

#### Twentieth Annual Debutante Ball

The debutante ball idea had its beginning tion associated with debutante balls, we asin America in the 1700's. One of the most famous of its kind is the Monday German of the Bachelor's Cotillon which this year took place in Baltimore this past Monday at the Lyric Theatre. The Cotillon, which has been danced the first Monday night in December for years. is one of the oldest and most traditional social institutions in the United States, the first one being held in 1796.

It is surpassed in age only by the Assembly Ball in Philadelphia and the St. Cecilia Ball in Charleston, S. C.

The invitations to the Cotillon, controlled by a board of managers, are highly prized and are sought far in advance of the elaborate affair. The scene of the Cotillon has changed over the years, but the decor and formality remain the same. The girls are formally presented and received by a committe of women named by the board. They open the ball by dancing the opening figures of the German with their partners.

With Negroes the idea of presenting young women to society is a relatively recent practice or institution. In the sense as we know it today, none existed prior to the emancipation of slaves. (We are purposely omitting the New Orleans creole ball for obvious reasons). The Reconstruction Period was hardly conducive to affairs of this kind. Thus the modern debutante ball for Negro women did not achieve popularity until after 1900.

The Raleigh AKA Debutante Ball, we learn. began 20 years ago, and at the time five young women were formally presented to society. In contrast, last Friday night 75 young ladies made their debut.

This elaborate social affair was the acme of the social season for the younger set, as well as adults, too, for that matter. Without doubt it was a financial success to the sponsors. The gowns were professionally designed and from observation cost "a small fortune." Probably the financial requirements for each entrant was in the three figures. We hope, however, that these things did not outweigh the more important positive values.

In terms of the hundreds of years of tradi-

sume that good character, family breeding, good manners, politeness and courtesy, intelligence, and a wholesome personality were the main requirements that the prospective "debs" had to meet

This noteworthy effort on the part of the AKA sorors extrinsically gave a great deal of satisfaction and pleasure to those spectators who were impressed by the surface of thingselaborate decor and gorgeous gowns.

To be sure, there is considerable merit and value in teaching a young lady correct grooming, the development of a gentle voice, when and how to stand and sit, how to make a bow, as well as good manners at social affairs. The 1957 Debutante Ball, we think, achieved this

In the years shead, however, we would like to see the annual Debutante Ball become an end within itself. In this direction, we suggest for the girls a minimum of six months of intensive training in becoming conversant with the best usage of the English language and deportment beyond the ballroom, such as good behavior in restaurants, trains and buses. on the street, and in churches.

This course of training would include teaching the "deb" the importance of effective letter writing and correspondence of a social nature connected with such important events as birthdays, anniversaries, the receiving of candy and flowers, and even a simple greeting card.

Somewhere in the grooming process, these girls muts be "brought down to earth" and taught the reality of things. They must be made aware of the fact that they cannot always afford to spend as much for their subsequent gowns as they did for the debutante dresses. And to encourage them in this direction we hope that in the future the sponsors will insist that the entrants pay moderate prices for their evening gowns.

The 20th Annual Debutante Ball was an inspiration culturally and socially. It was conducted on a lofty and high plane, and God grant that the Alpha Kappa Alpha Sorority will keep it there.

## The Reverend Fisher Testimonial

Last Sunday afternoon a testimonial was held at the First Baptist Church for the purpose of honoring the Reverend George A. Fisher, rector of Saint Ambrose Episcopal Church for 21 years. Various citizens made short speeches of tribute calling attention to the honoree as a citizen of Raleigh and North Carolina, as Diocesan priest, as parish rector, and as a friend.

The tributes pictured him as a champion of human rights, in that he did all in his power (1) to help his fellowmen rise above the handicaps of color; (2) to help Negroes achieve first-class citizenship in the areas of employment, human welfare, education, and suffrage; and (3) to gain for them representation on the local housing and hospital authorities, and

Regardless of whether or not we agree on the service or disservice Reverend Fisher has done for the local citizens, we do know that the observance took on the tone of a rector attending his own funeral.

Reverend Fisher is the extrovertive and outgoing person by whose enthusiam sets up a

thythm between himself and his listeners whether on a street corner or in a church. He demonstrated this when he came to the platform and responded to the addresses of tribute and presentation. The audience immediately came to life and laughed.

But later, in all seriousness, Reverend Fisher said that among the good things said about him as "a trouble maker."

It was Dr. Grady Davis who first sensed the depressing tone of the meeting. He reminded Mr. Fisher that he should not feel like he was attending his own funeral. At once the meeting took on an air of positive enthusiam, the epitome of a rector who inspires confidence and insists on "living the abundant life."

