WHAT SNCC'S STOKELY CARMICHAEL SAID AT MORGAN

Good afternoon. It is good to be back here at Morgan. I used to party here when I was at school—after we sat-in in Baltimore on Route 40. I am trying to figure out which one belongs to the CIA.

I would hope that some of the people who have been disagreeing with the concept of Black Power would be here today. I would suggest that they read two articles — one which I wrote for the New York Review of Books in September and one that appeared in the Massachusetts Review in the Fourth Quarter of 1966.

They explain the theoretical concept of Black Power, they criticize the exponents of the coalition theory and those who say that integration is the only route to solving the racial problem in this country.

Black University

I would think that at a black university it would be absurd for me to talk about Black Power, but rather to talk to black students about their role is to be in the coming struggle. And so my remarks today would be addressed to you, black students of Morgan.

To give you a chance to here some of the things that you never hear about, you need to stop being ashamed of being black and come on home.

So that while there are many members of the press you should pay them no mind because they will not be able to understand what we are talking about.

As to the criticism we have been receiving from the press, I was reading George Bernard Shaw the other night and I came across a sentence which I thought was quite apropos. He said that all criticism is in fact an autobiography. So the press ought to dig them some Mr. Shaw.

Before we begin I would like to introduce to you some of the people you never get a chance to meet. You know the Student Non - Violent Committee is run by a troika. There are three people who are elected and are in charge. The executive secretariat, the chairman, myself, and the secretary.

Forget It

We all share equal powers. I would like to introduce you to the program director Cleveland Sellers. Some of the people who were teaching classes this morning, Samuel Schultz, who, you might know, refused to go to the draft and is now out on bail. He went to Tuskegee and they had compulsory ROTC and he told them "forget it."

George Ware is campus coordinator, the director of our campus program for SNCC. The other people, Miss Karen Edmonds, Robert Moore and Miss Sandy Duncan, came up from Atlanta to help with the program today.

You ought to dig Sandy because after what Howard did for homecoming queen maybe we can send her here and there might be hope.

We want to level before we begin the attack against several people at this university who in October, when we were supposed to speak, cancelled the speech. Now we understand there were all sorts of bureaucratic tieups for cancelling the speech.

Home Is Castle

We know that elections were close at hand in Maryland and there was a feeling that—on my part—I am not saying that anyone really said this — that the people were scared, and so they cancelled the speech. They were scared that if I spoke here that your "house is your castle concept" Mr. Honey would win.

Now one of the reasons I want to talk about that is that I think it is important to understand what that means. What I think the country is trying to do is to kill the free speech of the Student Non-Violent Coordinating Committee.

The way to do that is before we speak you must be arrested or we will incite to riot, or we will cause a riot, or we will cause someone to win or lose an election and the burden of proof should rest on us.

If we speak and Mahoney gets elected they say we told you he would do it. For example, at Berkeley, when we spoke out there they said we would cause a riot.

So what they did was to bring in all the policemen from California and the most visible scene of all those policemen would cause people to be tense.

So they were hoping to incite a riot and say, see we told you he incites to riot. But we believe in free speech and we are going to speak when ever there is an auditorium open for us and we will let the chips fall where they may.

Free Speech

People who believe in free speech ought to open up their doors. I think the analysis that those people reached came out of ignorance. In SNCC we can forgive somebody of his ignorance because of his narrow thinking, but we can not and will not forgive somebody who is ignorant because of fear.

So that in the beginning I would like to read from one of my favorite men—Frederick Douglass — I hope he is yours. You know Baltimore was his home spot, where he spent his "early" age. It was in Baltimore that he escaped to freedom.

I want to read it because I think it is crystal clear in our minds what we must do in this generation to work for black power. Our mothers scrubbed floors. Our fathers were Uncle Toms.

They didn't do that so we could scrub floors and be Uncle Toms. They did it so that this generation can fight for black power and that is what we are about to do and that is what you ought to understand.

Mr. Douglass said, "Those who profess to favor freedom and yet deprecate agitation are men who want crops without plowing up the ground; they want rain without thunder and lightning; they want the ocean without the awful roar of its many waters.

Following Douglass Footsteps

"Power concedes nothing without demands. It never did and it never will. Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong which will be imposed upon them. And these will continue till they are resisted with either words or blows or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress."

Following in Mr. Douglass's footsteps we intend to strike our first blow for our liberation, and we will let the chips fall where they may. We do not wish to earn the goodwill of anybody who is oppressing us. They should rather try to earn our goodwill ever since they have been oppressing us.

