Editorial Viewpoint

WORDS OF WORSHIP

"Come with me," Jesus said, "and I will make you fishers of men." Fishers! that was a word the prospective disciples could understand-fishers of men-that was a new idea. What did Jesus mean by this, and what was He driving at? Fishers of men! It sounded interesting. What other way do you think Jesus could have won the men whose minds were in motion, whose hands were

busy with their fishing nets; whose conversation was about the condition of the fishing trade, and the prospects of a good market for the day's catch? To have broken into their conversations with an offer of employment, as preachers of a new religion would have confused them and invited a strong rebuff. This is why the Master asked them to become fishers of men.

God Can Now Visit Charlotte YMCA!

For years and years, we have always thought the Young Men's Christian Association did not live up to its name. It hasn't been Christian, because it had bowed to the practice of segregation in many communities, and certainly there was nothing Christian about this custom.

It gives us hope and inspiration to learn that the Charlotte YMCA has been quietly integrating all its facilities. Much of this progress went unnoticed since the officials did not want to create unfavorable publicity.

This forward step means that the former all-Negro McCrorey YMCA Branch will also be integrated, making its facilities available to all members without racial restrictions.

In all fairness to the public, the board of directors stated that while facilities are available to all, some clubs and teams have not yet been integrated. But we have faith that, in a little while, integration will spread into these clubs and teams.

The public may wonder why has all this been kept secret until now. George E. Simmons, general Y secretary, said integration was kept secret because their lawyers had ordered that the matter be kept secret. Even YMCA members of the all-white Y were not told.

The integrated YMCA had no records of the number of Negroes who have stayed in the Y dormitory which has been desegregated since last August. Here is an example where silence

Jesus Christ would be willing to stay at the Charlotte YMCA now, since the door has been open to, "whosoever will, let him come."

Progress In International Exchange

For those of us who are keenly interested in the future of this nation, a cheering sign of progress is the development of international education. For the academic year 1963-64, nearly 75,000 students from other lands were enrolleld in our institutions of higher learning. The University of California led with 3,927 such students. Columbia, Harvard and Howard Universities followed close behind.

Some U.S. universities pioneered in providing scientifically prepared courses in speaking and listening, reading and writing American English. Outstanding in this effort was the University of Michigan at Ann Arbor.

At the same time, the number of U.S. students studying in universities abroad rose substantially. Many of them were prepared for this study by courses at home, giving a functional mastery of the language of the land to which they went, supplemented by courses in the culture of the host country.

It is essential for the peace of the world that this progress continue. Our young people should gain mastery of at least one foreign language and sufficient acquaintance with foreign cultures so that when they go abroad, as most of them will between now and the year 2,000, they will go with a sympathetic attitude and willingness to learn. Thus, they will be able to alter the unfavorable image of the U.S. tourist as a prejudiced provincial who criticizes everything he meets as inferior to what we have in

Good Auto Damage Protection

The problem of uninsured motorists is a perplexing matter in all 50 of our States. Various remedies have been tried by the several States in attempting to rid the highways of the irresponsibility of drivers who have no insurance. Some States have made liability automobile insurance compulsory.

In New York, Massachusetts, and North Carolina, compulsory insurance laws have created snake pits of red tape, confusion, and failure. In addition, traffic accidents, cost of government administration and insurance rates have also increased. Massachusetts and New York motorists pay the highest insurance rates in the nation-twice the national average. North Carolina had to place full-time highway patrolmen to the task of tracking down drivers whose insurance had lapsed.

There are several basic reasons why compulsory automobile liability insurance will not work. First of all, it cannot compel people to buy insurance even when tied in with vehicle registration. How can the law keep operators of stolen cars, uninsured out-of-town drivers, newly-arrived uninsured residents whose cars are still registered in another State, and insurance dodgers, who cancel their insurance

(after securing registration and tags, off the highways? As an example, New York alone has nearly 400,000 uninsured drivers on the road, even though the compulsory law has been in force for many years in that State.

Each motorist is vitally interested about the increasing cost of liability insurance. Compulsory insurance is an excellent way for us to increase the cost of our insurance even higher. It has been actuarily proven that compulsory auto liability insurance increases over-all automobile rate levels.

