

Editorial Viewpoint

WORDS OF WORSHIP

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.
"And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.
"And the angel said unto them, Fear not: for,

The Christmas Gift To Man

It is usually customary this yuletide season to sing carols, telling narratives of the birth of Jesus, recall the appearance of the angels to the shepherds, and the coming of the wise men to Jerusalem to look for the Christ child.

While our hearts glow with the spirit of the season over the birth of the newborn King, we must not forget that the message and teachings of Jesus to mankind are more important than the celebration by traditional customs at different places in the world.

Jesus preached one idea that revolutionized the world, but how did it come about? To keep men "from spreading too thin" their allegiances to hundreds of fickle gods in the days of the Israelites, Moses said there is one God. What an overwhelming idea and how magnificent its consequences. Moses persuaded the Children of Israel that God was all-powerful, their special Friend and Protector. This idea of one God fired them with faith in the conviction and transformed them from slaves to conquerors.

The Prophet Amos added that God is a God of justice. This God could not be bought, his ears were deaf to pleadings if the cause was unfair, and He would show no discrimination between the strong and weak, the rich and poor. He was a just God.

Years passed and Hosea spoke. Because his wife deserted him, he had an unhappy life. Heartbroken and vengeful, he was determined to cast her off forever. Yet his love for her would not let him do it. He went to her, forgave her, and took her back. Then in the hours of his loneliness and brooding, a great thought came to him! If he could love so unselfishly one who had broken faith with him, must not God be capable of greater forgiveness. Inspired by the thought, Hosea stood up before the nation and proclaimed it in burning zeal—a God so strong that he could destroy, yet so tender that he would not! A good God!

Death And Hell

In studying the human development of man, his birth and death are laid down in the physical pattern of his life. There is the first breath at birth and also a last breath upon the expiration of life. But what is the mystery, and which often tests our faith, is where do we go, and what happens to us upon our death?

We speak of the physical man, and also of the spiritual man, who has been made in the image of God with the mental capacities of memory, reasoning facility, comprehending, identifying, and symbolizing in the form of language. An advance and complex brain and nervous system enables mankind to utilize his equipment to the fullest.

When we die, the old-time preachers and spiritualists indicated that we would go to a heaven with golden streets and pearly gates. The message was concrete and simple for the slaves. But since God is a spirit, how can we conceive of Him in the three earthly dimensions of space? Hence, Heaven and Hell must be considered in terms of spirituality.

At one time, it was taught that our souls, after death, went first to purgatory, a place where the departed were cleansed of their sins and purified before entering heaven. The great poet, Dante, wrote in his poem, "The Inferno," that there was a special place for people who could not make up their minds. He called them the Trimmers who were neither for God, nor the Devil, but only for themselves. In fact, they never were alive! Because they wouldn't make decisions, they were scorned by heaven and hell. They were placed in an Ante-Hell. Long refusal to decide had left them incapable of decision. They remained forever chasing little flags, were stung by hornets, and were heard by their loud cries. Indecision always means torture and torment.

Second, we used to be taught by our parents that the Devil had horns and a tail and shovelled bad people into hell of fire and brimstone. This is hardly true, since again God and the

behold, I bring you good tidings of great Joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger." St. Luke 2:8-12.

What was there for the Son of Man to add to the three great ideas concerning the Almighty? Only one more thought, but it was so much more splendid than all which had gone before that it has altered the course of history and the destiny of mankind. Jesus invited frail humanity to stand upright and look at God face to face. He called upon men to throw away fear, disregard the limitations of their immortality, and claim the Lord of Creation as Father. It is the basis of all revolt, all democracy. For if God is the Father of all men, then all are his children and hence the commonest is equally as precious as the king.

This idea of the Fatherhood of God and the brotherhood of man created in mankind an individual human worth, a human dignity, and personal integrity. It established the idea that God is no respecter of persons, be they Caucasians, Aryans, Africans, Mexicans, or Negroes.

