

Editorial Viewpoint

WORDS OF WORSHIP

The voice of Jesus was stilled at the cross, but the power carried on. It withstood prisons and scourging; shipwreck and weariness; public condemnation and the loss of personal friends; chains, and the roar of lions and flames. James was the first to die. Herod Agrippa killed him. His brother John, imprisoned for years on the stony island of Patmos, suffered martyrdom amidst

frightful torture. Andrew died on a cross whose pattern bears his name this day. Simon Peter insisted that he be crucified head downward, deeming himself unworthy to suffer in the manner of his Lord. Nefo stilled the voice of Paul which had proclaimed that "we are in all things more than conquerors," began at that moment to have its larger influence. The Master's training had done its work. The great Idea prevailed.

After Fifty Years: L. P. Logan

Letus P. Logan, 72, recently retired, will soon join his wife in Norwalk, Conn., and "start a new life."

We want to pay tribute to a man who has earned the reputation of being a "landmark of sorts" after working in Raleigh continuously for fifty years. First he worked for American Painless Dentistry Company, located at the time over the now demolished Grand Theatre, where the Ambassador Theater now stands. Second, he worked at the Raleigh Dental Laboratory as assistant dental technician for 30 years. Third, he served as drug clerk and photographer at Hamlin's Drug Store of 20 years—rounding a total of fifty years in Raleigh.

This editorial is intended to extend congratulations to Mr. Logan for his long years of service in a constructive vocation. We wish him God's speed as he enters his life of retirement in Connecticut. May he and his wife terminate their careers in another kind of useful service, for we are confident that Mr. Logan would rather, as we say, "wear out than rust out."

Whether it is a useful hobby, or a community and civic service that this "veteran" chooses to lend himself to, he will "walk the second, undemanding mile."

What more can we ask?

Ralph Campbell

The arrest of Ralph Campbell last Saturday night was indeed an unfortunate incident in his career and for the affiliations he has assumed in many organizations and recent movements on behalf of the Race. According to the police files, Mr. Campbell was arrested with 24 points of liquor in his possession . . . 16 above the legal limit, and presumed by the charges as possessed for the purpose of resale.

Much good work has been done by Mr. Campbell as membership chairman of the local chapter of the NAACP, from which he was elevated to the position of its president. In the office as president, Raleigh's NAACP branch has captured State honors in money raised and the most sizeable membership. These are achievements of note and can hardly be overlooked in the sum total of a person's assets and liabilities in a community.

As a Mason, Mr. Campbell has served as the Commander-In-Chief of the Consistory. In this phase of Masonry, there must be an attainment within the lodge to even be a part of it. He was not only a part, but, as fore stated, its terminal head. Not stopping in Masonry, Mr. Campbell met the requisites for becoming a Shriner, and served Kabala Temple 277 as its Chief Rabban.

Associated with the Raleigh Citizens Association as a member of the executive committee, he has been in many lead roles of importance in the rebuilding of its structure for militant action during the past several years. There are, no doubt, many other religious, social, political and civic participations he has ventured into that are not pertinent to make the point stronger of a life lived in Raleigh with energy in behalf of people and organizations.

All of the foregoing should not go without proper recall and evaluation when the measure of a person is considered by public opinion when there is an error or two for that matter.

This editorial does not purpose that Mr. Campbell would want anything but his just dues through an orderly and compassionate court for we believe his record and participation would speak for themselves as to law and justice.

It remains for public opinion to evaluate Mr. Campbell's future contributions through his ingenuity in handling occasions with possibly a regard to the results which balance against us. We believe the public appreciates his hard work and contributions to Raleigh's growth and, along with THE CAROLINIAN, wish him the best in his ordeal with the law.

Rioting On The Streets

Is it safe for citizens of this country to walk on our streets—in view of recent rioting on the streets of Harlem, Philadelphia, Brooklyn and Chicago?

Whether it is safe or not, the public is deeply disturbed and scared over safety on our large city streets. Many citizens, because of this situation, are afraid to visit their parks, zoos, or walk the streets at night.

