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EDITORIAL

Juvenile Officer Discounts Racial Angle in Kid Fights

WE ARE HAPPY TO REPORT that Sgt. William Regland, head of the Las Vegas Police Department's juvenile detail, does not believe the recent outburst of fist-fighting at Rancho High School can be correctly labeled a "racial incident", much less a "race riot", as it was described in some reports.

"It's true those kids squared off along color lines," Sgt. Regland said, "but I don't believe racial animosity was the underlying factor. We're still studying the situation and intend to keep an open mind, but I'm pretty well satisfied that any fears of continued conflict among the students on a purely racial basis are unfounded."

Sgt. Regland also said that preliminary in-

vestigation by his agency had failed to uncover any pattern of organized agitation, but he admitted the police are keeping a close watch to see that irresponsible persons do not take advantage of an admittedly delicate situation.

The VOICE has the utmost confidence in the ability of Superintendent of Schools Leland Newcomer and Rancho Principal Paul Arenaz to keep things from getting out of hand. Discipline must be maintained and we feel sure that those in charge will see that the trouble-makers are weeded out, whatever their color.

Labor Urged to Back Law

NEW YORK--Organized labor has been urged to help implement the Civil Rights Act of 1964 and "fulfill its pledge" of racial equality in unions by a priest who specializes in social research for the Catholic Charities of the Archdiocese of New York.

Preaching to 1,500 at the annual Labor Day mass at St. Patrick's Cathedral, the Very Rev. Edward F. Head said both labor and management have been "heartened" by passage of the civil rights legislation.

"Laws never have and never will crush crime out of existence," Msgr. Head said, "but in God's plan, law-abiding citizens will establish and construct a way of life under law that will not tolerate a sellout or a prostitution of the spirit of this noble declaration of equality. We look with hope to labor to fulfill its pledge in this matter."

With Francis Cardinal Spellman presiding at the solemn pontifical mass offered by Auxiliary Bishop Joseph M. Pernicone, Msgr. Head described this nation as "approaching" the goal of equality for all men under God. But, he said, "we have not as yet fully attained it."

"Labor's objective 25 years ago was the establishment of the right of all workingmen to form a union of their own choosing," he said. "Now our objective is the establishment of the right of all workingmen to join those unions so formed."

Msgr. Head also reviewed the plight of 700,000 persons in New York state who depend on public assistance programs for the necessities of life, of the 250,000 unemployed in New York City and the 165,000 poverty-stricken Americans in Appalachia.

Referring to unemployed school dropouts and those displaced by automation, he called for the mobilization of all educational facilities in a retraining program.

(AFRICA, from first column)

ure which the mechanistic world of today needs and searches for. It is a legend that will endure and inspire long after its creator vanishes from the earth--and long after (in all probability) the Lambarene mission vanishes from Africa.

For Mr. McKnight doubts that Lambarene will survive its creator's demise (Dr. Schweitzer is nearing 90). It is, he feels, an anachronism in today's Africa, an unpleasant, not too efficient, not too tactful reminder of the white man's vanished overlordship. It rests on a shaky foundation. It possesses no presidium, no board of directors--only le grand docteur himself.

There is one young American, Dr. Fergus Pope, who may take upon his dedicated and vigorous shoulders the task of preventing Lambarene from vanishing into the jungle. But even this is doubtful. It is far more likely that with the death of Dr. Schweitzer the hospital will disappear, leaving behind only the living myth of its remarkable creator.



AFRICA in Today's World

By CHARLES I. WEST, M.D.

(Harrison E. Salisbury of the New York Times recently reviewed the controversial "Verdict on Schweitzer"--254 pages, John Day, \$4.95--by Gerald McKnight. Mr. Salisbury's comments follow.)

The faceless world of the 20th century is not an age of heroes. The technology and the times call for teams, discipline, tables of rank and order. The individualist has given way to the government commission, the board of directors or the supreme presidium. Small wonder that we cherish with special emotion an Einstein, a Gandhi, a Berenson, a Pope John.

It is within this select circle that most of us would place the name of Dr. Albert Schweitzer. For two generations the aura of Schweitzer's reputation has flourished. He has become more than a towering figure of good works. He has become a cult.

To those weary of the materialism of the West, repulsed by the totalitarianism of the East, searching for a human ideal to which they may pledge their soul, the image of Schweitzer has towered out of the black jungle of Africa to inspire and serve as an altar of rededication.

Yet there has been the whisper of a doubt, the occasional question (repeated with increasing frequency with the rise of a new Africa, black and nationalist) as to the real nature of Albert Schweitzer and, particularly, to his relationship to his chosen African milieu.

A British journalist, Gerald McKnight, has applied himself to this problem. He addresses himself squarely to the question of whether Albert Schweitzer is saint or egoist, humanitarian or eccentric, benefactor or beneficiary, man or superman.

The picture that Mr. McKnight presents is a fascinating one. He went to Lambarene. He talked with Dr. Schweitzer, lived with his aides. He met men and women who had served at Lambarene and departed. And he interviewed some, like Mrs. Marion Mayer (the former wife of film producer Otto Preminger) and Olga Deterding, the oil industry figure) who have gone back again and again.

Mr. McKnight seeks to balance the evidence. The result is certain to enrage Dr. Schweitzer's dedicated supporters. It will also irritate the doctor's public gadflies. In the process it provides the uncommitted reader with a backstairs look at life within a living shrine.

If Mr. McKnight's evidence is sometimes conflicting as to the personal motivations and inner spirituality of Dr. Schweitzer no such confusion arises on the question of the good Schweitzer has done for Africa and the Africans. Considerable good, it is clear, was accomplished in the early days. So far as the present is concerned, Dr. Schweitzer is badly out of touch with African reality. His methods have been overtaken by years of epochal progress. There are bigger, better, more effective hospitals than his being run by new national African states, including one not far from his doorstep.

What, then, of the Schweitzer legend, the heroic legend of the self-sacrificing Christ-like figure? Has it been a positive force in the world? Of this Mr. McKnight leaves us in no doubt. Schweitzer, in part through his life, in part through his accomplishments, and much more through his philosophy, has created a fig-

(See AFRICA, third column)

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938 West Ocean Ave. (Golden West Shopping Center), Las Vegas, Nevada
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