Our financial responsibility laws, tied in with uninsured motorist coverage, is the best plan that man has devised in both this country and Canada. Every citizen in this State who buys auto liability insurance policy could be protected against the uninsured motorist by means of the uninsured motorist protection afforded by that policy up to \$10.000 per person for bodily injury. The coverage costs anywhere from \$4 to \$7 and is automatic unless rejected. You can't find a better buy in insurance coverage.

Perhaps North Carolina automobile drivers have not given this question much thought. since the matter is made compulsory, whether they want insurance or not.

Challenging Ministry

Recently, there came to our attention an interesting feature article in the St. Petersburg Times, magazine section, the story of Rev. Robert Day Miller, white, who was recently callled to the pastorate of Lakeview Presbyterian Church in St. Petersburg, Fla. It is significant that this man of God, who is endowed with a -keen sense of human rights, is to begin work in a parish fast becoming a mixed racial neighborhood.

What impressed us most about Rev. Miller, before he came to St. Petersburg, was an experience he had while minister of a church in Tuskegee, Alabama: An elder refused to serve communion to a Negro who was visiting the church. After the communion service was returned to the altar, Mr. Miller walked to where the Negro was sitting and personally served him the elements.

"We don't fence the communion table," said Rev. Miller. "It's not our table. It's Christ's." Insisting there was nothing extraordinary in his action, Rev. Miller comments, "But if I hadn't done this, I couldn't stay in the ministry."

With at knowing anything else about Rev. Miller, this action was enough to convince us that he is the proper minister to meet the St. Petersburg challenges where an area is rapidly becoming integrated. He certainly can help the Lakeview Presbyterian Church to truly be God's House.

There are members in this St. Petersburg Church who take the view that Negroes, who of their own accord decide to come to services, should be accepted and welcomed. But Rev. Miller, like a large percentage of his membership, believes that the mission should be, "Go ye therefore into the world" and this message should apply to the little world of the Lake-

What strikes us strongly about Rev. Miller's conviction is that he is concerned about the difference between passive acceptance and actively seeking to carry out the ministry of God. In this latter role the new minister seems most strongly committed.

The church leadership should have more to offer in the field of human rights than any other force. We agree with the new pastor that "many of our present problems have arisen because of the lack of the church's influence."

The Rev. Mr. Miller will accept the challenge. We know he will, because his past commitments indicate he is fully ready to accept

Negro: Bishops Council President

Within the last decade, we have had so many numerous firsts among Negroes that other individuals should have been encouraged to aspire to reach the topmost rung of the ladder of success. Bishop Prince A. Taylor, Jr., has been elected president of the Methodist Church's Bishop Council.

Bishop Taylor, a resident of Princeton, N. J., recently began his term of one year as president of the 95-member Council of Bishops at the close of a four-day meeting in Houston, April 18. He succeeds Bishop Lloyd C. Wicke. of the New York area.

This is indeed a high honor for Bishop Taylor to become the Council's leader for the 1965-1966 term. It is significant that he heads a body which is made up of 46 active bishops in the United States, 19 active bishops overseas, and 30 retired bishops.

Taylor's distinction comes from the fact that he is the first Negro to administer an episcopal area made up of white membebrs. Before assuming the presidency of the Council, Bishop Taylor was assigned last June to a four-year term as head of the work of the Methodist Church's 204,000-member New Jersey Area.

Along with the honor paid Bishop Taylor, we must not overlook the fact that another Negro bishop, James S. Thomas was assigned last July to head the State of Iowa's Methodists,

where most of the members are Caucasians. A former faculty membebr of Gammon Theological Seminary, in Atlanta, Bishop Taylor is destined to lead the Bishop's Council in a commendable manner. May God bless his administration!

Just For Fun

BY MARCUS H. BOULWARE

BELIEVE IT OR NOT

Believe it or not, we have been teaching one week already in the first part of the third trimester (April 26-30) here at Florida A&M University, Tallahassee. I am teaching two courses: "Audiometry" and "Voice Problems" (speaking voice) and we have in each class twice as many students as I had expected in the speech correction area.

This area has grown greatly in the last five years since I have been here. Our major curriculum has become more stable, and the number of speech correction majors are gradually increasing. We have now around 40 or 45 majojrs who are in taining for employment in the public schools as speech therapists. HUSBANDS: BETTER COOKS

Not long ago, I read an article stating that husbands are better cooks than their wives. Wives.

the article implied, agreed that their husbands are more inclined to experiment in their chef chores. They will try all kinds of condiments, herbs and combinations of ingredients. They are inclined to follow oldtime .scipes that are second nature is

Now, let me warn you "hubbies"; Don't fall for that that husbands are better cooks than their wives. Although a study indicates that more men are taking up cooking, and 80 per cent of the men are doing this to impress their wives and win from them admiration, men should make themselves scarce about the kitchen.