Now it is also very important that you should know about the history of Baltimore because it was in this city you know that the first anti-slavery Journal appeared.

That was the genis of universal emancipation by Mr. Lundig, who came out of Tennessee. And the tradition that Baltimore has, certainly not only people like Frederick Douglass, but Sojourner Truth, is a tradition that you should know as black students and that you should carry on. It is your job to know.

It was in Baltimore that the East Baltimore Mental Improvement Society was formed. That was one of the first societies in the country to fight for the freedom of slaves.

Mode Us Ashamed

Now you ought to ask yourself questions as to why you do not know about these things. Why is it you are not taught these things at school. Why it is that you only know about Abraham Lincoln, the good white man.

Now we ought to then outline the points we want to discuss. We want to talk about what this country has been able to do to black people. What it has been able to do to make us ashamed of being black.

And that is one of the first recognitions of a free people. We must we recognize that we must be united as a people. We must that we understand the concept of peoplehood and not be ashamed of ourselves.

That means that we must stop imitating white society and begin to create for ourselves and our own and begin to embody our own cultural patterns so that we will be holding dear to those things which we have created.

For example: It is nonsensical for black people to have debutante balls. It is nonsensical because you are imitating that which white society has given to you and which you know nothing about and your forefathers slaved for one year to save $500 so that you can dress up in some white dress talking about virginity.

Wouldn't it be better to take that $500 and give it to Morgan so that you could begin to develop a good black institution? Now imitation runs deep in the black community in this country. It runs very deep.

Segregated Fraternities

You know when we first got people to go to college and they went to the first white university in this country there were things called fraternities and sororities. We are going to talk about it.

Now what happened was that our black brothers and sisters could not get into these fraternities. They kept them out because of the color of their skin. So what did our brothers do — they imitated around and formed something called Kappas, and only light-skinned Negroes could get in.

Our black sisters, not to be outdone, formed AKA for only blueblocks.

So the other dark - skinned brothers, not to be outdone, set up Omega and Alpha. And then, of course, we had the counterparts, the Deltas.

Now, wouldn't it have been far better if these people, instead of imitating a society which had been built on exclusion, had turned around and build a fraternity which would have included everybody?

Perhaps that is the greatest problem which you as black students face. You are never asked to create, only to imitate.

That must be very important to you because the philosophers (Albert) Camus and (Jean Paul) Sartre raised the question of self condemnation in most of their writings. Camus, you know, is an existentialist.

I know you know about that. He wrote "The Rebel," "The Stranger." You ought to read them. What Camus says is that self condemnation is impossible. And we in SNCC agree with that. Self condemnation is impossible.

Self Condemnation

There are examples of that. For example, there were Nazi prisoners during World War II. Those who were captured. If they admitted that they had killed six million Jews they had to commit suicide.

They must commit suicide. The ones who were able to live were the ones who had said we did not kill six million human beings—they were subhuman, they were inhuman they were inferior, or we were just following law and order. Does that sound familiar? So it is crystal clear that self-condemnation is impossible. And even Sartre, who just happens to go a little bit further than does Mr. Camus.

He writes the introduction to Mr. Fanon's book, "The Wretched of the Earth," who happens to be a black pragmatist, existentialist. And Fanon says in "The Wretched of the Earth," of course self condemnation is impossible.

Neither of us can condemn ourselves and then stay alive. If we do we become our own executioner and we must take our lives. That becomes even more important for us here in America.

If, for example, we were told in 1964 three human beings were killed in Neshoba County, Philadelphia, Miss. They were killed by a cracker named Rainey and 16 others. Now the county of Neshoba had elected Rainey, so he was their sheriff. They wanted him to do precisely what he had done, kill anybody who fought for the liberation of black people.

He was to maintain the status quo. So that it was impossible for the grand county of Neshoba to turn in an indictment against Mr. Rainey.

We must condemn

If they did they would have to turn it in against all of themselves. So they were incapable of condemning themselves.

And so it is with white America as a whole community. White America is incapable of condemning that which has done to black people as a total community inside this country. Therefore we must do it, we must condemn.

And after having condemned we do not try to imitate, but begin to create. And you must understand that very very clearly in your mind.

Now then we come to the question of definitions. We will talk about that for a while. It is very, very important because I believe that people who can define are masters.

I want to read a quote. It is one of my favorite quotes. It comes from "Alice in Wonderland." Lewis Carroll. You ought to read him. Just like you ought to read Winnie the Pooh and Huckleberry Finn.