How shall we go about solving this problem? Certainly, we cannot afford to wait until the situation gets out of hand before attempting to do something about it.

The St. Petersburg Times (Fla.) recently published that the answer "probably lies in education, better housing, better jobs for millions who are now at the bottom of the scale in these respects."

It can be easily seen that this problem is not a matter of civil rights—even though some people would have it so. "It isn't even essentially a matter of hooliganism, even though hooliganism is the form the outbursts take," remarks the St. Petersburg Times in the September 1st issue.

Then, it would seem, this problem is the revolt of underprivileged citizens who have been frustrated by forces beyond their control. In many ways, the problem resembles the armed resistance of Iowa and Minnesota farmers against mortgage foreclosures which led to the passage of the mortgage moratorium laws of the 1930's.

The solution to this spreading problem is

not a federal police force, nor the use of state or federal troops. Nobody wants this approach. As we have seen throughout the world scene, ruthless force doesn't terminate riots.

Since education, better housing, better job opportunities are gradually becoming available, what we need most, at the moment, is hope for the frustrated and underprivileged. Promises won't do the job alone, but the people must have evidence that improvements are on the way—since this is one way of generating hope for the underprivileged, rebellious slum-dwellers, and long unemployed black citizens.

The nation's leaders cannot afford to give this problem only lip service. Something must be done, and it must be done quickly. Perhaps it can be done best by a nonpartisan or bipartisan undertaking. In fact, this is a problem which concerns all of us.

It behooves candidates who are running in the present political campaigns to give some clear and definite commitments for workable solutions.

There's one thing we do know: there is no justification for rioting, stealing property from stores, throwing rocks at policemen. But let us remember that these riots are not connected with the civil rights issue; hence, there must be extremists involved and who have instigated the situation. If so, we must find out who these persons are.

We must check these riots while yet there is time!

Rights Act Doesn't Transfer Jobs

It is not the purpose of the federal administration—through the passage of the civil rights act—to take a job from one man and give it to another.

A man, black or white, if he is prepared, has the opportunity to get employment in areas suited to his capacities. The law is now on the books. The commitment by the American people has been given sanction by law.

Secretary of Commerce Luther Hodges said that "through propaganda there is an impression that one of the purposes of the civil rights program is to take a white man's job and give it to a Negro."

We hope that not many people have assumed the foregoing statement true. If so, the rea-

soning is erroneous. Nobody is going to give a white man's job to a Negro simply because he is black. A man now is simply guaranteed the opportunity for employment if he is qualified, and the Negro must remember this.

A government report states that Negro teenage job statistics indicate that one-in-four are out of work, largely because he had no technical training or skill. Certainly, the unskilled should not expect people to give them somebody else's job; they must qualify in skills if they hope to be employed in our highly technical nation.

Negro youth get wise and train yourselves for the great occupational opportunities!

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. Having no man fearing no man—the Negro Press strives to help every man on the firm belief that all men are hurt as long as anyone is held back.



Just For Fun

BY MARCUS E. BOUTWELL

IT'S A SHAME

Yes, sir, I have been bragging that no small-town cop ever pulled me in because of a traffic violation. Well, Wednesday past, I and some friends were enroute to Jacksonville, Florida, to do some shopping. Between Lake City and Jacksonville on the way down to "Jax", a hick-town unlettered white policeman stopped our car—saying we were doing 25 miles and hour in a 15-mile school zone (Of course, we were not).

Well, he walked to the car which someone else was driving, and said, "Where are you folks going?" When will you be back? And so on. (This was none of his business; but we were well aware that all he wanted was some excuse to shoot or slap somebody—so we ignored his subtle threats.)

He wrote a ticket asking for \$25.00 bond, and we had the privilege of returning to the court at 4:00 p.m. After the patrolman left, a Negro citizen of the little

town told us that the judge was worse. If we came to court, the judge might charge us \$50.00 or \$75.00, because it would be our word against the officer "red neck."

