

Bible Thought Of The Week

The minister or pastor who works within the context of a local church often shares the impatient conscience of the activist. At the same time, he has a feeling of responsibility to keep in touch and contact with the people in his church as our Jesus of Nazareth. Within the framework of organized church of today, he feels increasingly trapped into an

untenable position. Even though the so-called "pillars of the church" would prefer to rock the boat or slow down rather than accelerate the pace of social change, the modern minister must not forget that Jesus did not avoid the encounter with the money changers in the Temple.

Editorial Viewpoint

Thanksgiving: Rember The Traditions

Thanksgiving Day and its various customs have been observed for many centuries. We learn this from ancient history which is unknown to many of us.

While Thanksgiving Day in its present form is distinctively an American holiday, it did not spring Minerva-like from the brain of colonial Governor Bradford in 1621 as some of us imagine. On the contrary, we may trace its origin back through the ages and nations to the Canaanites from whom the Children of Israel copied many of their customs.

The vintage or harvest celebration appeared later among the Hebrews as an act of worship to Jehovah and was called the east of the Tabernacles.

The Romans worshipped this harvest deity under the name of Ceres. Her festival which occurred yearly on October 4 was called the Cerelia.

In England the autumnal festival was called the Harvest Home which may be traced back to the Saxons of the time of Egbert.

And so being in the blood of America's first settlers, the custom reappeared early in our land. It has become a day of national significance, a Thanksgiving Day when each of us should pray and thank God for the bountiful harvests He has given us year after year and the many material blessings we take for granted.

Finally most Americans should be thankful that they are not so gullible as to be taken in by anti-American attitudes, and the spirit that the Almighty owes them a living. God gives us good health and strength to work for the things which He has in store for us. The least we can do is to use all of our assets to the best possible advantage for all concerned.

Can Methodist Ministers Contain Themselves?

A Texas Methodist theologian, Dr. Albert C. Outler, professor at Southern Methodist University in Dallas, Texas, fears that "disaffection and mutiny are swelling to epidemic proportions in the ranks of the Methodist clergy." He blames it all on the appointive system of the high church officials.

The theologian charged that the system of pastoral appointments had these evils: 1. It degrades professional men to the status of employees.

2. It encourages a double standard in its absolute power of administration. 3. It causes appointments to be made on the grounds of preference and not according to those of the founder, Wesley, which held the conception of "spiritual gifts, pastoral graces and evangelistic fruits."

4. It is causing an increasing atrophy of initiative and responsibility at local, district and regional levels.

It was charged that pastors and religious education workers are not normally encouraged or even allowed to employ personal initiative, vocational integrity, technical creativity or personal responsibility. One of the strongest charges directed at

top church administration is that ministers are often company men, fancy white-collar workers enmeshed in a government by acquiescence hired to implement policy that comes down from above—like all good things which are perfect.

The theologian's message terminated his remarks with the statement that if the Council of Bishops, the boards and agencies, and district superintendents sponsored an idea, it will be "pushed, like hydraulic pressure until at last the reluctant pastor of Creekfork circuits or Joe Blow in the inner city has finally confronted his uncomprehending people with it, and its price tag. Otherwise forget it."

That the constituents of the Methodist are not taking orders blindly is a general trend of rebellion against absolute authority. The Catholic Church is facing the same kind of opposition to time-worn practices inappropriate to the space age.

Previously and seemingly timid school teachers have thrown off the capes of so-called loyalty to the profession. They want to be considered and paid like professionals instead of being like organization men in business.

Draft Opposers May Force Drastic Action

Although the Vietnam War is not a declared conflict, the nation is in a battle. Its fighting effectiveness will depend upon a steady flow of recruits into the U. S. Armed Forces. This is a commitment to which all of its resources must be focused, objectors to the contrary notwithstanding.

The opposition to the Vietnam War has become so vicious that Sen. Philip Hart has asked the Justice Department to rule on the Selective Service proposal that student protesters interfering with the draft or military recruiting be subject to immediate induction.

While Americans have the privilege of protesting, some of the recent activities of certain groups involve illegal acts which cannot be condoned.

At first a number of advocates would say some sort of punitive action must be applied to restrict future anti-draft activities. Even if by some stretch of the imagination such punitive action does not violate the guarantee under the First Amendment to the Constitution it must be admitted that the punitive measures would

go so far as to erode the system which already is replete with inequities.