The short dissertation on the bound book of letters presented to Mr. Fisher by Dr. James A. Boyer was witty and stimulating.

Certainly there was nothing "funeralistic" about the music of the St. Augustine's College Choir. The artistry of the director and accompanist blended with the talents of the choristers to make an indelible impression upon the listeners. It called forth the memory and spirit

Should the occasion arise again in the future when we want to honor a good citizen, let us move the testimonial from the church and carry it to the dining room, recreation hall. reception room, or hotel. Let us "kill the fatted calf' and rejoice with a banquet or luncheon. Let 'the occasion be witty, provocative, gay, humorous-vet sincere.

We believe that the citizens meant well and were sincere in all that they did, and they deserve commendation for it. But the testimonial should never have drifted into a "funeralistic

We congratulate the Reverend Fisher for staging a "pep rally" and bringing the occasion

#### him, he was glad that some people branded 9th Special Education Conference

The Ninth Annual Special Education Conference, which met in Winston-Salem on November 21 and revealed that the North Carolina special education program for exceptional and handicapped children is "one of the best in the South."

When Special Education Director Felix S. Barker spoke at the opening session last Friday, he said that when he joined the program in 1948 "there was nothing but legislation," no appropriation. In 1957-58 a million dollars will be used for special education in North

In nine years there has been tremendous growth in services to atypical children, such as the mentally retarded, visually handicapped, crippled (orthopedically handicapped), mentally gifted, hard of hearing, speech defectives, home bound and hospitalized, and so

There are 233 teachers and therapists serving the 79 special education programs in the State. The State pays 184, while 49 receive their salaries from local districts.

Negro teachers and therapists in the special ducation program are distributed as follows:

LIQII COILICI		e C		
	State	I	Locall	
	Paid		Paid	
Teachers of mentally				
retarded	32	n c \$1000	21	
Speech correctionists	16	******	0	
Teachers of mentally gifted				
Teachers of visually handicapped				
Teachers of home bound				
Teachers of crippled	0	******	1	
			-	
TOTAL			23	
	PROPERTY OF THE PARTY OF THE PA		AND ASSESSMENT OF CASE OF	

Raleigh has six teachers of mentally retarded children and two speech correctionists. There are two Negro teachers of the mentally

retarded child and one speech therapist. Wake County has three white teachers of mentally retarded children, and one for Negro children. There is one speech correctionist for white children, but none for Negroes.

Many of the schools in the State would employ additional teachers of exceptional children if qualified instructors could be found. Any person who plans to pursue a college program that will prepare him (her) to teach is urged to consider going into the field of special education for exceptional children.

### THE CAROLINIAN

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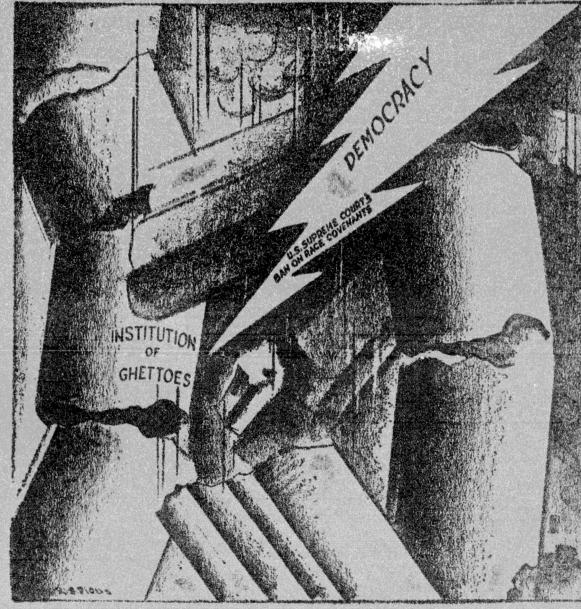
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But They Still Exist, As A Sore Spot On Democracy



## SENTENCE SERMONS

BY REV. FRANK CLARENCE LOWERY For ANP

I KNOW, I KNOW THAT JESUS LIVETH

1. As I write these lines I am perfectly conscious that I am alive, and with this definite assurance I continue to , but far greater is my belief in the existence of my Savior, as I confidently walk by His side.

2. I need not the signs of Nature to prove His adorable presence, for He is with me in the storm as in the deepest silence; He is just as real when the night steals on, as when I am basking in the Sun. .

3 I cannot feel Him with my hand, but toward me His love freely extends . He engulfs me with celestial fire, until lost in His mystery He is my constant desire.