We are thankful at this Christmastide that the Babe of Nazareth has established a philosophy of Christian living which is denied by Southerners, Mississippians, Alabamians, and northerners. Jesus judges each man by his individual contributions to the world and by the unselfish giving of himself for the uplift of the downtrodden and the man farthest down. He wants each of us "to forget ourselves into eternity," for even if we do not believe in physical or spiritual life after death—the contributions of our better selves will bring us immortality and our names will live forever in God Almighty's Book of Gold containing the names of Christian saints.

In conclusion, we are thankful for the life of Jesus Christ who set the example in order to encourage us to make our lives the best that we can.

Let us sing with spirit, zest, and gusto. "Hark the Herald angels sing, Glory to the newborn King."

devil are spirits; they cannot be perceived in terms of the material things of this world.

In Jean Paul Sartre's play, *No Exit*, three people find themselves on the other side of death. For a long time they were not certain whether they were in heaven or hell, because the experience itself was nothing like any of the pictures of heaven and hell which they had seen in Sunday School. They were each ushered courteously into a comfortable, meagerly furnished, windowless room equipped with tables, chairs, a divan, a rug, lamps, and all the physical things that one needed, but no books, no television, no radios, no diversion whatsoever.

It was not long before they realized that this was truly hell, because despite the absence of fire and brimstone, this was excruciating torture. They discovered that they would have to spend eternity with themselves—with no place to look out, with no diversion, with nothing to think about but themselves and their past lives, and with no dependency upon a personal God to comfort them. In this very existential hell, the characters found that they were condemned to really know themselves and each other for the first time—unvarnished. In observing the utter hopelessness of man when he is truly reduced to depending upon himself, one cried out in agony: "What is Hell?" It was answered by saying: "Hell is other people."

It appears that "Hell is also knowing oneself," that is, being face to face with one's real self and being unable to deduce by any set of Christian principles the existence of a personal God to guide one through any type of crisis, and to give one assurance of the experience of eternal existence with Him after Death.

Hell has no width, height, or length, and it must be described in spiritual dimensions, of torment and mental agony. One does not have to wait to die to experience hell, because it is a mental concept invented by our minds through the media of language.

Earth Quickly Ages 150 Million Years

The planet earth may even be older than is generally believed — about 150 million years older, according to Washington's Carnegie Institution scientists who found new information which indicates the earth is 47 billion years old instead of 4.55 billion, the former figure. This new finding sheds new light on the handwriting of the Supreme Being, who is known as God, Buddha, Islam, etc.

The new findings suggest that the earth got along without man for more than 4.5 billion years, and man is known to have made his appearance during the last one million years. Long before him, the dinosaurs—giant reptiles—ruled the earth for 140 million years before becoming extinct 60 million years ago.

Dinosaurs lived during the Tertiary Period, and some of them were 70 to 80 feet long and weighed from 20 to 40 tons; some had jaws with 500 teeth. None of the various types of dinosaurs dared challenge the tyrannosaur, the largest of all. Why did these giant creatures become extinct? Many reasons are given. They were not "thinking animals," but creatures who muddled through life with small brains. In this

connection, research has shown that smaller animals tend to have larger brains for their body size than do larger animals.

The dinosaurs were unable to adapt to changing conditions, and their racial old age indicated that they had come to "the end of the line." Their structures were overspecialized in bizarre forms which were not related to their environment. They were cold blooded and tired easily, and smaller animals preyed upon their eggs. They finally succumbed to the more progressive birds.

When man learned how to talk, it can be said he was made in the image of God. Most people think that God looks like us physically, but this is not what is meant "by the image of God." God is finite, all-knowing, eternal a spirit, full of justice and truth. It is man's mind that has developed into the image of God, and because of it we have crossed the boundaries of ignorance. Our scientific minds are exploring nuclear physics through a search for truth.

It is a far cry from the Cenozoic period to 1954, but man has made the journey!

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



Just For Fun

BY MARCUS R. SOULWARE

FINIS, FINIS!