It is too bad that small towns must get the "worst of the heavy" to carry out the law. But so it is! **BOE GATON**

In a town in Spain, crewmen of a fishing boat setting off the southern Spanish coast said today that they found three boxes containing 90 hand grenades in their nets.

Police who took charge of the grenades said they apparently had been under water since the Spanish civil war.

WHERE IT WENT

A man in a nearby town told police that someone threw into his home while his family was away on vacation.

He said the person used a bed to sleep on, but took care to make it up before leaving. The only thing disturbed by the uninvited guest was an electric toothbrush: he left that running.

ONLY IN AMERICA

BY HARRY GOLDEN

FOR A SWEET YEAR

To commemorate the Jewish New Year it is customary to eat apples and honey to guarantee a sweet and good year. The connection between honey and sweetness is obvious even though in ancient times the honey referred to was made from dates and did not come from the beehive.

But why the apple?

The Cabalistic legend has it that there are two species of fruit, one which has either peel or pit which you cannot eat, the other which you can eat completely. The peel represents the barrier preventing the communication of man with his Maker; the pit, the core of wickedness which must be eradicated. The apple which can be eaten completely is the fruit par excellence, therefore it was the fruit of the Garden of Eden.

The pomegranate is also one of the most favorite fruits of the Holy Land. When the Twelve Spies returned from their survey of the land (just before the Exodus), they brought back with them not only grapes, but also pomegranates and figs.

The super-abundant seeds of the pomegranate have become part of the Hebrew language. People say, "As full as a pome-

granate." And the Orthodox say, "As full of 'mitzvot' (good deeds) as a pomegranate."

On the Island of Rhodes the pomegranate is still the symbol of material prosperity.

The Israeli Army calls its grenades "rimon," which is the Hebrew word for pomegranate. And, of course, the word "grenade" itself comes from the French word for pomegranate.

So we have a choice: material prosperity, spiritual abundance, or explosive power, all embodied in the symbol of the pomegranate.

LOGIC IN THE MIDDLE EAST

A scorpion wanted to cross the Suez Canal. But being unable to swim, he asked the camel to help him. Said the camel, "I won't take you on my back. How do I know you will not give me a fatal sting on the way?" Answered the scorpion, "Do you think I will sting you and have us both drown in the canal?"

The camel was convinced and took the scorpion on his back. Midway across the scorpion stung the camel and both began to drown. Said the scorpion, "Look, now we are both drowning. Why did you sting me?"

Said the scorpion with a sly smile, "Do you expect logical events in the Middle East?"

Other Editors Say...

DOES IT MATTER?

The Democratic National Convention is over and the platforms and the candidates of both parties are before us. The general election is to be held on November 3rd, 1964, and at this time the registered voters of the nation will go to the polls and cast their vote for a president and vice president of the United States, and in some instances, as in our own, for senators and representatives to the nation's Congress.

The question is: Does it matter? The lines are drawn on one side we have a man who, while declaring himself a conservative, has left no doubt in anybody's mind—even the members of his own party—that he is an avowed and uncompromising champion of right-wing extremism. He has drawn to his side right-wing extremists from every section of the nation, and in addition, there is the great possibility that a goodly portion of the southern electorate, alienated from the Democratic party by the passage of the Civil Rights Bill, will move into his column.

The question is: does it matter?

The prospect of Barry Goldwaters' moving into the White House with him a majority group of reactionary legislators makes it a very real possibility that the Civil Rights Act, hardly born, could in a few short months become the object of repeal.

The question is: does it matter? While we have long thought of Oklahoma as a Democratic state, and while even now, in terms of registered Democrats, the Republicans are outnumbered perhaps two to one, it can hardly be forgotten that a few years ago Oklahoma elected a Republican governor. If this could happen in a gubernatorial race, it is among the things possible that Oklahoma could wind up in the Republican column on the national ticket. And this means Goldwater!

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Letter To The Editor

918 New Bern
Raleigh, N. C.
September 6, 1964

To The Editor:

I am exceedingly grateful for your editorial describing my many years of service to Shaw University, the North Carolina Teachers Association, the State Department of Public Instruction, and the Raleigh Community.