We must not permit our emotions to get the best of us at this time. There are other questions which relate to this whole delicate area of dissent in a time of war. How far should the United States go to try to put down dissent? What happens to the dissenter who is not eligible for the draft? How would the proposed enforcement reach all dissenters—not just those on our university campuses? What kind of soldier would the drafted dissenter make anyway?

Remember, we could interpret campus "interference to the draft as mere idle conversation expressing opposition of the students to what our government is doing." Something perhaps should be done about interference to the draft. But what is most practical is the question. And Senator Philip Hart's request for a ruling on the proposed punitive legislation for draft interferers makes good sense.

It is often good for the powers-that-be to look before leaping.

Must Come To Grips With "Black Power"

This new movement labelled "black power" appears to have some sort of connection with rioting and disturbances on many of college and university campuses—to wit, recently: Central State University in Ohio, Howard University at the nation's capitol, Tennessee A&I State University last summer, and many more.

Officials at Central State College at Wilberforce in Ohio have pledged themselves to weed out this thing called "black power."

Developments on this campus revolved around the activities of a "Unity for Unity" group apparently related to the Student Nonviolent Coordinating Committee (SNCC), a black power organization recently banned from the Central State campus.

It is suspected that black power advocates played a major role in the recent campus rioting which brought the call of 700 National Guard troops.

Perhaps a thorough study of black power activities is in order on all campuses of higher learning in this country. Whether off campus or on university grounds, SNCC and Black Power proponents seem to charge off a riot, followed by the summoning of police who use rough tactics and create a bad public image.

When Stokely Carmichael spoke before city audiences some months ago riots were instigated with the summoning of police

to break them up. This is the regular pattern of things time and time again without failure. Black Power, rioting, police brutality and disunity constitute the pattern.

The Black Power cry seems to stir up the emotions of people so that they can't think rationally. If people would think before acting, they wouldn't be so gullible to the Black Power movement which even causes disunity among black people.

The Black Power movement has no constructive goal, it destroys rather than constructs, it makes maniacs out of its subjects, and by and large it has little to offer anybody. With so much constructive work needing to be done, our college administrations cannot afford to let Black Power, SNCC, or any other movement disrupt the orderly procedure of education.

The leaders of the Black Power movement are no fools, since they know how to feather their financial nests. Stokely Carmichael has been getting as much as \$1500 for a single lecture in which he says little or nothing constructive. Now he is taking a trip around the world made possible no doubt from his lecture engagements.

Beware of these false prophets, for they are notoriety seekers and opportunists who are profiting from the masses of people who refuse to think for themselves.

College and university officials and state legislatures must take the bull by the horn now or it will be too late.

Only In America

BY HARRY GOLDEN

TALKING TO THE DEAD

Episcopal Bishop James A. Pike, who makes no bones about his religious beliefs, has become firmly convinced of a life after death. During an impromptu seance in Toronto, Bishop Pike is positive he communicated with his dead son. The Bishop publicly confessed he had no other explanation for the phenomena he experienced.

James Pike, Jr. committed suicide in Feb. 1966. He spoke from death his father says, and his voice was authentic "because my impression of the words transmitted through a medium was characteristic of the person and his style. He referred to events, a lot of difficulties, and seemed very aware of things."

One has to admire the Bishop's sincerity and his courage in laying it on the line. Maybe he did speak to his son and maybe there is a life after death.

I attended a good many seances back there in the 1920s when they enjoyed a wide vogue. Spiritualism was at its height and the folks were buying Ouija boards as if Ouija boards were cigarettes. Everybody spoke to everybody in those days. The spiritualists never had it so good.

There were however skeptics, one of whom was the great Houdini who challenged every spiritualist to try a manifestation, as they like to call them then, that he could not duplicate. If they succeeded, Houdini offered a thousand bucks, spot cash. There were no takers.

A few of the mediums impressed me. There is no way I could explain some of the things I saw and heard at seances. But that they were

tricks there was no doubt in my mind. I spoke with William James, the famous psychologist who taught at Harvard and I spoke with Baron Von Steuben, the Revolutionary War hero. They knew the name of the girl to whom I was engaged and both accurately prophesied I would marry her which I did, although as far as William James and Baron Von Steuben go, it was just a coincidence.

