

EDITORIAL VIEWPOINT

Another Point Of View

There is a great deal being said nowadays about the lack of respect that students in the public schools show to their teachers. Any lack of respect for authority and position is regrettable and, if not corrected will always result in disaster. The survival of society rests upon respect for authority and law. Disrespect on the part of children, whether it be in the home, the school or elsewhere should be given most serious consideration because if this unwelcome tendency is not checked and corrected their development into law breakers and criminals is inevitable.

Our public school teachers have always occupied one of the highest and most responsible posts. To them are entrusted the moulding of the intellect of the nation. Their task has always been stupendous and unenviable. Today, this task has become magnified because of the greater number of children in our schools and because of the many complexities, frustrations and confusions not only facing the students but also the teachers themselves. Students are finding it difficult to protect themselves against evils that are beckoning to them from all sides; teachers are finding it difficult to cope with the burden of trying to cope with the results of these adverse conditions and condition their pupils to the point the pupils may be able to assimilate knowledge. If, in the face of these adversities and perplexities, the teacher must also have to cope with disrespect and disobedience from her pupils, her job becomes almost impossible and unbearable.

Because disrespect of a teacher by some students can disrupt the teaching program, destroy the teacher's effectiveness, and seriously retard the progress of all the students, every possible method must be used to combat it. In working against this destructive menace the teacher must be sure that she is in no wise contributing toward it either directly or indirectly, consciously or unconsciously.

Today, as always, the majority of the public school teachers are women. There was a time when the average age of teachers was fifty years. Now, with the accelerated tempo of education, this average age has been reduced to thirty years and in a few years it will be down to twenty-five. There is nothing wrong with having so many younger persons teaching, as a matter of fact these younger teachers often bring freshness and vision into the classroom and give to the arduous job of teaching a touch of enthusiasm that is most helpful and welcome.

It is realized that teachers are human beings, human beings who are subject to the same weaknesses and temptations that other humans are heir to. In addition, the steady influx of younger teachers in our classrooms mean that we now have an increasing number of young people who must realize that they are teachers first and as teachers they must control and restrain the human urges of youth.

It is to be noted that the vast majority of our teachers try to set an example for their pupils to follow. For this we should be very grateful. Unfortunately, however, there are some teachers, particularly those in the younger age group, who by their conduct outside of the classroom make it somewhat difficult for them to command respect inside the classroom. This is indeed a new day, it is an age when many things that were once considered wrong are now condoned. This new concept has brought with it many new freedoms and has removed many of the strict Puritanical limitations once considered proper and necessary. Too many of those restrictions were unnecessary and intolerable and were the result of ignorance and hypocrisy. We welcome the coming of enlightenment and the freeing of teachers and others from unwise and unneeded bondage. We do not believe, however, that the day will ever come when immortality, drunkenness, gambling and lasciviousness will ever be sanctioned by society as fitting and proper for anyone and more particularly for teachers.

disagree is another freedom guaranteed by our system of law. On the other hand, we cannot see how any sane person, any person, "properly self respecting," could argue or say that those who molested that girl were not criminals. To disagree with a law is a normal right. To oppose a law by violence subjects those same persons to be penalized by the law.

The Charlotte chief of police has expressed his regret that his police force was not on hand at that school opening to suppress the activities of those law breakers. Yet, this same chief of police was quoted by the press as saying, before the opening of the schools there that he did not intend to dignify the occasion by having police on hand. It would seem to us that there would have been more dignity having police on hand to uphold the good name of Charlotte and the State of North Carolina.

No one has been killed or even seriously injured during the perilous days that marked the beginning of public school integration in this state. For that we humbly thank God. In Winston-Salem the enrollment of one Negro student was as it should have been without incident. We cannot, however, join the governor in being proud of what happened in the other two cities when Negroes went to school for the first time with whites. We are of the opinion that the loitering crowds, the jeering mobs, the stick wielders, the rock throwers, the spitters, the cursers and those who aided and abetted this violence could all have had the law so impressed upon them that they would not have dared to even attempt to break it. We further believe that had law enforcement machinery been properly mobilized and alerted that those who might have dared to make a test of it would have become speedy victims of their lawlessness.