You may be assured that I shall continue to pursue those goals and objectives that will help create a richer and more fruitful life for the masses of our people. My greatest reward is in the thousands of friends I have in the State of North Carolina and the vast number of Shaw students and graduates with whom I have been closely associated.

Yours truly,
NELSON K. HARRIS

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Preparing Today For Tomorrow's Leadership



ALTAR CALL

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

AT THE BARGAINING TABLE

"If Christ sat in at the bargaining table where some person of the auto companies earned 666 times a greater income than the average worker, Christ would have given the most militant trade argument you have ever heard," stated Walter Reuther before 12,000 Lutheran young people in Detroit recently. The labor leader spoke these words while the "Big 3" of the auto industry were in negotiations over contracts with the UAW-CIO.

Reuther admitted being baptized in the Lutheran church in West Virginia many years ago, but admits no present church affiliation. The 12,000 Lutheran Leaders were gathered in a week-long, international youth meeting under the theme, "Jesus is Lord."

As one hears this type reference made concerning the ministry of Jesus, the question arises: were Jesus physically present in AD 1964 as He was in AD 30, would he really be interested in labor-management contractual arrangements?

Recently in Chicago, Dave Meade, religion editor, Chicago Daily News, did a two-part article on the role of the Church in the affairs of men and much that he said is predicated upon his and other religious authorities' ideas about the role of a "Christ" in today's work-a-day world. That writer feels that Christ was no "socialistic" reformer.

This, then, is a matter of our own understanding of the Christ of Nazareth as to whether His chief concern was in Society or the Individual. Was Christ interested in changing politics, economics, governments or international relations? Certainly Biblical history does not record Christ's participation in the affairs-of-state of His day. In fact, He did not even identify himself as an arbitrator in religious disputes. On one occasion, when He was approached by a young man who felt that his brother was cheating him in settling up the family estate, He ignored the money problem and gave the youth what might well be considered a weightier problem—a spiritual one.

On the basis of this posture of the Christ on "material" matters, I am not ready to agree with Reuther that Christ would have taken a "militant" part at the bargaining table—although He may have well been aware of the fact that management would be taking too great a share of the

profits of industry. We should not be too ready to accept the parable on the "Laborers in the Vineyard" as an example of modern-day industry-labor compensation, as our more socialistic thinkers oftentimes tend to use as a deflection. In this instance, Jesus was not holding a seminar on labor relations. He was attempting parabolically to get across a message on man's relationship to His Creator—God.

We hope that those 1,000 young people—and you—do not get the idea that today Jesus would be hopping from conference table to conference table trying to settle man's disputes over who should get what.

The primary concern in the ministry of Jesus was the life of the individual. The most important concern Jesus had for the world was the individual in the world.

If He was concerned with changes in politics, economics and government He saw such changes being possible only as individuals themselves were changed. Then, changed individuals would go on whatever realm their endeavor was and act like changed people at all points and in all directions. Worlds are changed by the thinking and action of individuals.

Michigan State Sen. John P. Smekens, president pro-tem of the Michigan Senate, two years ago attended several week-end retreats sponsored by the Roman Catholic church, called Crusades de Cristiandad ("little courses in Christianity"). Recently, in a Detroit Daily Press story, he admitted "my first four years in the legislature were a 'living hell' . . . now I have a new respect for all mankind."

"I have found a new meaningful purpose in life," he goes on to say in glowing terms, "and the radiance of Christ can be expanded through all Christians." His admission of his changed attitude towards government was a result of his change in attitude toward God and man.

The people of the world today, Negro and white, labor or management, Jew or Gentile, rich or poor, slave or free need to respond to the call of "IT IS FOR ALL AMERICANS TO DO THEIR BEST!" Most infrequently has there been found a Negro who proved disloyal to America. Yet, we suffer much discrimination.

The Christ of today will not meet at the bargaining table, but He will meet any one of the bargainers, any time, any where, one-at-a-time, and change the world.