Twain is my most favorite author. He has got a subtlety that no other American author has been able to reach. The quote:

"When I use a word, Humpty Dumpty said in a rather scornful tone, it means just what I choose it to mean, neither more nor less. The question is, said Alice whether you can make words mean so many different things. The question is, said Humpty Dumpty, who is to be master."

That is all. That is all. Understand that. You remember a couple of years ago when our black leaders would talk about integration. They would say we want to integrate.

Black Leaders

They would be talking about good houses, good schools, good neighborhoods. White people would say, you want to marry my daughter.

Now you have got to understand this concept very, very clearly, because what they were doing was defining integration for these black leaders, and these black leaders allowed them to.

You see, I used to see these black leaders say, we want to integrate. The white man would say, you want to marry my daughter. They would say, no, I don't want to marry your daughter. We just want to be your brother, we don't want to be your brother - in-law.

Or we want to live next door to you, we don't want to live in your bedroom. By the time this cat finished reacting to a definition by a white man, he was out the window.

And by the time he came back to be aggressive the black community said later for that cat. And that is very important because he allowed white people to define his reaction at his own terms.

Daughter, Sister, Mama

Now when we get asked that question in SNCC you know what we say, your daughter, your sister and your mama. The white woman is not the queen of the world, she is not the Virgin Mary, she can be made like any other woman. Let's move on, let's move on.

Now then, that is very, very important because the same things happen. Now, I say black power and someone says you mean violence. And they expect me to say, no, no, I don't mean violence, I don't mean that.

Later, for you, I am master of my own term. If black power means violence to you, that is your problem, as is marrying your daughter.

I know what it means in my mind. I will stand clear. And you must understand that because the first need of a free people is to be able to define their own terms and have those terms recognized by their oppressors. It is also the first need that all oppressors must suspend.

For example—now we must carry this concept clear because you must understand it. I think it is what Camus talks about. He says that when a slave says no he begins to exist. You see you define to contain. That's all you do.

I define this is yellow. It means that this is yellow. This is not yellow. So that when I speak of yellow you know what I am talking about. I have contained this.

Whites Define Us

And so for white people to be allowed to define us by calling us Negroes, which means apathetic, lazy, stupid and all those other things, it is for us to accept those definitions.

We must define what we are and move from our definitions and tell them recognize what we say we are.

Now you watch cowboy movies all the time. You know we all do. And you know there would be a fight and there would be Indians and they would be coming from the hills and Chief Crazy Horse would have a million Indians and they would be yelling, "wha, wha, wha" and they would be killing the good white women.

And at last here comes the cavalry they would come riding in and they would get out their guns and shoot up everybody — men, forward march, forward, shoot.

Look out, that one on the right. Boom, we have got him, he's dead. They would come back and they would say, we killed 1,000 Indians. Now the next time the Indians would have it, they would beat the hell out of the white man they would come back and say, those dirty Indians, they massacred us.

Massacre vs Kill

See, what they were doing, they were allowing in our minds for them to put what connotations meant. A victory for the cavalry is not as good as a victory because in a victory you shoot people and you kill them that way, but a massacre you kill them with a knife and everybody knows that's foul.

Now the Indians had victories too. That we must begin to recognize. That's very important. You ever listen to the news.

Every day now, Viet Cong terrorists today bombed and killed 50 women and children. What a shame. In the mean time, our jet bombers have been flying heavily over Hanoi, dropping bombs.

And the power to define is the most important power that we have. It is he who is master for that can define and that we cleared in the McCarthy period. If McCarthy said you were a Communist, you had to get up and say, no I am not a Communist.

Who the hell is McCarthy? I mean who is he? He had the power to define. It is the same thing. My fellow Americans, the Communists, the slant eye Viet Cong are our enemy. You must go kill them.

You don't have the right to define whether or not that cat is your enemy. The master has defined it for you. And when he says jump, you say, how high, boss?

So then we must begin to define our own terms and certainly our own concept of ourselves and let those who are not capable of following us fall by the wayside.

You know in the Bible when Moses got ready to go through the Red Sea he let a whole lot of Uncle Toms stay behind. We are not going to stop for them this time around.

About Vietnam

Now we want to talk a little about Vietnam. We think it is drastically important. I want to give you a quote about Vietnam. (Now you had better keep this running, play it tonight, brother).

You must begin to understand the nature of this country called America, which exploits all other nonwhite countries. Now you know they are talking about — you see that's the thing with definitions — you know, we are fighting for freedom, democracy, for peace.

