read well.

The condemnation of the "look say" method of learning to read was also made recently by Dr. Allison Davis, distinguished Negro professor at the University of Chicago, who was consultant recently at an institute at Florida A&M University in Tallahassee. He told teachers that they could select better materials designed to help the Negro learn the basic skills of reading.

Many citizens in northern locations have proposed "bussing" Negro children to white schools. This is not the answer because the teaching of reading in these schools have often been ineffective,—as has been in places like Harlem and Rochester.

Regarding the Negro revolution, Levi says after he heard Dr. King speak once, he absorbed everything that the speaker had to say. "Once the Civil Rights Act was passed," he said, "that was that."

Like Levi, we have been saying all along that "pigmentation" of one's skin is no longer the issue, but rather can one produce or put "the job over." It's now a matter of qualification—can you read and use language effectively? do you have technical skills? do you have professional "know-how"? and so on. If a person can read and understand, he can learn how to qualify. Any person who can say "ah" can be taught to read in six weeks.

Since the passage of the 1964 Civil Rights Law, it appears to us that demonstrations should be abandoned unless they are properly timed and have the assurance of winning their goals. Otherwise, like many demonstrations in the past, they will be ineffective.

The Negro must put on a crash program in learning the basic skills of language—reading, writing, listening, and speaking. This must be followed by general knowledge in the humanities and science. Finally, the Negro must stay in school and learn a trade, a technical vocation, a profession, or what have you.

"Sit-ins, lie-ins, and other things of the sort, aren't the answer to the Negro's troubles," says Levi. "What we need is 'dignify-ins' and 'pro-

duce-ins." Integration won't relieve the Negro of frustration. He needs to achieve independence as a producer. We want no relief handouts; we want self-respecting standouts. Professor Allison Davis said the same thing in other words. He stated that the Negro needed the assurance of success to boost his ego strength, because he needed to feel that he was somebody, going somewhere.

Integrated Faculty Is Announced

There has been so much talk about integration of Negro pupils into formerly all-white public schools that Americans almost forgot that the ideal arrangement would be the appointment of Negro teachers to faculties of newly desegregated schools.

ment of the seven teachers.

It is with a deep sense of pride that among the Deep South States North Carolina will soon lead the way. It has been announced that seven Negro teachers will be assigned this fall to formerly all-white Hanes Junior High School of Winston-Salem. According to official sources, Hanes Junior High School will have the first integrated school with an integrated faculty in the city-county school system. Not only this, but so far as we know, this will be the first integrated faculty among public schools of the Deep South.

Good teachers cannot be selected solely on the basis of race, and white teachers are not the only excellent teachers in the United States or the world. There are excellent Negro teachers as well as superb white teachers or yellow teachers. And we have poor teachers among all races and nations.

Hanes is being integrated for the first time this fall, and approximately 200 Negro students will be enrolled along with the assign-

We are confident that these seven Negro teachers will give "their all" in the instruction of their pupils. We hope that each one will walk the "second, undemanding mile." It will take this kind of dedication to convince other school boards in the South that the experiment will succeed.

A Florida Farm Success Story

There exists the notion that with the disappearance of the tenant-farming system in the South, the Negro has made his exit from the farming scene. Most of us were glad to "write off" the exit as a God-given blessing.

As a word of caution, all parents of the Hanes Junior High School should do their part to make the school program a success.

With the change of farming methods from the "mule and two-hand plow" to high-powered tractors and harvesters, the small-time Negro farmer was lost with the advent of automation. And many of our youth took degrees in agriculture at state colleges and universities but they applied to careers as farm demonstrators rather than become operators of large farms with specialized machinery.

The appointment of these seven teachers indicates that a change is coming over the South in many ways.

But here and there were a few Negroes who rode "mechanized mules" to the scene of success. Two such farmers are young Manatee men in Florida. They provide an example to point up ways by which agriculturists can wage an all-out assault on poverty.

Statistics of the successful tomato marketing project included: a total of 37,872 packages of tomatoes shipped out; a total of \$108,857 gross income received by 17 farmers, and \$12,596.70 total payroll for labor for five weeks for 65 workers.

The story of the Woodson brothers of Palmetto was related at a recent conference for Teachers of Agriculture held at Florida A&M University. First, these men were successful in getting the necessary capital for financing their 45-acre tomato farm. And may we add that their packing house is "operated on the same

procedures and channels as the other packing houses in Manatee County." A sales manager, a packing plant manager were hired to carry out the marketing procedures.

Leading tomato companies in the nation sent buyers to Manatee County to buy tomatoes. The Florida Vegetable Growers of South Miami bought 80 per cent of the Woodson brothers' produce.

We should add that the Woodson brothers' plant helped process the tomatoes of other small farmers in the area. This increased the output of the packing plant and provided a sales source for the small farmers who used the facilities.