We have much to be thankful for in this matter. Thankful first that the back of public school segregation in this state has been broken. Thankful that we have Negro parents who, although aware of the dangers confronting both themselves and their children, are nevertheless willing to make the sacrifices necessary to help free their country from this terrible affliction. Thankful that our race has produced boys and girls of the stamina, courage and poise typified by those brave youths who faced the mob unafraid in Greensboro and Charlotte. We are thankful for the many white North Carolinians who helped to make these first integration steps possible. But we can never be proud of the violence and abuses, the lawlessness and the indignities our children had to suffer because there were those who had not been trained to respect the rights of others and because those in authority did not see fit or care to take the simple steps that would have insured the dignity of law and order in this state. To us there seems far more reason to be ashamed rather than proud.

Pride Or Shame

Gov. Hodges has been quoted as saying he is proud of the way the people in North Carolina reacted toward this state's first public school integration. If the governor says he is proud of the things that took place in Charlotte and Greensboro, then he is proud of them and that is that.

Fortunately, the representative press of this state and many of its leading citizens do not share Mr. Hodges' "pride" in the lawless demonstrations that went on in Greensboro and Charlotte. Editorials appearing in the leading newspapers have all denounced the violence that attended the appearance of Negro students at previously all white schools. Neither the newspapers or the individuals who have condemned this violence are advocates of school integration. Most, if not all of them believe that public school integration is wrong.

They are convinced, however, that they can live with integration, that it will not destroy the public school system in this state nor alter the pattern of civilized living. On the other hand these persons who would never vote for school integration, realize fully that lawlessness and violence can and will destroy not only the public schools but all that has been achieved during the nearly two hundred years of American history. They are more interested in the preservation of civilization than in the maintenance of segregation.

The dictionary defines "proud" in part as, "properly self respecting; giving cause for pride." Properly self respecting must certainly entail actions on the part of some that will demand the respect of others because to be "properly self respecting one must respect the rights and the person of others. It is possible to believe that any properly self respecting person or persons could or would throw stones, shove and spit on another for any reason and more particularly if that other person were merely exercising his legal rights as was the case of the Charlotte girl who had these indignities heaped upon her.