In a reecnt cooking contest, the ratio of single men to married men was 1 to 5, meaning one single, while five married men, entered the cooking con-

are the cookies and the tea.

fact, helped make.

ciation. In recent years the

white boss man may have stop-ped calling the Negro "uncle",

but invariably he gets the name

wrong ,always yelling out "Jim'

for "Robert". Sometimes he

does forget himself and says,

"Boy" to every Negro under 60

It is inevitable in a culture

where the female's earnings are

steady and where she is in a

position to acquire habits and

reflect the culture of the com-

fortable white home, whiel her

husband's wages as an unskill-

ed worker are not steady and

he has no access to middle class

ONLY IN AMERICA

BY HARRY GOLDEN

THE NEGRO STRUGGLE AHEAD

When freedom came, many Negroes went to the nearest Union camp. Even on the isoplantation the Negro slaves did not hold Emancipation a reason to rise up against former masters. Indeed, we have ample evidence that Negro servants continued to take care of the household, in some cases nursing the Confederate veterans back to health and protecting the white women from Northern deserters.

The spiritual aspect of Lincoln's Emancipation Proclamation was far more influential than the law it established. Lincoln had resolved a great moral issue. There is far greater enthusiasm today for the late John F. Kennedy and for Martin Luther King because the Negroes know that they won their own revolution and because King, like Lincoln, has been able to dramatize "Freedom Now" with the same moral fervor Lincoln dramatized the Emancipation Proclamation.

The struggle ahead will be long and hard and often heartbreaking. Much of the struggle cannot be remedied by protest marches nor court writs.

There is more to the Negro · matriarchy in the South than meets the eye. The female has been a domestic. Most of her life she has worked in white homes, more usually in the upper middle class homes. To a large extent she has acquired the ideas, habits, and inclinations of her white lady employer. She has arranged the menus, served the guests, listened to the talk, often good talk; leading politicians, edu-

values, that the bonds of marriage will become more irrele-Thus there will be a lot of

catching up to do. It will take

a generation at least, but it

Other Editors Say ...

MEANY AND RACE BIAS

A little while back we have had some mental reservations about George Meany's attitude on the race question. His utterances and demeanor had left much to be desired. They certainly did not convey the impression that the President of the AFL-CIO had any appreciable sympathy for the plight of the rejected black labor.

We remember the time when he rebuked A. Phillip Randolph, AFL-CIO second Vice President. in language that was both terse and curt, for raising on the floor of the Federation convention the issue of racial discrimination. Various unions and their affiliates exclude Negroes from their ranks in keeping with their constitutions and by-laws.

Today, Meany pledges the support of the federation for the equal employment section of the new Civil Rights Act. The AFL-CIO, he said, is prepared to use strikes and boycotts against employers whose hiring practices continue to discriminate against Negroes.

The issue, Meany rightly observed, is one of morality and justice as well as economics. His rhetoric on the subject is a credit to his reformed mentality. But the blunt, unvarnished truth is that the sword of reprisal he is unsheathing against recalcitrant emloyers must also be wielded against some of the unions in the federation.

On July 2, the equal employment section of the civil rights law became effective. Mr. Meany faces the formidable task of securing the compliance of some of his own key affiliates in the building trades, and many other craft unions. Discrimination is the rule and integration the exception in too many labor organizations.

The Civil Rights Act is the acid tesst of all institutionss in the U. S. The AFL-CIO will be judged not merely by its advice to employers but by performance in its own ranks. Examples speak louder than words .- THE CHICAGO DAILY DEFENDER.

FILTH IS INDEFENSIBLE

A clean-up campaign is underway in North Tulsa, and while we have had no earthshaking evidence that the North Tulsa community is aroused about the movement, there are a few dedicated souls who have agreed to head the movement.

There are a few civic clubs joining he promotion of the project. They mean to go shead, and have set May 1 and May 8 for volunteer trucks to gather the trash. They hope that by that time the people will have gathered. It is our hope that this down-to-earth effort to point this segment of the Tulsa community to one of the basic pillars of a good society will get a good response

The measure of our participattion in this effort and similar efforts could be the measure of our capacity for first class citizenship, for whoever it was who said, "A man's environment denotes the nature of his character" couldn't have been too far wrong.

