

DEATHS AND FUNERALS

(Continued from Page 1)

CHARLES VANCE PAYNE

Mr. Charles Vance Payne, age 58 died at a local Hospital Saturday morning, March 15th following a brief illness.

He lived at Route 1, Pleasant Garden, N. C.

Funeral service was held Tuesday, March 18th, 1:00 P.M. Wesley Chapel United Church of Christ, Siler City, N. C. Rev. Andy Wright pastor officiated.

Burial followed in Church Cemetery.

Survivors include his wife, Mrs. Beatrice Payne; one brother, James Payne, South Mount, N. C.

The body remained at Brown's Funeral Home until 11:30 Tuesday morning at which time was taken to the church.

Brown's Funeral Directors in charge of arrangements.

MR. JOHN C. COLE

Mr. John C. Cole, age 54 died Thursday, March 13th following several weeks illness. He lived at 846 Burbank Street.

Funeral service was held Sunday, March 16th, 2:00 P. M. Zion Hill Methodist Church, Rev. I. C. Spinks pastor officiated. Burial followed in Church Cemetery.

The family received their friends at Brown's Funeral Home Saturday evening from 7-9.

Survivors include his wife, Mrs. Queen Esther Cole; two daughters, Misses Peggy Jean and Nancy Alberta Cole; two sons, John Larry Cole and Alvin Wayne Cole, all of the home; one brother, Artis Cole, High Point, N. C.

Brown's Funeral Directors in charge of arrangements.

FINAL RITES HELD FOR A&T BIOLOGY TEACHER

DURHAM, N.C. — A funeral service for Noah B. Brown, Jr., 50, instructor of biology at A&T State University, was held March 17 in the St. Phillips Episcopal Church, with the Rev. Father E. N. Porter officiating. Burial was in Beechwood Cemetery with full military rites.

A native of Greenville, N. C., Brown died last Friday in Lincoln Hospital after a short illness.

He was a graduate of North Carolina College, where he received the B.S. and M.S. degrees. He also studied at the University of North Carolina at Chapel Hill.

Brown formerly taught at Hillside High School, Durham; Barber Scotia College; Livingstone College; and St. Paul's College. He also worked for the Durham Health Department. Brown joined the staff of A&T in 1960.

He is survived by his wife, Mrs. Ella Walker Brown and a daughter, Mrs. Jacquelyn Brown Hall of Dayton, Ohio.

MR. JOHN TYSON, SR.

Funeral services for Mr. John Tyson, Sr. were conducted at Hargett Memorial Chapel on Saturday, March 15, 1969 at 4:00 P.M. Reverend Cecil Bl-

hop, officiated.

Mr. Tyson, was born in Ansonville, N. C., February 28, 1878 and departed this life Monday, March 11, 1969, at L. Richardson Memorial Hospital after a brief illness, at the age of 91.

At an early age he moved to Greensboro. Years later he joined the Trinity A.M.E. Zion Church where he served faithfully until his health began to fail him.

He leaves in remembrance: his wife, Mrs. Linnie Tyson of the home; 1 son, Mr. John Tyson, Jr. of Greensboro, N. C., 1 step-daughter, Mrs. Gertrude Isley of Greensboro, 2 step-sons, Mr. Wilson Donnell and Mr. Lee Donnell both of Greensboro, N. C., 4 grandchildren, great grandchildren and a host of other relatives and friends.

Hargett Funeral Service in charge of arrangements.

BETHEL NEWS

ANNIVERSARY SERVICE

On Sunday, March 9, 1969, the Gospel Choir of Bethel A. M. E. Church observed their Twentieth-ninth Anniversary at Bethel Church, 3:00 p.m. in the afternoon. A great Evangelist in the person of the Rev. W. E. Mills of Ruffin, N. C., and Pastor of Sweet Gum Baptist Church was the speaker.

Several local choirs including the Weary Travelers, The Gospel Prayer Band, the Gethsemane Church Choir, and others appeared on the program. Other Choirs invited to take part in the Contest which involved all choirs. The Choir reporting the largest sum of money will be given a prize, also the Choir reporting the second largest amount of money.

