

Effective March 1, 1968

NO SERVICE CHARGES

When you maintain a minimum balance of \$300 or more in your personal checking account at Nevada State Bank

Open your checking account today



BANK-BY-MAIL / WE PAY POSTAGE BOTH WAYS

NEVADA STATE BANK

4TH AND CARSON STREETS, LAS VEGAS
PHONE: 384-6600 / FREE PARKING

NEW EXTENDED HOURS: Monday: 9 AM to 6 PM, Tuesday-Thursday: 10 AM to 3 PM, Friday: 9 AM to 8 PM

Youths Know What's Wrong

NEW YORK - (NPI)--What stirs up a group of white, Negro, Puerto Rican youngsters to fight it out in the streets? Study commissions can come up with what answers they want, but the teenagers involved are the ones who really ought to know.

Their answer was that a chain of false rumors--spread by hate-spewing troublemakers--kept intergroup feelings hostile and thus sparked the street fight.

At a peace meeting between the warring groups in the East New York section of Brooklyn, a white teenager said, "We were sitting here cooling it with the colored people, making peace."

"All of a sudden, out of nowhere, these Puerto Rican guys come upstairs with 200 guys. They said they came here to talk, but pretty soon they had everybody fighting," said the youth, identified only as Jimmy.

A Puerto Rican youth wearing a Garrison belt gave a substantially different account of what sparked the disturbance.

"You know why we fight! The white guys had three cars with guns in them. I know." But even his story turned out to be idle speculation.

Another rumor that had spread was that a Puerto Rican girl (at first it was a boy) had been slashed. This report, too, was found to be false. But those at the meeting agreed that the ground from which such rumors sprout is still very fertile.

During the disorder, outside the new George Gershwin Junior High School, three juveniles and one 19-year-old were arrested. The melee was characterized by shoving, swinging, and pushing.

The youths involved in the "peace conference" took it upon themselves to try to cool tensions among the warring youngsters by squelching rumors. But one of them sounded off on a dissident note--which possibly augured the most realistic hope for peace in the area.

"Whitey love blackie, blackie love whitey," said the Negro youth board worker. "Let's stop playing games and talk about co-existence."

"I don't want anybody to love me, and I don't want to love anybody. I just don't want anyone to beat me on the head."

WEDDING INVITATIONS Professional Announcements 24 HOUR SERVICE

Marc Wilkinson-Printer

GODFREY CAMBRIDGE

10:15 P.M. and 2 A.M.



the unique comedy of

"LES BIG BEN"

9:15 P.M. and 1 A.M.

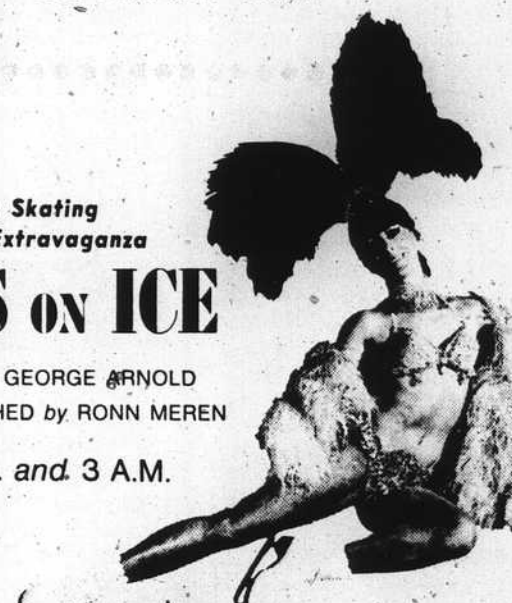


An Eye-Filling Skating Extravaganza

NUDES ON ICE

PRODUCED by GEORGE ARNOLD
CHOREOGRAPHED by RONN MEREN

11:30 P.M. and 3 A.M.



Milton Prell's LADDIN HOTEL AND CASINO

NO COVER

CONTINUOUS ENTERTAINMENT FROM 9 P.M.

"A ROSE BY ANY OTHER NAME, etc."

U.S. Negroes In A Big Thing About How They Wish To Be Designated - "Negro" No Longer Acceptable

NEW YORK - (NPI)--The term "Negro" appears to have had it among black people, some 40 years after the NAACP and Marcus Garvey worked so hard to dignify the designation and have it capitalized.

The New York Amsterdam News recently decided to drop the term in favor of Afro-American, and the Baltimore Afro-American, as its name implies, makes reference to black people and Afro-Americans, not Negroes.

The New York Negro Teachers Association recently changed its name to the African American Teachers Association, and Floyd McKissick CORE Chairman, got in his two cents' worth by declaring that "I am not a Negro. I am a black man and an Afro-American."

McKissick said there is no such thing as a Negro, adding: "We are black people." The term Negro, he said is like Viet Cong. "It is a label we put on them. That is all."

According to Walter Bremond, Director, Black Congress (a coalition of black nationalist and moderate black organizations) "The term Negro doesn't connote a damn thing. Black is related to a feeling that black people must become aware of who they are."

Muslim leader Elijah Muhammad has long been against the term Negro, often referring to black people as "so-called Negroes," and the

National Conference on Black Power in Newark last summer resolved to discontinue use of the term Negro and in its place use "black."

Even racial moderates appear to prefer the terms Afro-American or black. Rep. John Conyers, Jr., (D.-Mich.), in his press releases, makes reference to "Afro-Americans," not Negroes, and the Rev. Jesse Jackson, Director, Operation Breadbasket, has similar tendencies.

According to a recent readership poll by Jet magazine, most black people preferred to be called Afro-Americans, black, Negro, African-American, and colored, in that order. Afro-American and black were preferred by 59 per cent of Jet's readers.

Some 40 years ago, the tendency was different. The NAACP campaigned to have the word Negro capitalized--and won a victory when the New York Times, in 1930, made the word upper case.

Marcus Garvey's efforts to promote Negro pride were also instrumental in the dignification and capitalization of the term. Now, the swing is to other designations--a tendency which, nevertheless, will not restore the Negro's rightful place in America, according to Dr. John Hope Franklin, Chairman, University of Chicago History Department.