THE NEGRO PRESS—Believes that America can best lead the world as a free and equal national organization when it accords to every man regardless of race, color or creed, his human and legal rights. Being no man's enemy—the Negro Press strives to help every man on the firm belief that all men are born as free as anyone is held back.



Just For Fun

BY MARCUS H. SOULWARE

ANCIENT BEAST
In Moscow, the tusks and bones of a giant elephant which lived some 150,000 years ago have been unearthed in a quarry. The Soviet news agency Tass reported recently.

WANTED TO TRADE BADLY
A Clearwater man finally traded his car. Last week he wanted to, but a thief wouldn't let him. The man's old car, parked near the courthouse building, was stolen while Walter Oest was inside the licensing department getting papers so he could sell or trade it.

Later the old car was found by police, and Oest, 234 Florida Avenue, picked the car up at

the police station and now says he traded it in on a new one.

SNEEZING HABIT
Sudden exposure to sunlight or other bright illumination will cause sneezing in 20 per cent of white men and 15 per cent in white women; Negroes very rarely react in this manner.

DEFINITIONS
Aggravation is thinking you got a bargain and seeing the same thing in a store for a lot less.

Humiliation is teaching your 8-year-old son how to box when he gives you a shiner.

Joy is catching yourself a rustler.

In This Our Day

BY C. A. CHICK, SR.

"TWO INCOMPLETES"

Within the past twenty years or more there has been a great deal said in religious meetings about "Religious Education" and "Religious Education building." And of course, along with the foregoing, there has been an abundance of discussions pertaining to the religious educational programs in our churches. Moreover, books upon books as well as magazine and newspaper articles have been written discussing and outlining model religious educational programs as well as the proper buildings for such programs.

Apparently because of the foregoing many of our "church leaders" of churches with a "handful" of members have tried to erect educational buildings and to institute model educational programs. They have tried to do such notwithstanding the fact that in a vast majority of cases the main sanctuaries have not been completed—no, not any ways near completion. Moreover, and this is the serious part of the entire matter, but few, indeed, if any Negro villages and or rural churches have large enough membership to justify an educational building, even if someone gave it to them. By the same token, such churches do not have large enough memberships to have a model religious program. For example, how could one grade of a Sunday school function with a total of about ten to fifteen students? And, what is more serious, the

memberships of our rural churches are growing smaller because rural people are moving to urban centers. But, as yet, no one seems to be conscious of that fact. As a matter of fact, this writer does not recall having seen but little, if any, written matter on the problems of village and rural churches. Seemingly "specialists" in the field of religion have purposely avoided in their speeches as well as their writings the crux of rural and village church problems.

The real crux of the problems of rural and village churches is that we need fewer of such churches. That is to say, many of our rural and village churches need to combine, thus having fewer but larger churches. Such churches could employ full-time ministers and each pastor could and would live in the community of the church of which he may be the minister. But everyone seems to be afraid to even mention the foregoing. Apparently we have a feeling that if we combine many of our smaller churches into fewer large churches, someone will lose his "position" or "authority." To which this writer's reply is that it never was the purpose of the church to create a position for anyone nor to confer authority on anyone. And furthermore, until we are willing to start a program of combining many of the small rural village churches, anything said about the programs of the church is nothing but sounding brass, or a tinkling cymbal.

ONLY IN AMERICA

BY HARRY GOLDEN

SWITCH BLADES AND HAT PINS

A young secretary in New York recently defended herself against a rapist by stabbing him once with a switch blade knife. The reluctant New York City cops had to charge the lady with violation of the Sullivan law which prohibits the carrying of concealed weapons.

The switch blade knife which springs open at the flick of a spring has long since been outlawed in New York. But the girl exercised good sense at her arrest when she said, "It's better than being dead."

A little while later, a Grand Jury refused to indict her though it did indict her attacker. I do not think this means switch blades will come into fashion, but it does mean that hardies and rhinestones accessories. An even better weapon for the ladies is the hat pin which is, as it were, already open and no law violation whatsoever. One company which is selling hat pins these days recently announced an extra stock dividend.

Hat pins are an age-old weapon. There is an interesting exchange of letters between Mayor Gaynor of New York and a certain constituent named Joseph E. Walsh. The latter in the volume "Speeches and Letters of Mayor Gaynor" On November 14, 1911, the mayor wrote to Mr. Walsh, "You complain that the hat pins sticking out of ladies' hats are a menace to other subway passengers. Why do you not direct a woman in the subway for the hat pin to become a menace? If I were sitting as a magistrate I would recommend these hat pins be used to good effect."