Nobody questions it. Yes, we are going to kill for freedom, democracy and peace. Those little Chinese, Vietnamese yellow people ain't got sense enough to know they want their democracy, we are going to fight for them, give it to them because Santa Claus is still alive.

I want to read a quote made August 4, 1953, before the U. S. State governors in Seattle. Incidentally, I highly recommend this book. It is called "Vietnam, Vietnam," by Felix Green.

I think the trouble with our black students is that they just don't read too much. If we could get the boogaloo like we read books, we would be in tight.

"Now let us assume," the quote says, "that we lost Indochina — now that is in 1953, we were not fighting the war, the French were fighting it for us.

We were just giving them the money. Now let us assume that we lost Indochina, the tin and other items we so greatly value from that area would cease coming.

So that when the United States votes four hundred million dollars to help that war, we are not voting a give-away program.

A White Joe Louis

"We are voting for the cheapest way that we can to prevent the occurrence of something which would be of a most terrible significance to the United States of America—our security, our power and ability to get certain things we need from the riches of the Indo-Chinese territory and Southeast Asia."

That quote was made by President Dwight D. Eisenhower.

Now we may say that Dwight wasn't too smart. In our neighborhood because he talked so well we used to call him the white Joe Louis.

I'm glad I win, I'll be right home mama. They said on TV the other night, yes, when you bomb you just have to bomb some civilians. Just bomb them and come on home, mama.

But that was in 1953. So well, we figure, you know Dwight wasn't too smart and that was a long time ago and we have become more civilized.

I want to read you a statement now by Henry Cabot Lodge. He's the gentleman one, you know, tall, blond hair, blue eyes. His quotes, a year ago:

"Geographically, Vietnam stands at the hub of a vast area of the world, Southeast Asia. An area with a population of 240 million persons. He who holds or has influence in Vietnam can effect the future of the Philippines and Formosa to the east, Thailand and Burma with their huge rice surpluses to the west, and Malaysia and Indonesia with their rubber, ore and tin to the south.

"Vietnam, thus, does not exist in a geographical vacuum from its large storehouses of wealth and population can be influenced and undermined."

He's Not Going

He is absolutely right. Because that is what that war is all about. And that's why we are not going.

Those, then, are the words of the ambassador to Saigon. They are not my words. And he outlines very clearly what war is being fought for.

If you understood anything about this country, you would know that 75 percent of this budget is spent on war materials. That means that for this country to survive it must keep its hand in.

You will not get a victory for this country if you win in Vietnam. That's no victory. The country must keep fighting. You do not invent things that have no use. You invent them so that they have a use. And everytime you invent a better bomb you must drop it.

So you invent another bomb. That is correct and that is why this country keeps going at the breakneck speed it is going in terms of its military might. And we have to understand that. Because we are told in this country that we are civilized — another word to define.

You know Rudyard Kipling defined civilization for us. He talked about the white man's burden. Pick up your whiteness and go to Africa and cultivate the savages and illiterates.

So they got all these nice, white people of goodwill who wanted to do well. They got in their little black boxes and they went to Africa and they say these little black savages, man; running around with no shirts on. "Why are you dirty man, cover up your bodies! You are getting me excited."

Civilizing Us

Africans were never excited, so they must have been the most civilized people because they wanted them to cover it up. Africans didn't even know what they had to cover up it was to feed their young.

But the white people brought their sociology to us. They were going to civilize us because we were undeveloped and because we were illiterate. So they came to Africa with the Bible and we had the land.

When they left they had the land and we still got the Bible. When they left they had the land and we still got the Bible. And that was civilization for them. They were civilizing us. Indeed what is civilization? To be able to drop bombs on Hiroshima?

Is that civilization? To be able to drop napalm on Hanoi? Is that civilization? Is it? Do we want to be civilized too?

This country has said that civilization is at stake and there is no other solution except complete victory.

So what they do is, they train us in ROTC. You dig it? All they do in ROTC is teach you how to kill. You may try to justify it all you want, but your job is to kill. The job of the Army is to kill.

That is the reason why it is there. Not to teach you how to become anything. If you want to be taught something, build a school in my neighborhood and let me go there. Don't tell me about going to Vietnam to learn nothing.

Appalled by President

Now then I have to be appalled at the president of the university who stands up and says that Black Power is about violence while at this very campus he encourages institutionalized violence in compulsory ROTC and does not speak about that.

Who does he think he is kidding? There is nothing wrong with violence. It is just who is able to control it. That's what counts. Everybody knows that. You have institutionalized violence on your campus.