Last Tuesday, Dec. 15, from 6:30 P.M. to 9:30 P.M., I attended the last meeting of my class in Psychology 615, taken at Florida State University, in Tallahassee. This also concludes the 40 hours I needed to add to the credits I already have to qualify for the advanced certificate in speech pathology, issued by the American Speech and Hearing Association with headquarters in Washington, D. C. This means that I am qualified to practice speech correction without supervision.

Hence, if I wanted to do so, I could do private practice in rehabilitating persons who stutter, who have voice problems, misarticulations, hypernasality, cleft-plate speech, cerebral palsied speech, delayed language of children, and so on. (What a feeling of relief?)

HE MUST ADVERTISE
This story comes from Villaca, Portugal. For the fourth time in three weeks a baby was born in the taxi driven by Ar-

ONLY IN AMERICA

BY HARRY GOLDEN

MERRY CHRISTMAS

Newspaper columnist love elections and Christmas. They love these two American phenomena for selfish reasons. Elections and Christmas are something to write about. Each election and each Christmas is described in a different way.

Christmas is the most appealing of all holidays. It is a holiday of magic. A fat man in a red suit with a white beard and bag of toys squeezes down the chimney and millions of young Americans believe this implicitly.

And perhaps these millions are right: Not too many adults or logicians are at pains to dissuade them from their treasured beliefs. Certainly not newspaper columnist. In fact, the most popular editorial ever written in America concluded with the observation, "Yes, Virginia, there is a Santa Claus." The old editor wrote an editorial in answer to a letter from a little girl. His response has passed into the language. We shall cite the editorial in not living literature, but then the editor's copywriter who is interested in composing living literature is in the wrong business.

A newspaperman is interested in that which is appropriate and "Yes, Virginia, there is a

mind do Rosario Ferraris.

THIS IS NOT A JOKE
In London, England, recently doctors reported that they found in a man's throat the false teeth he missed four years ago.

Pensioner Pat Mulloy, 74, of Glasgow, Scotland, said he never imagined a "slight pain" in his throat was caused by the bottom half of his lost dentures. ("This man must certainly have been naive.")

IN THE DOG HOUSE
There is a man in Connersville, Indiana, who is bound to be in the dog house. Perhaps he is too honest for his own good.

Tetrick was shopping recently when he spotted a wad of money on the floor. A woman customer stood nearby. Tetrick handed the money to the woman.

Just after the woman had left the grocery store with the money, the man's wife told him, "I've just lost \$45." (Man, if he knows what is good for him, he'll keep his mouth shut.)

Santa Claus is nothing if not appropriate.

The great power of Christmas is that it is the season which calls forth the appropriate attitudes, values, and sentiments of our ethical history.

We are a society blessed with abundance and material wealth and during Christmastime we buy things. We buy things and go on a spending spree because that is an expression of our national character. We have parties and dispense gifts despite the warning from the sower that we ought to be more sober about Christmas.

I have always wondered why the giving and receiving of presents and the joy of a party abstract theology from Christmas but there folks who inappropriately think it does.

From Thanksgiving Day on, Americans make a collective admission that there is a part of their national personality that is not strictly competitive. Not many folks get fired, save the councilman who is interested in composing living literature is in the wrong business.

stands for right and so pursues his course with dignity will be so classified.

To illustrate a point, the Governor gave the following:

The experience of one of our cities provides an excellent example of what I mean. Last year, the city council voted to integrate the community pools. The council was promptly ousted by an anti-integration vote. Rather than continuing their pressure for integration of the pools, the city's Negroes push instead on less emotion-charged fronts. Soon the new city council had integrated all accommodations and widely broadened Negro employment opportunities. In time, the council will again consider the question of the pools.

This is not only inaccurate but it is a dangerous statement. The city in question would have to be Statesville, since it is the only city in the state that had a recall election last year. The present city council has not integrated one thing. Integration took place under the council that was ousted, and progress toward employment was well on the way before the present council came to power. We feel that the Governor who votes or wrongfully advised here but it is dangerous to set Statesville up as ideal without giving the commitment required of the Statesville Negroes for the supposedly quid pro quo. Is the Governor advocating that the Negro should humiliate himself to the point requested of him in Statesville? No, the Governor was not properly advised.

