

THE COLLEGE STUDENT SPEAKS

By DORIS BROWN
NEGRO PRESS INTERNATIONAL

Present-day "morality" is loud and demanding. It has an exalted sound; yet, it suffers from two serious flaws:

--It tries to be something the next fellow has to do, not oneself.

--It substitutes pious advocacy and lofty musing for one's own moral acts, thus covering "a multitude of sins."

Even the Presidential elections have not escaped the influence of our nation's presumed interest in moral values. Whether Robert F. Kennedy, Eugene McCarthy, or Lyndon B. Johnson should be supported has become largely a debate over which one is more politically pure and can shed the biggest crocodile tears over the suffering of the Vietnamese people.

The contemporary church has swung from a "Swing Low, Sweet Chariot" otherworldliness to a "moral" concern about current issues that makes the church hardly distinguishable from a political organization.

Even sexual immorality is given its aura of propriety. As long as a sexual relationship reflects sharing and "communication," it is moral, we are told. But old-fashioned sexual restraints are to be regarded as immoral.

The civil rights movement has properly made reference to moral principles in battling discrimination and denial of opportunity. But this has turned into a moralizing which tries to make a "blow for social justice" out of every brick thrown through a window.

Race riots are regarded as social protests; advocating the overthrow of the government, a sign of pious dissent; and disrupting traffic, the building of a new society.

IN CHICAGO, recently, a group of "peace" demonstrators took over a museum exhibit featuring a game in which one would "attack" a Vietnam village. It was regarded as immoral for the museum to have such an exhibit--which it may well have been. But the demonstrator's own strong-arm tactics cancelled out any moral issues there might have been in their protest.

The trouble with so much of this "morality" is essentially this: It protects against what other people do, while ignoring what one does himself.

The business of morality is to refine one's own behavior and to make it a shining example and inspiration to others.

Morality is characterized by one's own self-control, despite temptations, and one's unwillingness to compromise his principles in a world which can only shout its morality.

Morality's touchstone is its unassuming character. The moral man is the one who says little about morality--but does much: He is the person who quietly goes about his business avoiding wrongdoing when he can, but not making himself a pompous bore by always talking about morality.

And morality means upholding the social order, not by organizing a committee to study national problems, but by setting an example of orderliness to one's children.

HOW MANY of our community leaders spend their time trying to "save the world," while ignoring their own families? And who, so often, are the people who fail to shovel their snow or keep up their property? The leaders of the local property-owner's association, naturally!

Finally, morality is a simple proposition of cause-and-effect. One reaps what he sows.

If one spends his time with his children, offering them the discipline, love and training they need, he will likely not have juvenile delinquents on his hands.

But if he ignores his children while blaming everyone but himself for their shortcomings, his will be the burden of guilt when they mess up.

Old-fashioned morality may have been too crotchety in emphasizing opposition to drinking, gambling, cursing, dancing, carousing.

But it, at least, had undeniably a virtue that today's "mod morality" doesn't have. It had a central concern about how we ourselves conduct our lives.

PRESENT PRE-EASTER CANTATA PALM SUNDAY



PRESENT PRE-EASTER CANTATA -- Pictured is the superbly directed choir of North Las Vegas' First Baptist Church (1812 E. Lake Mead Blvd.) which will present a pre-Easter Cantata Palm Sunday, April 7, from 7 to 8 p.m. in the Church Sanctuary.

Featured as guest soloist will be Judge Robert Reid with a moving rendition of "The Holy City"...Choral members shown here who will be present a varied program of special anthems and individual solos under the direction of choral director, Mrs. Grace McGlothen, are (from left - front row) Nancy Pickett, Amy Vorel, Brenda Reynolds, Laura Airth, and Karen Floth... 2nd row, from left, Dee Montoya, Sheri Litvinoff, Carol Shaner, Charlotte Greil, and Charlotte Teis... Standing, from left, Mrs. McGlothen, Director; Jim Cox, Ernest Shaner, Barbara Ragain, Monte Fletcher, and pianist James B. Greenwood, Jr.

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be moved in the process of integration. This, in itself, is discriminatory and creates a caste system sponsored officially by the governing authorities. This is an un-democratic practice and is designed consciously or unconsciously to continue the prevalent thought among the majority population that they are superior and minorities inferior. As long as integration is seen as a one-way street from the Negro community to the white community, the communication is discouraged from the white community into the Negro community, we will maintain tacitly or otherwise, this physical and psychological prejudice which is now everywhere current in America.

5. Our Board concluded that the 1954 Supreme Court decision was not even recognized as the law in Clark County before 1966, and only last year did anyone attempt to do anything to put this decision into functional operation. Even when this was attempted the plan called for a 1980 target. This is myopic in the Board's view and it cannot support a program which does not recognize that the fire is burning and water, chemicals and other effective means of putting it out must be used. They are unwilling to let the fire burn itself out because, historically, they understand, that this will not occur and that adopting the attitude of the ostrich and pretending that the problem is non-existent will not in any way effect a solution.

Just as we have given you the opportunity to speak to our Board, the NAACP is asking the reciprocal opportunity to meet with your Board and to discuss these proposals. We are willing to bring one of our National Directors to that meeting so that we can cooperatively explore the possibility of some meaningful change in the School Board's attitude and, reciprocally, our support for the Bond issue. Please be assured that we would prefer to support the Bond issue if we conscientiously could. We will, however, put whatever resources are required and do everything we can to defeat the Bond issue and to encourage all persons in the City to do similarly if your Board and Administration gives us no other alternative.

Please let us hear from you as soon as you can. April 10th or 16th would be satisfactory dates for our National Office.

Very sincerely yours,

Charles L. Kellar, President
Las Vegas Branch NAACP

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