You have to dress up in a monkey suit and train how to kill once a week. And what is your response to that as black students, coming to a university where they are supposed to teach you civilization? Is that civilization too? That one was killed?

Is that what you are imitating? Is it for you not to reason why at a university, but to do and die? Do you not have the guts to say, hell no. Do you not have the guts to say I will not allow anyone to make me a hired killer?

I Will Decide

When I decide to kill, since it is the greatest crime that man can make, I will make that decision. And, I will not only decide to kill, I will decide whom to kill.

I'm glad you now at a vast black university where they have already incorporated in your thinking violence. Just here you are marching around every Friday, or Thursday, or Wednesday or whatever it is, with your shoes spit shined 'til three o'clock in the morning marching with a gun in your hand, learning all about how to shoot.

And somebody talks about violence. No, I am not violent. I don't believe in violence. I don't want no Black Power. I ain't got nothing to do with violence.

Over in Vietnam they put you on a front line and you are shooting. But that is not violence because you can't define for yourself. You ought to tell the school that if you want to learn how to kill you would go to West Point.

They turn them out there. You came here to learn how to help your people of Baltimore in the ghetto, upon whom you turn your backs as soon as you get a chance.

Ghetto Knows Killing

And what can you tell a black man in Baltimore who lives in the ghettos about killing? Hasn't he been subjected to it, all of his life? What is your analysis about the rebellions that have been occurring and bottle the police?

Are you like everybody else? Are you against violence? Do you analyze? Do you recognize what it means? Let me explain.

The reason why they say we expound violence isn't because we expound violence, but because we refuse to condemn black people who throw rocks and bottle the policemen.

That is why. And I say that is the only reason why. Because I look at all the other Negro leaders—so called leaders — everytime there is a problem.

"We deplore violence, we avoid use of violence, it is very, very bad, there is only a small group of vagabonds, who don't represent our community, and violence never accomplishes anything.

Then, we go training our boys to go to Vietnam. We think it is a good thing to send them to Vietnam, but violence never accomplishes anything at all.

Now you have got to understand this very clearly. If you know anything about the ghetto, you would know that on any given Friday or Saturday night there is more violence inside the ghetto than any place else in any given city.

Police In Ghetto

You know that we cut and butcher and shoot each other. And do you also know that in any given ghetto there is more police power, that is, in terms of numbers, there are more police per block, per square inch than in any other area of the city?

What does that mean to you? It means that on Friday night and Saturday night there is more violence among black people. So wonder they don't give a damn about the violence among black people.

It is crystal clear. What it points out is the problem begins with the question of human rights in this country, which this country is not capable of facing up to.

Let me go further. If they believe in human rights, which isthe way to stop violence is to bring in a bigger force. Every Friday and Saturday night in our ghettos there would be the armed guard, the 82nd Airborne.

Let one black boy throw one rock at some fifth grocery store and the whole damned National Guard comes into our ghetto. Wha, wha, wha.

Molotov Cocktail

Because property rights means more than human rights and that in the ghetto we do not own the property. If you ever read, you can call the policemen 911 you turn white. He ain't coming.

You know it as well as I do. But just hit a grocery store. Just throw a molotov cocktail through a window and see how quick they come in.

They deplore violence. They can't stand the violence that goes on in the street.

It's alright on Friday and Saturday night when we cut each other in the street and no one black man ever talk about it. We never talk about the black community community. That's where we live.

We have to learn to love and respect ourselves. That's where it should begin. That is where it must begin. Because if we don't love us, ain't nobody going to love us.

Now what happens then is that the people who have powerful in our ghettos are the property owners. So that when there stores are touched they call the National Guard.

But analyze that one step further, everybody in o u r ghetto knows that we are charged higher prices for rotten meat. Everybody knows that, but nobody says we deplore the high prices they charge the Negro for rotten meat.

Slumlord

They don't say that. Nobody moves to readjust the problem lens black people are facing in the ghetto, i h a slumlord, machinery set up.

And if they try to they find out that the people who own the property are the people who make the laws. Very important and that the theater is booking economic interpretation of the United States Constitution.

Property rights. . .property rights, is what the United States Constitution is based on. You should know that. You were three-fifths of it until this very day. Property rights.

People who didn't own property could not vote when this country was first founded. Not until years afterward such people were able to vote. The analysis isthe question of property. property rights people. That's what it's all about.

That's what those rebellions are about. Nothing else, nothing else. And what appals me about the black leaders is they do not have the guts to condemn the grocery store owner. Now I will say anytime a man has been charging us all that money for 15 years, his store should have been bombed five years ago.