We must be aware of clever minds who are out to fall into the same pitfall as we fell victims. In yielding to this type of inducement, the history of the Negro's fight for three hundred years becomes useless past-time, and Negro leadership becomes the shambles of mockery. The Negro must always be willing to negotiate and constantly extend the spirit of brotherhood but never willing to surrender his honor and dignity.

WILSON W. LEE,
Statesville, N. C.

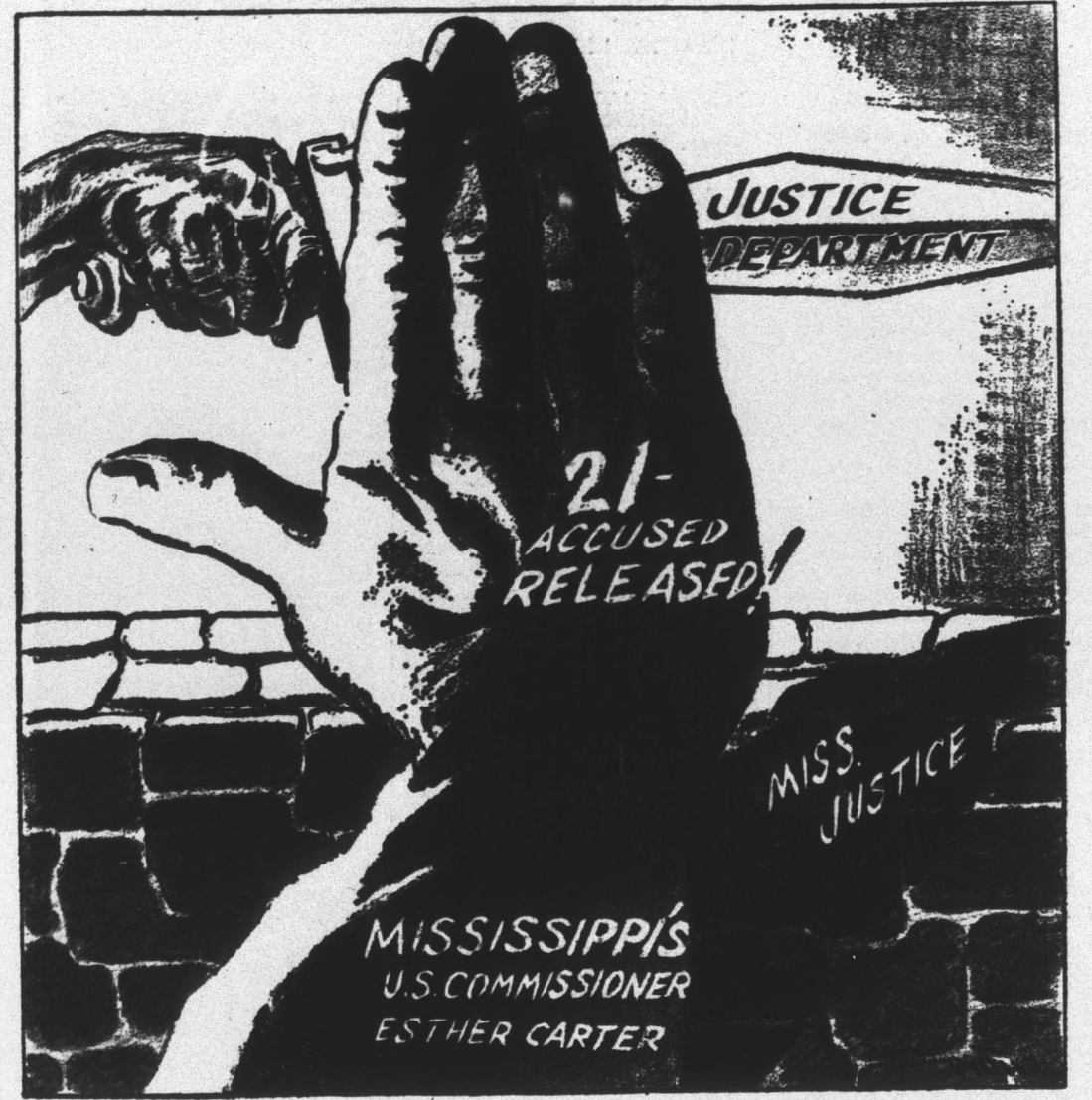
In This Our Day

BY C. A. CHICK SR.