NEWS AND VIEWS

BY J. B. HARRIS

WHITHER GOETH AMERICA?

In a letter being circulated over America—particularly at the recent Democratic convention in Atlantic City—Robert Gordon Smith, 674 So. 15th St., Philadelphia, says the "STORY OF AMERICA" should be told and shown to our youths in particular, and to adults who will take time to listen. This "Story" is about the pioneers of all races who worked, fought and died to make this what is now considered to be the most powerful—if not prouful—Nation on earth.

Smith says the story should: "Begin where you will, and mention all you wish of base or ill . . . it is still the record of generations of brave, unselfish men and women who dared to risk their lives and all their worldly goods for the precious right to worship God in their own way, to govern themselves as freeborn children of a Heavenly Father, and to dwell with one another and all mankind in dignity, mutual helpfulness and love. How it needs to be told," Bob Smith says.

Then Smith calls attention to such shrines of American progress as Valley Forge, where he has helped thousands of youths learn of our great heritage, along with tours, encampments, and visits to Betsy Ross House, The Liberty Bell (which is now to fragile to travel) and numerous others. (One boy writes of the wonders of seeing The Grand Canyon in Colorado, which the writer can witness to "You'd love to spend a week there.")

To minority-group citizens of America it is inspirational to know that they, and their ancestors before them, played a big part in helping to make this Nation as great as it now is.

But it greatly grieves them—particularly the younger Negroes—to see and know that their contributions to build and helping to maintain America, particularly the South, are grossly ignored and they generally only get discredited because of the evil things they do, largely because of deprivation from better training and job-opportunities.

It has long been established that Negroes exposed to equal training and social standards measure up favorably with whites of like environmental opportunities. Thus it is that America should check the hate pattern and turn to neighborliness.

Take the colored students of "Jahn" integration, who when one or two are called among hundreds of "Whites", the majority of whom are antagonistic toward them, frequently come through with high honors. Such was the case in Rocky Mount, N. C., where a boy coming from the Jim-crow school for his senior year, graduated in the upper third of a class of 70 graduates!

The colored girl in the class did correspondingly as well.

All the Negroes (most of them, at least) want is a fair chance to show their wares and they'll show America what the Nation has lost because of her racial prejudices in not permitting EQUALITY for ALL AMERICANS TO DO THEIR BEST! Most infrequently has there been found a Negro who proved disloyal to America. Yet, we suffer much discrimination.

KKK CROSS-BURNINGS
Around Enfield, the "Peanut Capital" of the world (raw, marketing, that is) the fact that a Ku Klux Klan type cross has been burned on or near your property is being taken by many Negroes as a status symbol. A Tarboro first line citizen said the same thing. (This is predicated upon the fact that a cross was burned on the State Mansion lawn).

There have been many crosses burned in Halifax County following the highly successful voter-registration drive which sent some 800 Colored people to the polls this summer. They have increased in number since a few Race students were assigned to the Enfield and other county schools over the threats of a petition against it. Figuring in this also was the 50 grand civil action, filed by Mrs. Willie Coffey Johnson allegedly because she was NOT given her teaching contract after being active in Civil Rights programs, all the citizens generally rate her as one of the better teachers.

The school officials claim she was negligent in her classroom work. The suit has been repeatedly postponed for a formal hearing. Reportedly white teachers over Tarheela are watching—hoping—with more than a little interest the outcome of the case.

Last week a cross was burned on the roadway front of state old J. C. Brick School (now Franklin Center) between Whitakers and Enfield on U. S. 301. The nearly ten-foot cross defaced the Center's church sign as it was placed near it. Scanty reports indicate the burning was around 5 A. M. and burned until about eight when extinguished. The Rev. W. Judson King was away in the midst at the time. King has assisted the Enfield people in their freedom drives this year. However, white people by couples, dozens and scores have visited, slept and eaten with Colored since the Brick School was founded in 1895 by Thomas S. Inboden, an employee of the American Missionary Association, owners of the 1129-acre school-farm project. It can be truthfully reported that there has NEVER been any friction between the school community and Enfield.