Mrs. Kathleene Hester is president of the Gospel Choir of Bethel Church.

GRATEFULNESS

The members of the Youth Choir, the Director, Mrs. Frances Enzlow, the Advisor, Mrs. A. S. Totten and the Pastor are grateful for helping to provide food served the youths on the second and fourth Sundays each month when the choir rehearsed. Those donating food and money are; Mrs. Florence Lucas, Mrs. Patsy McDonald, Mrs. Marion Edwards, Mrs. Eva Slappy, The Womens Missionary Society, The Men's Club (Emmaus Travelers), Rev. L. S. Penn, Sr. and Leon, Jr. Comey Enzlow, John D. Henry, Mrs. A. S. Totten, and Mrs. M. S. Henry There are 35 choir members. A BIG "thank you" goes to the young people for their participation and cooperation.

NAME OF THE GAME MUST BE PROFIT SAYS GOOLOE

Speaking to 250 people at the 30th annual dinner meeting of the Durham Business & Professional Chain held at the N. C. College Cafeteria this evening, Joseph W. Goodloe, president of the NORTH CAROLINA MUTUAL Life Insurance Company, said, "The name of the game in the marketplace is profit. And, it is the same for black as well as white businessmen."

"It is my personal feeling," he continued, "that the problem of accepting the reality of this is not with the buying public as much as it is with the management of black enterprises. I know we, at NORTH CAROLINA MUTUAL, like so many other Negro businessmen, were not at first convinced that, in most cases, the economic factor would really outweigh racial considerations. We now know, in a free society, that if we make a business offering profitable enough, it can be sold in spite of racial overtones. It is that simple."

Goodloe then cited the Company's successful leasing campaign for 60,000 square feet of office space as an example. We not only have a full building but, also, a tenant waiting list. And, our success story has encouraged two other Durham builders to place high rise buildings on their drawing boards.

"I need not remind you of the details of the public controversy over black capitalism," he continued. "The term has been discussed at length by educators, the clergy and, last fall, by both presidential candidates. But, few businessmen have discussed the subject in terms of the impact on their balance sheets."

"Ever since the end of World War II, marketing men have urged a comparison of the buying power of the Negro market in the United States with that of all of Canada. While I agree that reference to these two similar \$30 Billion markets is a dramatic way of illustrating the reality of the black consumer's potential, I must also insist that this comparison gives some false impressions. It has led a few people to some misconceptions, for some folks have asked themselves, 'Isn't Canada a separate country? And, why can't America's Negro market be considered separate, too?'"

Goodloe pointed out that those who followed this sort of logic failed to realize—first, that capitalism is an economic system in which the means of production and distribution are not only privately owned but are dependent upon free enterprise. While it is true that we need to see that we are more adequately represented on all levels, we cannot — by implication — think in terms of economic self-sufficiency. This is the one point that virtually all economists

agree upon. Complete economic independence is impossible. No nation, no state, no city, nor any community can produce everything it needs. For, dynamic capitalism depends upon the freedom of the owners to engage in mutually profitable activities. The key word is freedom. Thus, capitalism in its pure sense must be multi-colored. It cannot be black and it dare not be white."

"While it is true," Goodloe emphasized, "in today's society, we form the black bottom on an almost white economy, it is also true that the meaningful efforts of private industry and government to nurture and develop black enterprise is most encouraging for the present. And, it augurs well for the future."

"No little part of the controversy over black capitalism," Goodloe suggested, "stems from the fact that some people are striving to label a complex system with two simple words."

What most of us are really talking about, I submit, is not black capitalism but black enterprise. Black enterprise, like the word, freedom, means different things to different people. I depend upon that great middle consensus when I say in my definition it is neither anti-white nor separatist. Any plea for the support of black enterprise is simply an expression of black self-determination with a deep appreciation of the possibilities of the business potential of the Negro community and a heightened desire for attention, recognition and acceptance in the marketplace."

In closing, Goodloe urged that the support of black enterprise be emphasized by the organization and that the term be substituted for black capitalism. He commended the Durham Business & Professional Chain and the Housewives League for their work and service in strengthening the whole economic fabric of the city of Durham.

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