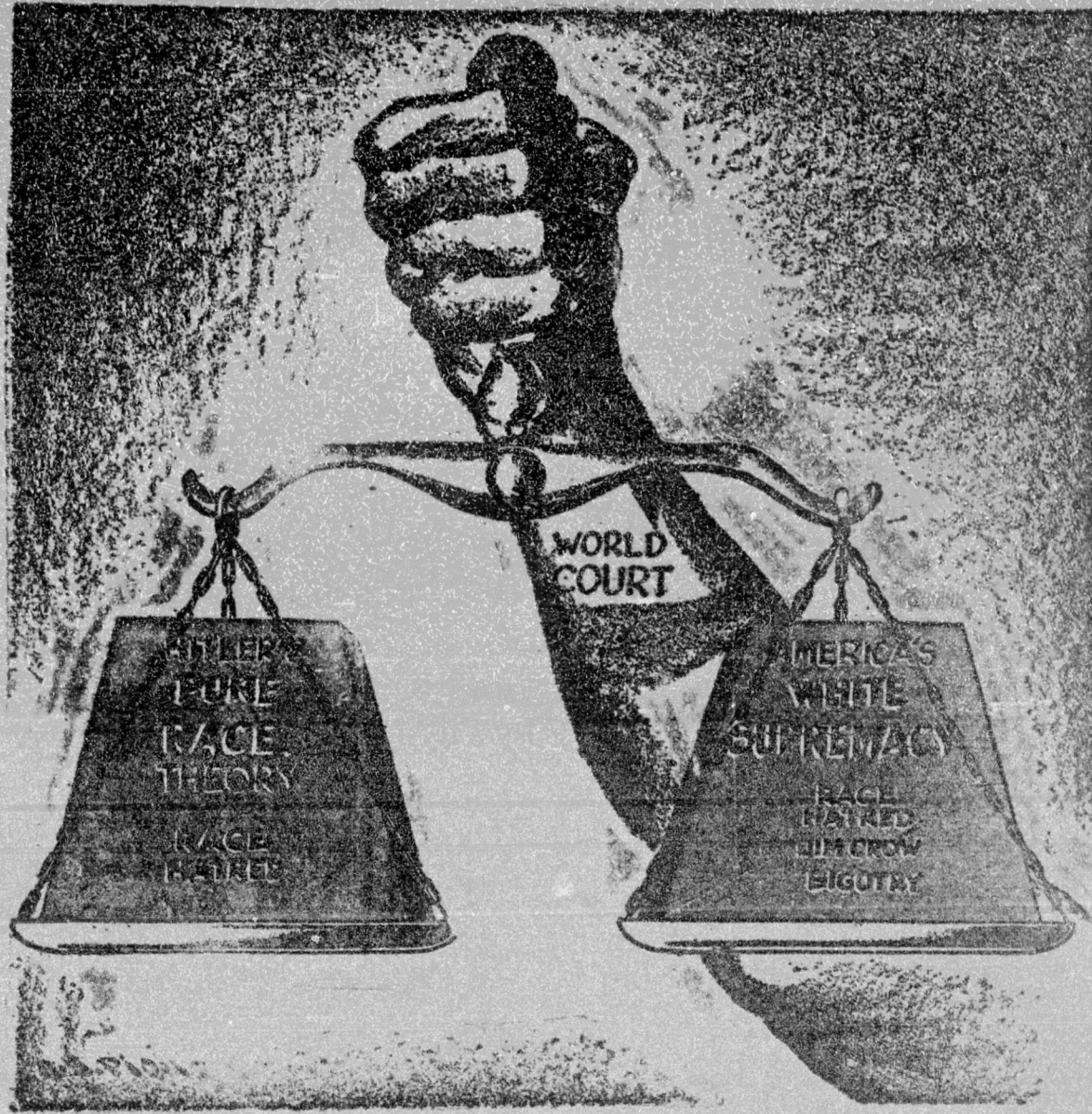
Americans everywhere, North and South alike, pride themselves because of their respect for law and order. In fact this is a nation of law. A nation that was established on the principle of the supremacy of law, the law of God is interpreted and translated to fulfill and carry out His commands. The South has long been called the Bible belt because of its supposedly strict adherence to and belief in law and order. That innocent Negro girl who was so violently abused in Charlotte last week would never have been at that school if the law, the law as interpreted by this nation's highest tribunal had not decreed she had a right to be there.

No sane person could reasonably argue that those persons who do not agree with the decree that opened those school doors to her, do not have a right to disagree. The right to

that here are some evidences that Negro farmers are slowly but surely getting away from the traditional Negro farmer (here in the Southeastern section of the United States) of raising for the most part, cotton and/or tobacco. It has long been observed that farmers who diversify their crops have a higher standard of living than those farmers who do not diversify.

At intervals during the judging, different farm demonstration agents gave brief remarks. One agent pointed out the fact that there is a shortage of milk in North Carolina. As I recall, he stated that annually North Carolina imports \$2,000,000 worth of milk. Inasmuch as North Carolina is generally regarded as one of the progressive Southeastern

Equally Vicious In The Eyes Of The World What Other Editors Say...



IN THIS OUR DAY

By C. A. Chick, Sr.

The thought for my article this week is the result of my attending the Southeastern Cattle Show near Fayetteville, recently. As I sat and observed the adolescent boys and girls lead their thoroughbred cattle before the judge to be judged my heart leaped for joy. And, believe you me, there were pretty cows of various breeds on parade to be judged. Said I to myself, as I sat and observed with keen interest the entire performance, "there is one item of cure, or to say the least, improvement, for rural juvenile delinquency." When boys and girls become interested in raising thoroughbred cattle, they do not have the time to engage in anti-social activities.