THE LASTING SHARE
Among the many Christmas greetings I have received the words on one he wishes to share with his many readers: "We live such protected, secluded and comfortable lives, surrounded by peace-loving folks, that it is not difficult to feel the spirit of Christmas and it is so easy to become indifferent to the cries of multitudes of people, our fellowmen in our country and around the world who know nothing from day to day but hunger and want, whose lives are controlled by tensions and fears. Peace and goodwill among men are but hollow and meaningless words to them."

It is our prayer that we who live in such luxury where only faint rumblings of war and na-

How Long Such Defiance, Mr. President?



ALTAR CALL

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

"ABSENTEE RELIGION"
The deep hostility toward American society which Negroes have been made to feel... how to deal with the problems of ghetto areas... the over-arching problem of poverty as it affects minority groups and the need for an ever deepening and maturing insight about the meaning of the racial struggle in this country, are matters of grave concern confronting this Nation's top religious leaders.

Plans for dealing with these major problems and concerns were verbalized recently when church leaders gathered in Des Moines, Iowa for the General Board meeting of the National Council of Churches. Evident in the discussions and postures taken by this body made up of representatives from 31 church denominations, is the fact that there is an awakening on the part of leaders to the task and mission of the church. The pronouncement of the NCC's president, Bishop Reuben H. Mueller of Indianapolis, Ind., that "a living faith in God must manifest itself in human interrelationships" supports the belief on his part as well as that of other NCC leaders, that the social problems of the day ARE "religion's business."

Thrilling reports of the NCC's Commission on Religion and Race of work done in Mississippi, Rochester, N. Y., Philadelphia, and Harlem, and in the 1964 political conventions, bore witness to the fact that most of the religious forces of this Nation are showing realistic concern for the plight of America's disenfranchised millions of the darker hue.

There are opponents to this aggressive attack upon discrimination being given vigorous leadership by the National Council. The bigots, segregationists, do gooders and ultra-conservatives say the preacher belongs behind the pulpit and not in demonstrations, and the church should deal only with spiritual matters, have tried to la-

bel the NCC as a communist-harboring organization. A few southern white congregations have withdrawn their financial support from the NCC. But, such leaders as Eugene Carson Blake and Bishop James Pike, outspoken in their commitment to the task of eradicating every vestige of discrimination in both the Church and national life, these accusations become more ammunition for the NCC's assault on segregation.

Working with local churches and local groups concerned with the social, economic and political issues affecting Negro life in urban areas will be one of the major activities of the NCC in months to come. To be effective, this program will need the cooperation and support of the Negro church and its constituents as well as the white church and theirs. The perplexing question that comes to mind is: What kind of cooperation and support will the Negro church give?

Negro church leaders have been glaringly conspicuous by their absence at such important gatherings as this Des Moines meeting. Are they practicing an "absentee religion"?

Behold, another Altar appears. The ALTAR OF COOPERATION AND SUPPORT for those agencies that are working day and night to involve more people in the cause of improving race relations and eradicating racial discrimination. There are not enough Negro churches and Negro church members involving themselves. Joining forces with those who are up and doing. There are many who should recall the admonition of the Biblical prophet—"is it nothing to you, all you who pass by."

The average church-goer does not seem to possess "a broadened perspective and a sense of maturity," so states the conclusion of the NCC's Religion and Race Commission report. How well this appraisal fits Mr. and Mrs. Negro Churchmember—an Absentee at the Altar of Cooperation and Support.