Von Steuben told me all about the wars that were and the wars to come and James about the Freuds that were and the Freuds to come. What bothered me, however, the fact that I was born in Galicia, in the old Austro-Hungarian Empire and I didn't come to America until I was well past infancy. How did James and Von Steuben know I spoke English? It seems impossible that these two giant brains in paradise were concentrating all their energies, focusing their attention on me. If someone were watching me from "out there" wouldn't it more likely have been a relative from Galicia? Yet, in all the seances I attended no one who spoke Yiddish ever spoke to me.

I suppose Bishop Pike's seance gave him comfort and it's all right with me. He reported what he thought forthrightly and if he stepped on toes before he has certainly proved he can survive stepping on toes. The comfort I worry about is the comfort those thousands will find who can ill afford to indulge it.

They will rush to the seance not realizing what Bishop Pike realizes: that the seance is the renunciation of logic.

Just For Fun

BY MARCUS H. BOULWARE

I witnessed recently two automobile accidents that were ironically funny. As I passed the Vanderbilt University Hospital I heard the siren on an ambulance going to the rescue of someone in a wreck one and one-half blocks away. The sound brought all cars to a stop save one driven by a woman who turned left right in the path of the ambulance which tried to avoid hitting her but couldn't.

It knocked her car into the entrance of George Peabody College campus onward to hit

a parked car in the driveway. This started a chain-reaction and damaged two other cars which were park on the campus.

One of policemen at the scene of the other wreck said what had happened and rush down to the ambulance wreck.

Up at the first wreck, as I passed, four automobiles were involved in a chain reaction wreck. People in Nashville drive too close and in too big a hurry. They are demons behind the steering wheels. Their facial profiles would make you ha-ha-ha-haaaaa!

Other Editors Say . .

"WE HELP OURSELVES" Condensed from The Christian Science Monitor BY PAUL BRIGGINS

Just ten minutes' ride from the prideful new glass-and-steel skyscrapers of downtown Philadelphia lies a nightmarish Negro world; six city wards of squalid streets and rotting red-brick tenements, packed with 270,000 people and faced with appalling want and social decay. This area, which Mayor James H. J. Tate declared had "the most crime, tuberculosis, venereal disease, unemployment and poverty in all of Philadelphia," is in fact one of the worst slums in the United States. Yet here, in an abandoned police station rented from the city for one dollar a year, a militant Negro minister, Leon Howard Sullivan, has launched one of the most exciting and hopeful programs in America.

"We help ourselves" is the program's motto and philosophy. Its "Opportunities Industrialization Center" (OIC) the first enterprise of its kind in the nation, is designed not only to give Negroes new job skills, but also to inspire them with hope, confidence, and a new way of looking at themselves and at life. It is this emphasis on attitude which distinguishes OIC from almost all other current job-training efforts, and which in just 19 months has made this bold venture, in the words of Mayor Tate, "a model for the rest of the country." Consider some of its significant accomplishments:

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* Of OIC's first 500 "graduates," who took eight-week to one-year courses in everything from power sewing and restaurant practices to electronics and sheet-metal work, a phenomenal 80 percent were almost immediately placed in good jobs.

* Probably one third of the OIC trainees now taking jobs are shifting from the relief rolls - good news indeed for Philadelphia, where Negro welfare costs have soared to over 100 million dollars a year.

* In a notable innovation, OIC giving special "pre-job" training to some 1000 Negroes at a time, helping them to brush up on their reading, writing, arithmetic, and to improve their speech and even personal grooming.

Originally aiming to train some 2500 individuals a year, but swamped with over 6000 applicants on its opening day, OIC is already expanding with two branches. To house the first, a Philadelphia philanthropist turned over a six-story office building. This new branch offers training in department-store selling, merchandising, and small-business operation. A second, recently opened gives training and building - trade skills, among other courses.

Already OIC has won the enthusiastic support of the Philadelphia Chamber of Commerce and the "white power structure." "Businessmen have come to understand that the position of the Negro involves more than a moral principle; the future of our community is at stake," W. Thacher Longstreth, executive vice president of the Philadelphia Chamber, told me. "Either we give the Negro tools to compete, or we resign ourselves to unequal handouts and unacceptably welfare problems." And, typifying the new spirit, Sullivan declares: "The Negro has learned to demonstrate and to protest, but in Philadelphia now we recognize that he must also prepare himself and produce."