Moreover, it was real encouraging for one to realize

States, I am assuming that each of the other Southeastern States imports about the same amount of milk as does North Carolina.

Thus, the real purpose of this article is to point out that there are "white gold mines" (milk) right here in the Southeastern section of the United States. Let's start now encouraging our boys and girls to immediately start milking this gold, that is raising dairy cattle and thereby producing milk for the market. Moreover, as long as we produce milk cows these white gold mines will never become depleted.

Let's raise our standards of living in the rural districts by diversifying our farming, devoting more of our time to raising dairy cattle and milk for the market.

To these few people, let me bring to their minds the following sins which Mr. Kasper has committed, sins which we would do well to avoid (and we should not confuse the integration-segregation issue with either). First, he presumed to tell God what he did and did not do. No one who believes in God and is in his right mind would do this. Man did not create God; it is much as he would like to think so, therefore one does not presume to tell God (or others) what God had done, as if he meant the mind of God. One must examine these temporal words of Kasper in the light of the Eternal Words of the Holy Writ: "My ways are above thy ways." "What is man that thou art mindful of him?"

Secondly, Kasper tries to identify the Christian religion as belonging to one and only one ethnic group. He says: "The white man gave the Negro the Christian religion. It's a white man's religion." I must remind Mr. Kasper that it is this kind of thinking which led to the dread Mau Mau uprisings in Africa (which, incidentally, have not even yet been fully subdued by British Colonial forces). We have only to remember the words of John Kravitz, the woman's leader, "I have this freshly brought to memory. He said, 'Behold the white man came, we had lands and wealth. We did not have the white man's religion, we did not have the white man's book. The white man brought to us his religion. He told us that we must pray. He brought us a book. He said that when we prayed, we must kneel down, close our eyes, and bow our heads. While we were kneeling...

LEARNING TO DOUBT

Even though we may be past the days of school bells and the dusty smells of sweeping compound and freshly scented desks and slates, September nonetheless has a way of reminding us of school days, hand benches and pistols, almost anyone's face, almost any twinge of the heart at seeing the kid-dish skipping or snailing, their bright or weary way to school.

As adults, school and its meaning should never escape us. Whether we finished four years at grammar school, or carried on through to college and post-graduate work, education should have made us humble. For the wise man, the more he knows, makes him aware of how little he actually knows and understands of the vast mine of knowledge. At least that much of our schooling should still be with us... the habit of doubting, the attitude of checking and rechecking constantly.

Cocksure

Too many of us adults, and not a few children, have acquired, even worked hard at achieving... a sense of cocksureness. We act as if we could not be wrong in our judgments. More often than not, these cocksure judgments are no more than guesses or opinions. We cling to them, however, as if our statements are self-evident principles and axioms which none may dare question. If they do raise an eyebrow we act as if they have challenged and flouted our very selfhood, our ego.

There's the rub—"our ego." Pride and conceit may be subtle ways of camouflage. When our opinions and self-styled judgments are questioned, so many of us incline immediately to sense a personal antagonistic trust. It becomes forthwith a direct attack on us. That underscores the proud man, the hypersensitive individual.

For the humble man such phrases as "Unless I'm mistaken" or "As I see it" become second nature. Honesty and humility are very close friends. To begin with, the humble man advances his ideas and conclusions with an ever-present "If." "If I see this problem correctly," "Even when not spoken the 'if' is implied.

For the proud man those "ifs" would helplessly numb and freeze his sense of ego, his sense of easy superiority over others. To challenge himself on his rightness and cocksureness would sound like pure and simple weakness and idiocy. Through his unwavering and unshakable "directness" and swiftness of speech he feels that he bows over, demolishes any stupid opposition. For in his conceit he truly has convinced himself that anyone refusing to agree with him is

the very apotheosis of stupidity.