Should have been out of the neighborhood five years ago. And if nobody wants to do it, then you can't blame people when they move to do it for themselves.

Eradicate Cause

If you want to stop rebellion, then eradicate the cause.

You are college students, you should think. Now then we want to talk finally about the responsibility of youth. That's black students.

It is time for you to stop running away from being black. It is time for you to begin to understand that you, as the growing intellectual, the black intellectuals of this country, must begin to define beauty for black people.

Beauty in this society is defined by someone with a narrow nose, thin lips, white skin. You ain't got none of that. So now what you try to do when you pick a homecoming queen, you look for the brightest one that looks light, bright, and damn near white.

Black And Beautiful

And you have your mothers sending you up here, be sure to pick a nice-looking fellow with curly hair when you get married, dear." Or if your lips are thick, bite them in. Hold your nose. Don't drink coffee because you are black.

Stokely Carmichael, local and national expounder of the concept of "Black Power," took advantage of moment of levity during BIG THREE—Black Power—defined in our terms! — was the topic of debate Monday night when this trio of (from left) Walter Lively, Dick Gregory, and Metropolitan Methodist Church session attended by 1,500 people who heard a blistering attack on the "Establishment." ... ...

What Carmichael said

(Continued from Page 22)

rather than to teach you Bach and Beethoven which is only one-sided? Why can't you also have James Brown so that you can begin to know what culture is all about.

I don't represent our community, and violence never accomplishes anything.

Can you begin to do it so you don't get hurt ashamed of your hair and you don't cut it to the scalp so that naps won't show?

Girls, are you ready? Obviously it is your responsibility to begin to define the criteria for black people about their beauty. So they will not imitate you, because you are who they look up to, whether you like it or not. And I don't like it worth a damn.

Because you are running around with your Nadinola cream. You are running. . . your chemicals. Your women are guilty of this country are being treated with wigs and Mustangs and you are to blame for it. You are to blame for it. What is your responsibility to your fellow black brothers? Why are you here? So that you can become a good worker so that you can kick down a door in the middle of the night to look for a pair of shoes?

Is that what you come to college? So that you can keep the kid in the ghetto school, so that you don't begin to understand that you are going to be the fellows leading the charges of your 30 percent black people.

You don't understand that. Do you have the guts to stand up now and say I will not follow law and order, I will follow my own conscience.

That's what they sent Eichmann to jail for, you know, because he followed law and order. And they said that there is a higher law than the law of government.

Hell No

There isthe law of each of us. Law is not absolutely right. And that is my law and I will not go to Vietnam. I will not serve in the army.

I will say hell no.

The choices are very clear. They are crystal clear. You either suffer or you inflict suffering. Either you go to Leavenworth or you become a killer. I will not become a killer. I will choose to suffer. I will go to jail. To hell with this country.

Now then the quote by Mr. Bertram Russell.

"Just as in the case of Spain Vietnam is a barbarous retrogressive war, in the defiles War neither the bona fides nor the authorities authenticity of the tribunal will be susceptible to challenge from those who know how and hence to hide.

"President Johnson, Dean Rusk, Robert McNamara, Henry Cabot Lodge, General Westmoreland and their fellow criminals will be brought before a wider justice than they recognize and a more profound condemnation than they are equipped to understand."

That is a profound statement.

Now the last statement that I want to leave you with is by Mr. John Donne. You know John Donne is my favorite philosophical poet of the 17th century. He said the "death of any man diminishes me because I am involved in mankind."

Six Million To Oven

Now what this generation has allowed to happen is that we are no longer in man, kind. Now when we began to crawl they sent six million people to the oven. We blinked our eyes.

And when we walked they sent our uncles to Korea. And we grew up in a cold war continue hot cold - wrecking period so that we are immune to humanity and we, this generation, must save humanity.

Art exhibit

An exhibition featuring the work of four Baltimore painters, Joan Erbe, Bennard Perlman, Joseph Sheppard and Glenn Walker opened Jan. 15, at the WCBM Art Gallery and will run through Feb. 12.

Veneral diseases to be discussed

Dr. Richard Hahn, Johns Hopkins Hospital syphilologist and former president of the American Venereal Disease Association, will be one of the panel members on V.D. on Friday, Jan. 27, at 11:30 p.m. on WBAL - TV 11, Baltimore.