There is little question that any people content to live in filth, people who exhibit no de-. sire to clean up, people who evidence no taste for beauty, are people whose souls are of the nature of the slums and as such, are maladjustments, forever a drawback in the social order and equally a deterrent to the forward progress of any community.

We, as a people have many things to complain about - and justly so. We can perhaps justify our shortcomings educationwise because as a group, for over a hundred years we were not given a fair shake in education.

We have perhaps some ground for our lag in business, our shortage in marketable skills, our home life, our religious inadequacies - all these we can lay at the door of those who instituted and still seek to perpetuate the kind of discrimination which made us half a man. But one thing among us and any other people that is indefenible is to live in filth. This we cannot justify.

We may not be able to paint our houses, but with a little soap and water we can keep the floors clean and the walls free of cobwebs. We may not be able to landscape our yards, but we can keep it free of litter and we can keep the grass cut. We can can haul the old broken down cars which no longer run off to the salvage yard or the junk pile. We may not be able to afford a garbage disposal unit in our houses, but we can see to it that our garbage is properly put in containers and ready for pickup when the time comes.

We can burn our trash at the proper times. We don't have to scatter it all over the yard. We can pull out the old pieces of cardboard we've stuck in our broken windows and make a sacrifice of the things we don't need and can't afford anyhow and replace that broken window with the glass that belongs

there. These things we can do, if we don't do them, we have no one to blame but outselves. The accumulation of filth around human beings is indefensible, and those who are party to this kind of living are more the enemies of our growth than any segregationist ever could be. Maybe there ought be a picket line thrown around the establishments of those among us who threaten our way of life and

Still Defiant, But Must Not Go Unchallenged, Mr. President.



Sherwood Ross'

ONE WORLD

UNSESCO

UNITED NATIONS, N. Y. - Although our taxes help support it, few Americans have any detailed picture of the activities of UNESCO.

Its imposing title, the United Nations Educational Scientific and Cultural organization, isn't likely to excite many people, although the exceptions to this rule tend to deny it. From the standpoint of budget, about \$25,000,-

000 a year, UNESCO sourcely exists and one wonders why its 117-member countries, including the eastern bloc nations, can't ante up any more for After all, \$25,000,000 isn't much for the hercu-

lean task of wiping out illiteracy among some 700 million adults and 200 million children, especially if it must dabble in culture and sciene, too. Its job in edunation, our subject for today, is

particllarly pressing since the number of people who can't read in our world is growing, not declining. In India alone, and despite vast educational schemes, the number of adult illiterates increased by 36 million in the decade ending 1961. This is a statistic to contemplate, particularly for Americans who hold the view that communism

flourishes where men are hungry and ignorant. UNESCO's staff is paltry, too. Its 500 professionals at its Parks headquarters and 1,200 field experts, taken together, are roughly half as numerous as the employees of the Chicago Department of Water and Sewers. And while we're at it, UNESCO's members are not investing as much each year to wipe out illiteracy as the Chicago waterworks, a typical utility, is spending to lay

Somehow, UNESCO is getting something accomplished. Although John Bowers, its deputy director, says the agency needs \$1.9 billion to launch "a total eradication campaign" against illiteracy, it's done a lot with a little.

In the Congo, where a college graduate is as rare as a day without bloodshed, UNESCO has helped the government recruit 800 teachers and double secondary school enrollment, in just a few years. Together with the UN's Special Fund, the agency last year opened 13 teacher-training institutes

in tropical Africa. Within three years, Bowers tells

us, these will be turning out 1,800 graduates again-The major barriers these teachers will face include the absence of books for their pupils, decent schools, (or any schools,) and "Linguistic choas." This last horror, enough to discourage anyone

who's had pains becoming bilingual, is common in Africa, where some countries enjoy more than 100 languages. (The world total is 2,800, UNESCO UNESCO last year also opened, or expanded, technical and engineering schools in the following countries: Chile, Colombia, Ecuador, Iran, Iraq, Malta, Morocco, Pakistan, Trinidad Tobago,

and Turkey. The research schools were opened in India and two academies for training vocational and technical instructors were opened in Lebanon and in Laos. This, unfortunately, was about as far as UNES-CO could stretch it. The agency has been obliged to single out a half dozen countries, or so, for pilot