A HOODLUM IS A HOODLUM
Roy Wilkins, executive secretary of the National Association for the Advancement of Colored People, recently gave the membership some strong talk. Mr. Wilkins said, "The teenage hoodlums in New York City are underestimating and wrecking the gains made by hundreds of Negro and white youngsters who went to jail for human rights. These hoodlums, tearing up subway cars and attacking innocent people, are selling the Freedom Riders down the river. They are working for Mississippi."

Letter To The Editor

GOLDWATER SUPPORTER

448 Leavenworth St., San Francisco, Calif.
To The Editor:
I am writing you in support of Sen. Barry Goldwater for President of the United States. My message is short and sweet: SOUTHERNERS, WAKE UP! Come November, I shall cast my vote for my country, my flag and myself respect.

You have a choice. You will have to live with that choice; you will have to live with your conscience; you will have to live with yourself.

I intend to live free!
Sincerely,
TERENCE GATES

Reaction To "White Backlash"



NEWS AND VIEWS

BY J. B. HARBEN

ROCKY MOUNT — "ONLY IN AMERICA"
HARRY GOLDEN will be signally honored in Miami, Fla. August 24, during the 65th annual grand lodge meeting of the Improved, Benevolent, Protective Order of Elks of the World (IBPOEW). Elks Grand Exalted Ruler John F. Reynolds of Philadelphia, Pa. has announced that Golden, a Charlotte, N. C. publisher of "The Carolina Israelite" and the best seller "Only In America," (one of his books which has made millions laugh and even cry about segregation in our nation), will be awarded the Elijah P. Lovejoy Medal for distinguished service in the fight for freedom of American Negroes. Lovejoy was a white editor who was mobbed because he wrote strongly about slavery.

Mr. Golden is a Life Member of the NAACP and is the idol of lovers of justice. Congrats to Winston-Salem's achievement of, both student and faculty public school integration to start this fall. Let other progressive communities take notice—ACT.

From the boogie of the then Gov. Luther Hodges years ago at A&T College, one would never thought he would have changed to the extent that he is now—as Commerce Secretary on the national level—being frequently honored and applauded by Negro groups. He was last honored by AME Church conference in Durham. When most Tarheelers get where they are not subject to the pressure of Confederate-minded voters, they talk more like Americans.

Taken integration of at least two Halifax County schools has finally been announced as being official when Enfield and Weldon units accepted the assignments of three or four colored students to each school. Previously, Enfield citizens had petitioned their school board to not accept the Negroes until the courts ordered it. Meanwhile, the federal suit by Mrs. Wills Cotfield Johnson against the Enfield school officials for failure to accept Negro students is scheduled for trial in New August. Let's hope, work and pray that she wins for all of us.

When A. Phillip Randolph, the nation's veteran Negro labor leader; and opera singer Leontine Price, both southern-born Negroes, are numbered among thirty noted Americans who were recipients of the gold Presidential Medal of Freedom for their teaching contract is scheduled for trial in New August. Let's hope, work and pray that she wins for all of us.

INDIAN NO LOAF: HIM WANT WORK.
SAVY WAWUMU
Frank Morgan, writing in THE WALL STREET JOURNAL, tells how Yankee industrialists have struck it rich by leasing land and buildings from the Laguna Indians on the reservations of New Mexico and Arizona (many of whom we saw on a trip through the area). These Indians have almost stopped migrating to big cities since the influx of new industries to their homelands. They

have admitted that they did not adjust well to the urban life and preferred to work at home at excellent prices which were a saving to the imported businesses. This was greatly advantageous to both Indians and the manufacturers due to the hitherto lower living standards on the reservations.

Morgan points out that the Indians are easily trained and not given to being the "clock-watching" type of workers who are afraid they will do too much work for their wages.

The unemployment rate among 80% of the nearly 600,000 Indians living in or near the reservations is reportedly five times that of Negroes about whom much is written. Morgan says, adding that Negroes are only ten per cent unemployed. However, the Indians do receive a government subsidy to help maintain them. Additionally, in getting and pooling their resources, the Indians have been able to build plants for two or more major industries and obtain lucrative long-term leases to enrich the Indian combine.

We are trying to say that Colored Americans would do well to study the thriftiness of the Navajo and Laguna Indians; how they make themselves reasonably contented (at least for the time being) in their adobe homes—made of mud and logs, or stones and other materials with the better ones having thick roofs—and surroundings. It means that instead of driving a bigger car than our neighbor, we will buy a low-priced model and use the difference to fix up a decent, clean home of our own early in life and educate our children for the highly competitive tomorrow facing them. That's what the Indian is doing.

When these "niggers" are returning to the reservation, stating that the big cities are not suited to their way of life. Thousands of our Negroes would rather starve and/or be dragged to the depths of degradation in Harlem or Chicago's South Side than to exercise the sense of the Prodigal Son to arise and return to his father's house where there is much more to be had than in the crime-ridden metropolitan centers.