NEWS AND VIEWS

BY J. B. HARREN

HALIFAX REQUESTS

Congrats to the Halifax County Voters' Movement which group asked the Halifax County Board of Commissioners, at the December meeting, to lift segregation in ten important areas, including equal job opportunities in all public facilities, along with equal access to rest homes, jails, alteration of the jury-selection system and freedom from Ku Klux Klan harassment. (Meanwhile, Sheriff Harry A. House branded as "gross exaggeration" the reports made by the HCVCM that Ku Klux Klan activity was rampant in the county, particularly in the Enfield area, where Mrs. Wills Coffield Johnson has a civil action pending against the Halifax school officials because of her discharge from the Inboden school staff following her participation in Civil Rights activities in 1963.)

The Halifax Commissioners listened at the reading of HCVCM requests and promised only that they would be "recorded in the minutes" and the HCVCM "notified" if an when any action was taken upon them. Let us hope the Halifax citizens will keep working for us hope that other Eastern Tarbellia communities will start moving, too.

SAVE SMALL FARM:
CHERRY CREEK
ROCKY MOUNT — We hope

everyone read News and Observer form editor Bill Humphries' Dec. 18 story quoting R. M. Brooks as declaring for the value and necessity of SAVING THE SMALL FARMS from being abandoned, liquidated, and becoming swallowed up by the monopoly of big farming and expensive consolidations, business and industry.

Brooks explains, for the benefit of the young, that farming has never been an easy task, but certainly a very enjoyable and rewarding one. This, the writer can attest, to even though my Dad and I lost our farm when I was nine years old and never, again, enjoyed the benefits thereof.

Certainly, when small farmers—even tenants and sharecroppers—if they would but forego the temptation to "take up" so much more than they need in food and foolishness during the spring and summer seasons, would reap much greater PROFITS from their labors and would not end the year just "breaking even" and mourning because they have nothing to show for their year's work come Christmas. Then they move on to another land, lord, blaming the previous one—many times without justification—for their lack of money to buy clothes.

We were talking yesterday with a farm housewife who had ten children and had lived in town and mostly on the farm.

She had the good sense to have learned that the farm was the BEST place for poor people with rural backgrounds to work and rear their children and school them. First, all the family could learn the value of working at honest pursuits, and working cooperatively with the assets of healthful living where they could raise plenty of a variety of vegetables and meat products. This they could not do in town, where only the parents and older children might get employment while the others would be roaming the streets, probably getting into mischief.

Brooks hit the keynote when he warned Tobacconand, USA to "... Raise as much food at home as possible and diversify your farming so as to not be solely dependent on any crop." Brooks said that formula helped him pay for and maintain his 93-acre farm he started with shortly after beginning his farming operations on rented land in 1919.

Humphries says Tarheel farmers, during recent years have spent as much for food supplies as their tobacco crops have brought in, thus pointing up the need for all—ALL farmers—to raise foodstuffs, meat and poultry for home consumption. Then, and ONLY THEN will it really be a MERRY CHRISTMAS AND MONEY IN THE BANK FOR MR. SMALL FARMER.

tional and racial tensions reach our ears may be stabbed wide awake and jarred out of our lethargy and ease until we can only celebrate Christmas in joy and full satisfaction when we have done all within our power to hasten the coming of peace, justice and goodwill for all men regardless of race, creed, or nationality; until we shall have shared in depth the agony and heartbreak of our brothers searching for freedom and understanding.

"God loved the world so much that he gave his only Son that everyone who believes in

Him should not be lost but should have eternal life." (Phillips). This is the true meaning of Christmas which we share with you at this season of the year."

When this columnist was a lad, a popular slogan in his community at this season of the year was: "Christmas comes only once per year. Everybody wants his share." Of course the word "share" had reference to material things. It thus, had no reference to the real spiritual meaning of Christmas. And, as a matter of fact, it might well be question-

able as to whether or not the world—the Christian world — has really learned the deep spiritual significance of Christmas—the Birthday of our Lord and Saviour Jesus Christ.

This writer wishes his many readers a Merry Christmas and a Happy New Year. And, moreover, he is making an urgent appeal to them to "want their share" at this season of the year—not of material things only, but more important and lasting share—namely, the spirit of Him Who came that all of us may have a more abundant life!