RHEUMATISM
ACHES AND PAINS
Quickly Vanish With
RHUMA-NOX. Thanks to a Doctor's Prescription, you can now relieve those pains and aches that cause you so much discomfort. RHUMA-NOX drives the uric acid out of the blood. Relief is guaranteed or under a money-back guarantee from.
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Young GOP establish 2 precedents

Baltimore City's Young Republican Organization this week confirmed the election of its first Jewish president. Twenty-seven year-old Charles Bernstein, will head the youth group for the 1967-68 year.

Bernstein, a graduate of Forest Park Senior High School and Western Maryland College, is currently a senior at the University of Maryland Law School.

A former teacher of Social Studies at an "inner city" school, Bernstein has been active in political affairs since high school.

A Democrat until the recent gubernatorial campaign, Bernstein became disillusioned with the party of Mahoney and Di Pietro and threw his support and energies into the campaign of Governor-elect Spiro T. Agnew.

In Wednesday night's election confirmation, Baltimore City Young Republicans set still another precedent in electing the first Negro to Vice Presidency. Bank Twenty year old Roderick Porter, a junior at Morgan State College, was elected an Executive Officer concurrent with Bernstein.

Active in political affairs both on and off the Morgan Campus is an honor student majoring in Political Science. He played an important role in the Agnew Campaign by acting as a coordinator in the City's Fourth District.

Persons interested in joining this youthful and dedicated organization may obtain additional information by phoning: 727-1064.

April 7 rites to honor deceased lawyers

Among deceased lawyers to be honored at Bar Association Memorial Services before the Supreme Bench April 7 are the late William A. C. Hughes and Dallas F. Nicholas Sr.

The occasion is dedicated to attorneys who died in 1966.

The Bar Association of Baltimore City with Reginald S. Ople chairman of the Memorial Committee lists the above two among 31 who died the past year.

Anyone knowing others who may have been omitted should write Mr. Ople at 104 Tuscany Rd. before the services.

Catonsville College

Registration for the second semester at the Catonsville Community College will be held o nTuesday, Wednesday and Thursday, Jan. 31 and Feb. 1-2 according to M. Graham Vincent, dean of student personnel for the college.

Hours for Tuesday and Wednesday will be 9 to 11 a.m. and 1:30 to 4 p.m.; Thursday hours will be 9 to 11 a.m. only.

Registration for evening classes at the college will be held on Tuesday, Wednesday day evenings from 7 to 9 p.m. Classes will begin on Feb. 6.

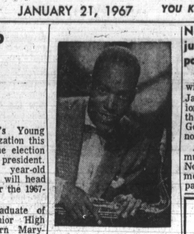
Northwestern to greet junior high students, parents on Sunday

Northwestern High School will open the school Sunday, January 22 to interested junior high school students and their parents, Dr. Edward L. Goldsmith, principal, announced this week.

All members of the community who are interested in Northwestern are invited to meet the administration, department heads and chairmen, and some teachers who will attend the open house and answer any questions visitors may have.

Students from various school organizations, including The Compass, the school newspaper and gym clubs will also attend.

Following a presentation in the auditorium, student guides will conduct tours of the building, visiting the pool, the gymnasium, the library, the reading laboratory, some classrooms, and the school newspaper.



SONNY STITT

Sonny Stitt coming Jan. 29 in jazz series

Superb jazz artist Sonny Stitt and his sizzling saxophone will entertain at a forthcoming jazz concert.

It's scheduled for Sunday, Jan. 29 begining at 4 p.m.

It will be held at the Famous Ballroom on Charles Street.

Sponsored by the Left Bank Jazz Society, the show will feature Sonny, backed by a pianist, a drummer and a bass player.

* * *

JAZZMAN SONNY will demonstrate his mastery of the new electronic saxophone during this special appearance.

The new horn, with the power to compete against big brass sections, dynamiting drummers, uncontrolled organists or rock and roll guitarists, gives Sonny the freedom to create the beautiful moods all too often buried under the avalanche of accompanists.

A listener to one of Sonny's recent performances put it this way: "Thers is no question that this new instrument is more than a toy . . . it represents new opportunities to be creative . . . and to stay free."

The Left Bank Jazz Society plans to present other seasonal jazz artists to its Baltimore audience during 1967.

Man charged with unusual fraud scheme

Federal authorities arrested a 42-year-old man in the Special Delivery Room area of the Main Post Office Jan. 16 for what they allege is the most unusual scheme to defraud by use of the mails.

According to charges on file in the offices of the U.S. Marshal Frank Udoff, Henry Sutton Jr., 1800 Bolton St., used the plan to obtain $30 from a Portland, Ore. funeral home.

He received the money by Special Delivery letter supposedly to help him make a trip to Portland to make funeral arrangements for "a brother who died in Okinawa," the marshal said.