Why Schools

Such a person has lost... or never once learned... the purpose of schools and education. But teaching us facts and the ability to form true judgments and statements with these facts, education likewise should form a child and a man to be cautious and most careful in searching first of all for the facts, and secondly, should make him handle these facts, secretly when he interprets them.

Humble in seeking knowledge and truth is the hallmark of a humble man, a wise man. Cocksureness and impudence of any opinion other than his own marks infallibly the person of vain pride and conceit. None of us is too old to learn this attractive Christian quality of deference and respect for the opinion of others. And perhaps for the many of us this symbolic time of an opening school year provides an excellent occasion to relearn such phrases as "It seems to me," "I'm inclined to believe," or even more humbly, "If I am not mistaken."

How Much Do Schools Save

The only way statistics we could obtain on cost-per-child education in the public grammar and high school of North Carolina were for the school year 1955-56. With the increase in all-around costs and with the recent teacher salary increase which we heartily endorse, the figure should be raised at least 5 per cent. Two years ago it cost the taxpayers of North Carolina \$184 per white child, \$144 per Negro pupil. This is a crude figure covering the average for both grammar and high school levels.

At the very lowest figure possible, then, our Catholic schools, with 8,527 pupils enrolled this year, will represent a net saving of approximately \$13 million. In a sense this saving becomes a slush fund that allows the state to expend more money on other public services. School finance is protected on the total number of pupils of school age. In estimating the budget no allowance is made for the number of children who will attend private schools. Hence the actual "per educable" figure allocated is considerably higher than the statistics show.

This fact makes one wonder why the practice has been abandoned of putting on local community bonds for the school bond. Athletics and so on. It sounds plausible that this slush fund, accruing from Catholic and other private school absenteeism, might easily cover such extra-curricular activities.

NORTH CAROLINA CATHOLIC

IT HAPPENED IN NEW YORK

BY GLADYS P. GRAHAM

NEW YORK (ANP)—Bias reactions to the new barriers facing full integration are quite varied and those who had been encouraged by the faint lines of progress made are plunged in utter despair. The ugly finger of "briots" have the suburban areas here. Per- struck at the heart of some of sons who reside in the deep south (formerly from Arkansas, Virginia and Alabama among other points, are humiliated by the goings on in their respective states.

Meanwhile the political lords here are girding their loins for the forthcoming elections with little fear of opposing forces.

Tan Psychologists On Conference Scene

Tan psychologists and political scientists from all points are here for their respective meetings. Dr. Lenora Lane, chairman psychology department of Central State College, Dr. and Mrs. Canada, West Virginia State, Chief Psychologist Vernon Sparks, Crown State Hospital were among the familiar faces around the conference tables of the American Psychological Association, convening at Statler and Hotel New Yorker. Political science and chemistry delegates are gathering at the registration desks for the scores of meetings to be absorbed by them.

In Our Mail Bag

Samuel P. Perry, alert United Nations correspondent for ANP who flew to New York from Boston for a brief respite before heavy General Assembly duties begin is back in Burlington. Prince Elizabeth, Queen of the Belgians has lost some of her secretarial staff to the bright new school which opened in Gary. The former Atlanta University system faculty member finds space inadequate in her school, Frederick Douglass, to accommodate the youngsters who are pushing out the walls (population wise) in their effort to enter the world of education.

Professor Wills J. Page is happy that her husband John, well known mortician in Welch, W. Va., is up again after a serious operation which kept him in the hospital for many months. The Pages may accept the bid of Attorney Miller now in the Virgin Islands to visit in the Caribbean. Attorney and Mrs. Miller resided in Welch for over thirty years and were neighbors to the Pages in the Mountain State.

SENTENCE SERMONS

BY REV. FRANK CLARENCE LOWERY For ANP

Knocking Individuals Out With The Truth, Then Helping Them Back On Their Feet.

1. In one of the rounds of the last Championship fight August 21, 1957, it appeared that the Champion was helping the Challenger to his feet after knocking him down seven (7) times; but this was only a photographic appearance, for the Challenger was soon knocked out beyond any shadow of further resistance.