procets in education because it can't finance the whole ball of wax. Bowers says that it costs between \$5 and \$8 to teach a man how to read and. in a world that's spending \$120 billion a year for weaponry, mankind just can't swing it. To help countries help themselves, UNESCO last year teamed up with the World Bank, sent two

missions to Latin America to help government officials learn how to plan and bankroll literacy campaigns. UNESCO enjoys a good reputation in Latin Amrica. In 1957 it opened a drive to get 40 million out-of-school children enrolled in classes. To date, it's gotten 20 million into the classroom. In a world that measures victories by counting

the enemy dead, I suppose UNESCO didn't do much last year. Writing about it certainly isn't as exciting as Vietnam.

ALTAR GALL

"THE AMBIGUITY OF A CROSS"

Upon the right and left breasts of the Klan robe worn by Imperial Wizard Robert Shelton of Alabama is the insignia of the Ku Klux Klan. The round emblem, white-bordered, with a background of crimson red, has a cross in the center resembling the "cross patee" crucifixion cross.

At the center of this cross is a diamond-shaped patch surrounding a red drop of blood that is symbolic, according to Klan lore, of a drop of Christ's blood.

As I sat and looked at this insignia pictured in a national magazine recently. I began to shudder as I thought of its implications Christians have just emerged from the season

that called attention to the Cross of Golgotha, up-

on which a religiously-radical Jew was executed because of his claim to be the Son of God. Followers of this Man of Galilee revere the blood he shed upon a rough wooden cross that he bore through crowds of mocking, jeering people-perhaps much like the mocking, jerring crowds hurling their obscenities at those who marched from

Selma to Montgomery-and subsequently died upon with nails driven through hands and feet. In fact, the followers of this Jewish carpenter's son believe there is some kind of "soul purification" or "redemption" in the blood that he shed, although in reality none of that actual blood is avallable for application to a sinner's soul.

Indeed, those who follow Him believe that "the appication (by faith) of this blood" cleanses and purifies so thoroughly that those who receive "the application" become one with both God and the Man of Galilee - righteous, holy, as perfect as man can become.

What a shock it must be now to the untold numbers of persons who have been following hopefully the one whom they believed lived for all mankind, even unto death on a cross -- to learn that they may have been believing a myth, following

Now the world is to learn that the Cross and a drop of the "blood of Christ" is the emblem of the

jeapordize our liberties in this

fashion. Maybe we ought print

some new signs for the civil

rights marchers. Maybe those

adherents of hate, terror, murder, castrations, floggings, beatings, and the supremacy of white

Anglo-Saxon Protestants (WASPS) For, with this emblem, the KKK is telling the world that they are wearers (if not, bearers) of the cross and advocates of "the blood of Jesus"

(to purify THEIR race). How eager and dedicated they are to erect and set aflame their fiery crosses to symbolize their

How proudly they lay their claim to the "word How effectively they move in to control a village, a city, a county, a state that reluctanly bows to their cross or hesitates to "wash in the blood of

Christ. How dramatically they move about in pure white, flowing robs (in a world where many symbolize white with purity) to impress their progeny

and the non-believers. How fervently they preach their gospel of the "blueblood" - the pure (?)) white race. And how many "repent, believe and are baptized" in this "gospel."

Let us not be duped into believing that only those who wear the bedsheet-robes and burn the crosses and wear the emblems visibly are the only WASPS who kneel at the Cross of the Klan. In far-flung places throughout the length and

breadth of the "land of the free and the home of the brave" are those who wear this emblem of the KKK within their hearts.

Although their hate is more subtle, their belief in their superiority is no less ardent. Their blueblood is so pure (?) that they fear

Negro, or Jew, or Catholic, or Oriental, or Mexi-

can, or any non-blueblood living next door From where I view the current scene, there are two crosses - or one blurry cross - and it isn't clear just whose blood is being shed and for whom,

Our only hope is that those who would redeem our sick world will pick the right cross and get "washed" in the right blood — lest we all perish at the Altar of Spiritual Ambiguity.

signs ought read. "We Want Our Freedom Now! Freedom From Filth, Freedom From The Ugliness of Unkept Surroundings,

Freedom From The Slumy Influence of Those Who Do Not - THE OKLAHOMA EAGLE.