The funeral director sent the money after a collect long distance call from Mr. Sutton informed them they were to pick up "the dead brother's body" there upon arrival from the Pacific Island, Mr. Udoff said.

It is alleged that he stated during the conversation on the phone there would be insurance for all expenses and the money sent him through the mails would be returned when he got to Portland.

Postal authorities report they obtained a warrant for Mr. Sutton's arrest after their inspectors discovered there was "no dead brother in Okinawa."

City needs more judges new courthouse

The Supreme Bench Court House Committee says that five more judges are needed immediately to prevent "delayed justice" on trial cases.

Concluding a new Court House must be built to accommodate the additional courts, the group says adding to or improving the present building will not serve the purpose.

The Court House is ill-adapted and "hopeless" on problems of security and traffic in Criminal, Juvenile and Domestic Relations Courts, the report states.

However, considering the present building must be use duntil a new one is built, the committee recommended to the Board of Estimates, the Planning Commission of Baltimore City and the Department of Finance additions and improvements including air conditioning, lighting and painting.

School officials to face newsmen

Orville Berwick, of the Public School Teachers Association of Baltimore, and Joseph Oliver, of the Baltimore Teachers Union, will face a representative panel of area newsmen on Sunday, Jan. 22, at 5 p.m. on WBAL-TV 11.

JAN. 22

As its second concert in the current series of the Bach Society of Baltimore will present Doris Eicher in a program of organ music at 8 p.m. in the Haebler Memorial Chapel of Goucher College. Mrs. Eicher is currently the Director of Music at the Towson Presbyterian Church in Towson.

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	Lithography	M	7:00 - 9:40
EDUCATION	Teaching Science in Elementary School	W	7:00 - 9:40
	Seminar in Economic Arithmetic	M	7:00 - 9:40
	Seminar in Economic Education	W	3:45 - 6:25
HISTORY	Constitutional U. S. History II	W	7:00 - 9:40
	Negro in American History	T,Th	4:30 - 5:45
	Seminar: Problems in 19th Century European Ideology	T	7:00 - 9:40
MATHMATICS	Trigonometry	W	7:00 - 9:40
PHYS ED	Physical Education	W	7:00 - 9:00
PSYCHOLOGY	Physiological Psychology	M	4:30 - 7:00
	Principles of Guidance	M	7:00 - 9:40
	Communication Media	M	7:00 - 9:40
SOCIOLOGY	Contemporary Social Problems	M	7:00 - 9:40
SPEECH	Business and Professional Speech	W	7:00 - 9:40
SERVICE	Driver Education and Traffic Safety II	T	7:00 - 9:40
	Pupil Transportation	M	7:00 - 9:40

For Catalogue Phone: Evening Program Office 823-7500, Ext. 265.
Dr. C. C. Onion, Jr. Eve. Program Director
Registration Dates
February 3— 4:00 to 9:30 P.M. (for those whose names are from A to K)
February 4— 9:00 A.M. to 3:00 P.M. (for those whose names are from L to Z)

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Left to right: Frank Samuels, Roy Moody, Team Leaders; Milton Holmes, Project Coordinator; Danny Gant, Team Leader; Gary Boswell, Junius Gray and Garrett Butler, Trainees.
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Science Shrinks Piles
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Stops Itch—Relieves Pain
New York, N.Y. (Special) — For the first time science has found a new healing substance with the astonishing ability to shrink hemorrhoids, stop itching, and relieve pain — without surgery.
In one hemorrhoid case after another, "very striking improvement" was reported and verified by a doctor's observations. Pain was relieved promptly. And, while gently relieving pain, actual reduction or retraction (shrinking) took place.
And most amazing of all — this improvement was maintained in cases where a doctor's observations were continued over a period of many months!
In fact, results were so thorough that sufferers were able to make such astonishing statements as "Piles have ceased to be a problem!" And among these sufferers were a very wide variety of hemorrhoidal conditions, some of 10 to 20 years' standing.
All this, without the use of narcotics, anesthetics or astringents of any kind. The secret is a new healing substance (Bio-Dyne®) — the discovery of a world-famous research institution. Already, Bio-Dyne is in wide use for healing injured tissue on all parts of the body.
This new healing substance is offered in suppository or ointment form called Preparation H®. Ask for individually sealed convenient Preparation H Suppositories or Preparation H Ointment with special applicator. Preparation H is sold at all drug counters.
Don't let your skin troubles get you down! Thousands of people have found that Black and White Ointment brings quick, soothing relief to itching, stinging