Table d'hote and a La Carte. One morning recently, I drove out to the North Philadelphia slums to see this inspiring project in action. At OIC, I was greeted by its creator, the Rev. Leon Howard Sullivan.

- THE READER'S DIGEST.

Victory gave their black communities equal responsibilities

"I'M PROOF AGAINST THAT WORD FAILURE I'VE SEEN BEHIND IT. THE ONLY FAILURE A MAN OUGHT TO FEAR IS FAILURE IN CLEAVING TO THE PURPOSE HE SEES TO BE BEST."

GEORGE ELIOT



MAYOR HATCHER GARY INDIANA



MAYOR STOKES CLEVELAND OHIO

"THERE IS NOTHING WORSE FOR ANY GROUP THAN TO HAVE POWER WITHOUT RESPONSIBILITY, TO HAVE STATURE WITHOUT STATUS. THAT IS THE CONDITION OF THE LARGE RESTLESS NEGRO MINORITIES IN MANY CITIES TODAY. BY THREATENING TO RIOT, THEY HAVE A CERTAIN POWER TO INTIMIDATE, BUT SOCIETY HAS NOT GRANTED THEM A SUFFICIENT SHARE OF THE RESPONSIBILITY TO FORMULATE PROGRAMS AND ACTUALLY CARRY THEM OUT. IF THAT VITAL SHARING OF RESPONSIBILITY BEGINS IN GARY AND CLEVELAND AND IS HONORABLY EXERCISED, A NEW STATUS WILL NATURALLY FOLLOW FOR ALL NEGROES IN THE COMMUNITIES."

NEW YORK TIMES

The Thought Exchange

BY GORDON B. HANCOCK

COLOR PREJUDICE BOOMERANGS BADLY

That there are many evils in the life of mankind today, is an obvious fact that none can deny. But according to the matured judgment of the late H. G. Wells one of the world's greatest historians and philosophers, the very worst thing in the life of the Twentieth Century world is color prejudice. The supports for such ominous conclusions are abundant, and can be so easily substantiated by evidences that everywhere abound. Although God exhorts in the First Commandment "Thou shalt have no other gods before me" a casual observation will reveal that color prejudice is the number one god of the present world, with the dollar coming a close second! Race prejudice is easily the Beal of mankind in general. It was most merciful of our God to even grant that we might have other gods, but none should come before Him. Today's world is even as a Mount Carmel, where the prophets of Baal are vying with the prophets of The God of Abraham Isaac and Jacob, on Mount Carmel of long ago, the prophets of Baal outnumbered the prophet of God 400 to 1, so we can say with abundant assurance that today the worshippers of the Baal of race prejudice has become an evil contagion and a devastating moral scourge that forebodes the earthly damnation of mankind. Great woes must come upon a world, scourged by race or color prejudice, and only God in one of his many mysterious ways, can save mankind from the destruction that is threatening through color prejudice.

Segregation is the darling child of race prejudice, at whose breast it must feed, or die ingloriously. Segregation has as surely cursed the white man who imposed it, as it has cursed the Negro upon whom it has been imposed. Segregation is a curse in particular and in general! When our nation made an attempt to strike down segregation in the interest of justice and survival, the segregationists resorted to various and devious and dubious ways to circumvent efforts to liberate the Negroes from the bondage of segregation. In order to save themselves from living

like brothers, 'door to door with their Negro brethren, the whites betook themselves to the suburbs and fled before the prospects of receiving the Negroes as brothers and neighbors. But in fleeing the Negroes, they turned over the cities which had been built by whites and for whites, to Negroes with the result that Negroes are taking over our cities, and whites of means, are taking over the suburbs and the cities are in great distress and on every side calling for deliverance. And what will ultimately become of our cities is a matter that disturbs our most serious thinkers and students. Having been so long denied the training in statecraft which the rulership of cities implies, it is to wondered whether we can handle the responsibilities so suddenly thrust upon us. What has happened in Gary, Ind. and Cleveland, Ohio with their election of Negro mayors will happen more and more as Negroes move in as white move out! How Negroes can handle efficiently the responsibilities for which he has been denied opportunities for preparation, raises serious and difficult questions. With adequate finances and training the Negro could do the job; but without these, serious problems arise for whose solution some way must be found - and soon. What about the limited tax base of poor people? But the two great problems arising for the white man in his prejudice, fleeing before the Negro, will be much more difficult than the problem of living side by side with Negroes. Prejudice dictated the more baffling course for the white man. He chose the hard! He ran head-on into the two things he wanted most to avoid, and that is, turning over his fine cities to Negroes and at the same time advancing the Negroes. Will the deterioration of our fine cities, that is almost certain if the monied part of our population continue its flight-compensate for the white man's loss through race prejudice? The most that can be said is that race prejudice is boomeranging badly. The prejudiced white man's loss may conceivably be the Negro's gain!