2. Be it far from me to associate prize fighting with the high standards of religion, only to show here in point the wide differentiation in fistio art, as compared with the all-forgiving love toward mankind upon Jesus Christ's part.

3. For he it remembered, Christ had to knock Saul down and smite him with blindness to change his course toward peace and kindness... for once his hate was as bitter as gall, until Christ lifted him up and changed his name, in love, to Paul.

4. That was a day Paul long remembered, for along the

Negro in the Navy. The Philadelphia, who served in the South Pacific during the World War II and who for sometime was stationed in Hawaii will do a two year stint in his capacity with sixteen journalists and four technicians working under him to keep him busy indeed.

Luther Henderson Jr., former Lena Horne accompanist has taken on his second better half and has left Harlem for a downtown hotel suite. Henderson is achieving another first in his contribution music and script-wise, to Fattie Page on CBS.

Nora Holt, distinguished musicologist, informed this writer that her season for broadcasting on the artist hour Station WLLB, has terminated and will resume later in the fall. The Dean of music critics is continuing to write her book and has purchased an apartment in the cooperative project of Morningside Heights to which she indicated she would move within the next few weeks.

Letter To The Editor

To The Editor: Regardless to which side one is on in the integration-segregation issue, (or de-segregation issue, if you prefer), or if he is on neither side, (if such is possible), any clear thinking person must necessarily disagree with one writer, which publicly weaker John Kasper made in his recent tirade against Billy Graham. I doubt that Mr. Graham even took notice of the fact that John Kasper had visited his (Billy Graham's) home state of North Carolina, but there may be those in this state who are so emotionally upset these days as to swallow thrill-seeker Kasper's bait without actually examining his words.

To these few people, let me bring to their minds the following sins which Mr. Kasper has committed, sins which we would do well to avoid (and we should not confuse the integration-segregation issue with either). First, he presumed to tell God what he did and did not do. No one who believes in God and is in his right mind would do this. Man did not create God; it is much as he would like to think so, therefore one does not presume to tell God (or others) what God had done, as if he meant the mind of God. One must examine these temporal words of Kasper in the light of the Eternal Words of the Holy Writ: "My ways are above thy ways." "What is man that thou art mindful of him?"

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ing with our eyes closed and our heads bowed, he hit us over the head with his club and wealth and left us the book." "guns, took our lands and our

A former teacher of mine—a Scotsman by birth—who had spent twenty-two years in British schools was even then thinking about joining his son in Africa, had similar, but more rational, ideas when he said to me on occasions, Greedy white so-called business men have undone a great deal of the good that conscientious white missionaries have done in Africa."

Fortunately, there are those of us in this strife torn world that are neither Kaspers nor Kavatits. The sin of both of these gentlemen at this point is that they are attempting to attribute the Christian religion to one ethnic group. We must remind Mr. Kasper and those who would be taken in by him that if one would familiarize himself a little with the Bible (which, after all is the guide book of the Christian religion) and with the history of the Christian religion, one could readily see how much in error Mr. Kasper is.

The Bible tells us of at least two Christs in the Corinthian church and of one well-to-do African convert. It would also remind us of the Jewish (near-east semi-oriental, not Anglo-Saxon) background of the Christian religion. Furthermore, the Old Testament shows clearly that there was a close-knit that existed between the ancient African and the ancient Israelite and that Judaism had to do with a religion which was universal in scope (if not in all its aspects) not racial. This characteristic was carried over to the Christian religion and is clearly shown by Christ in his talk with the Samaritan woman and by his final commission to his followers: "Go ye into all the world... teaching every creature."

We must also remember that the ancient Celtic Church in Africa, and the Thomasian Church, founded by St. Thomas as in India are among the oldest Christian communities in the world and that St. Augustine was Bishop of Hippo—an African city.

We are sometimes attempted to say to the Kaspers: "Get thee behind me, Satan," but we remember that we are Christians, and rebuking our Christian duty of love and forgiveness, we must say, "Father forgive him!"

—WM J. BARBER

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