Better is security and humility than scantiness amid glamor. Remember the Bible text which says: Pride goeth before a fall; and haughty spirit before destruction. And in this game of rights fighting, he who fights with the sword (bottles, knives and bricks) will perish by the sword. When God said: One can put ten thousand to flight. He evidently meant by fasting and praying, registering and voting, and working INTELLIGENTLY through the NAACP where some 150 of the nation's BEST lawyers know what and how to do things RIGHT. God is on our side ONLY so long as we are on His side. Don't throw any more hot water on the fire. GET OUT OF THE SOUTH. GET OUT THE VOTE, JOIN THE NAACP!

Other Editors Say

BOYCOTT FOR NEW YORK SCHOOLS

In New York 250,000 white students are planning a boycott of public schools at the opening of the term next month to protest the board of education integration program.

Leaders of the Parents and Taxpayers Coordinating Council and the Joint Council for Better Education said the unprecedented civil rights demonstration by whites would be called off only "if there are drastic changes in the board of education's plans."

The main object of the protest is the reversal of the board's decision to transfer 25,000 white pupils involuntarily at the start of the new school term.

So that some of the doings in the state of New York.

JUDGES FILE SUIT

Three of Metro's former judges have filed suits for retraction of the board of education's charter change to the Missouri Plan under which they were dropped is illegal, as it cut short their terms in office.

Under the new charter revision the commission did not name seven of the 13 incumbent judges.

Judge Carrington Grambling, in his suit, is asking the Circuit Court to determine his rights under his original appointment for a six-year term. He also asks the court to rule on the validity of the Metro Commission's resolution that led to the charter change.

ALTAR CALL

BY EMOBY G. DAVIS, D.D. (For Negro Press International)

"WE DON'T YET HAVE THE ANSWERS"

That is the admission of Dr. H. Conrad Hoyer, associate executive secretary of the National Council of churches' division of home missions, as he confronts such current urban problems and revolutions which have occurred in the Negro ghetto communities of Harlem, Bedford-Stuyvesant in Brooklyn and upstate Rochester, N. Y. Dr. Hoyer further explains, "The church has learned to accept the city and the many complexities of the urban context. Now, in many different ways, we are trying to learn to understand the city."

These two comments reveal a "blind spot" in efforts of the white church leadership and the "big" Negro church leadership to either understand or communicate with the thousands of Negroes who now form the major population in the inner city of our large urban centers. Too many civic and religious leaders, both white and Negro, ignore the existence of literally hundreds of "store front" churches of various denominations where thousands of Negroes meet each Sunday for "service."

There are hundreds of "store front" churches in Northern cities whose pastors neither belong to or attend Council of Church meetings. Most of them are quite autonomous with little or no affiliation with ecclesiastical, denominational or civic groups. The pastor generally has another job or feels intellectually limited and would feel out of place around the more highly trained church leaders. The congregations of these ministers, thus are never really involved in the dialog designed by church leaders ("the high and mighty") to serve the real needs of ghettoized Negroes and equip them to steel themselves against such untoward onslaughts that trigger rioting.

The whites have fled the urban centers. The displaced, disheartened and browbeaten Negroes of the South have filled the inner city vacancies that are left. The city fathers, the big church pastors, the highly-structured religious councils

really do NOT know what to do with this revolution.

Attempts are being made by religious leaders in a few cities to give "horizontal" leadership—the kind that cuts across faith and denomination. Training centers are set up on inter-denominational, inter-faith bases, some underwritten with substantial financial grants, and their function is too new to know just what the results will be. This approach, despite the fact that it only involves the major churches is better than the "vertical" approach, where each denomination or faith tries to do its own bit and increase its own membership. Here again, the "store front" thousands are left out of the program.

Another possibility occurs. There is an ALTAR where the "big" city church pastor and people can "kneel," yield themselves, and go forth in His Name—THE ALTAR OF INVOLVEMENT.

What is it like? Why shouldn't the big church pastor establish friendship with 2 or 3 "store front" pastors, and in God's name not on the basis of altruistic condescension, sharing with them the large Negro ghetto and the "store front" churches, taking them along to important meetings where decisions are made and ideas exchanged? Why shouldn't big church clubs and auxiliaries plan joint activities — missionary, youth, prayer bands — with their "store front" church neighbors? And, a gain, NO condescending attitudes.

Until the "big" Negro church that remains in the large Negro ghetto and the "store front" churches in the ghetto get together in concerns and interests, the complexities that contribute to racial explosiveness will never be solved.

Until the white church leadership establishes some kind of realistic identity with the most obscure "store front" there is little they will ever discover that they can do to allay the fury of this unstoppable Negro revolution.

At the ALTAR OF INVOLVEMENT, there is neither bond nor free, black nor white, cathedral nor store front—just God's children.