Economic Highlights

Happenings That Affect The Future of Every Individual National and International Problems Inseparable from Local Welfare

Thirty years ago, the Federal Insurance Contributions Act, better known as social security, went into effect. It was intended to provide a minimum floor of financial security to cushion the years of reduced earning power after retirement. It has withstood all objections raised against it--objections centering on its being an invasion of free enterprise, of the employee's right to decide how much he wished to set aside for his retirement and to choose his own retirement plan. Employers who felt it to be a costly and needless additional expense to business, and not the American way of doing things, have come to accept it.

Social security has become the greatest social welfare program ever undertaken involving some 180 million U. S. citizens. The appalling fact is that most of the people now under social security, and those paying the taxes to support it, probably do not realize that they are not buying an insurance policy, that they have no contract of any sort which guarantees payment of benefits of any certain amount, that funds are not set aside for the payment of benefits and that current benefits are paid out of current social security taxes or from funds which the government borrows. If obligations to pay benefits outrun the willingness of working people to pay taxes and budgetary limitations prevent other financing, Congress can, at any time, change the law to redistribute, withdraw or discontinue benefits conferred. The fact is that the description of the program given in the official booklet "Your Social Security" to the effect that 9 out of 10 working people, "are now building protection for themselves and their families under the Social Security program" and that "the amount will depend on your average earnings" is just plain poppycock.

Mr. Charles Stevenson, a senior editor of The Reader's Digest, has raised the question, "How Secure Is Your Social Security?" This is a question that concerns every one of us. First consider cost. The top amount paid into the government annually 10 years ago for a covered worker was \$1.89, now it is \$580.80, and presently scheduled increases will raise this to \$745.80 in 20 years if no additional changes are made. And, judging by past history, they are almost certain to be. This latter figure represents 11.3 per cent of the first \$6,600 in wages that a working person takes in.

Social Security is not a good deal for the younger workers. For example, if you're 25 years old, the amount paid into the treasury by the time

you are 65 under the present social security rules will total \$19,392. For this you will be entitled to, as Mr. Stevenson puts it, a "gratuity" of \$168 a month at age 65 if single and \$252 if married. . . . It is pointed out that the National Association of Life Underwriters has calculated that the same schedule of payments would buy a private insurance policy which would pay \$312 a month to a single person, \$263 a month to a married person" . . . with either survivor to continue receiving \$175.83 a month . . . as long as he or she lives.

The chance of collecting social security payments 30 or 40 years from now is becoming increasingly questionable. It will depend on the mood of the taxpayers of that later day. It is now estimated that the amount by which the promised benefits of social security exceed what the " . . . insured" persons are supposed to eventually pay toward meeting these costs--are \$350 billion. That is a sum which exceeds the current national debt."

In conclusion, Mr. Stevenson suggests that " . . . a blue-ribbon commission could explore the possibility of requiring workers to buy annuity insurance from government-regulated private insurance-investment funds just as some states require motorists to buy liability insurance." This might be one solution. However, solid evidence is mounting that it may already be past time for a critical appraisal and redirection of the social security program. The alternative is that the government of the United States may find itself unable to meet its moral obligation to provide the basic floor of financial security which for over a generation the American people have been told they could stand on with certainty.

MORE NOISE THAN SUBSTANCE

If you do something bad, everybody always knows about it. But, you could go to church every Sunday of your life, take home stray kittens and help old ladies across the street forever and never find yourself a celebrity. The younger generation and most particularly the older teenage section of it are in this position. The lunatic fringe, the so-called "hippies," the LSD trippers and the troublemakers get all the publicity. Every adult should remember that this minority of the younger generation is not indicative of the ambition, intelligence or solid accomplishment of the vast majority of young people. As a publisher, Mr. Don Robinson of The American Press observes, it might help if publications, " . . . would tell more about some of the outstanding achievements of young people and stop encouraging the mentally unbalanced by giving them all the limelight."