4. Nothing is more real than the feel of His spirit, and this the greatest gift any soul can inherit; it lifts those redened ones out of a natural frame. who by regeneration come to know His name.

5 Then what a glorious consolation to be able to say "I know that my Redeemer Liveth", for new strength and

power He abundantly giveth, and banishes every doubt and fear that his loving children with implicit confidence, may

ever draw near. 6 How well Job knew this Heavenly Violet Ray secret that burned to unknown depths when all else seemed about to fail and decay; nothing to him was more replete than this eternal power from his Master's Mercy Seat.

7. Poets have come on later trying to describe it in this manner. "He speaks and listening to His voice new life the dead receive . . the mournful broken hearts rejoice the humble poor be-

8. In this modern age they would call it "Job's Knowhow" -yes, with an aching brow, he could push aside incredulous relatives including his wife, when pains were cutting in as with a dagger and knife; then in a brief moment, and not out of his head, cried "I Know That My Redeemer Liv-

eth" as he lay in his bed. 9. This knowledge, affliction could not shake, for Job had no new contract with his Re-

deemer to make . . he had met every obligation, paid all the foes, and though unable now to get down on his knees, his bed was his altar, his room a holy Temple and getting a prayer thru, to him was sim-

10. Can we match this knowledge of super-human aid? .. can we trust and obey, and not be afraid?; this is the time to take inventory and prepare for Job's Day, and use his "knowhow" to wipe all fear a-

11. There is nothing in all earth that could mean more . not even the Sun, all mathematical ar rangement, and is only mastered thru spiritual attainment.

cation, "I KNOW THAT MY REDEEMER LIVETH"? . . If you can, then you are the beneficiary of all that from heavtn cometh, and out of deepest gratitude to this your Redeemer, can say, "And though all Hell should endeavor to shake, I will not I will not no never

# What Other Editors Say

GREAT WOMAN'S CEN-TENARY - The way over which the Negro has come in the United States has not always been "watered by tears. Even in the darkest days of bondage and certainly since, there have been those who have befriended the American Negro and who have given generously of their time, their talent, their money, and themselves to help Negroes take their places in the affairs of their great country.

Such a one was Mother Catherine Drexel, daughter of Francis Drexel, one of the founders of A. J. Drexel & Co. Philadelphia affiliate of the fabulous banking house of J. P. Morgan & Co.

Miss Drexel was born to great wealth November 26, 18-57. She could have walked the primrose path, as did so many of the young women of her time. She could no doubt, as did many of her contemporaries and successors, have married some English nobleman bent on bolstering his failing fortunes with her mil-

She chose to relinquish a life of luxury to give service to the Negroes and Indians of any other individual to place America and did more than race relations on a higher

In 1898 she gave up the life of a rich, society young lady and started the Order of the Sister of the Blessed Sacrament. For more than 60 years she devoted her entire estate of the Drexel fortune to the education of the most depressed element in the American community.

She founded and maintained Xavier University by personal fortune and maintained 39 elementary schools throughout the South and the North including Saint Peter Claver's at 12th and Lombard Streets; the Lady of the Blessed Sacrament, Broad and Fairmount Avenue St. Catherine in Germantown, and the Mother House at Cornwells Heights, Pennsylvania. This noble woman spent millions of dollars in a quiet way

to elevate the American Negro

and Indians, so quietly that when she died three years ago in 1954 many people had no idea she was still living.

The Tribune hails the ushering in of the centenary.year of the life of this woman, who gave up all wealth and position to serve the lowest of the low and thereby set an example of unparalled service in the annals of American education and social worth. Philadelphia Tribune

November 29. EQUAL OPPORTUNITY -Next Tues v is Equal Op-portunity Day, a time set aside by the Urban League to call attention of the nation to the fact that every American ought to have the opportunity to work at the job and in the calling for which he is best fitted and best qualified. Under our present wasteful

Mexican, or an Oriental, or some member of another country, is often denied a job for no other reason than the color of his skin, or his place of national origin, or his religion.

The individual who is denied the opportunity is the first loser, of course, but in the long run the whole nation pays the

Those of us who live in California like to think that ours is a free state. It is in many respects but there is still too much discrimination. We ought to use Equal Opportunity Day as the occasion to launch a program to wipe out every custom and practice that hamstrings any citizen in his quest for the job for which he is qualified.

California Eagle. November 14.

# THE PULPIT VOICE

By HAMILTON T. BOSWELL

A POST THANKSGIVING DAY MEDITATION The Reverend Mr. Very Good

walked slowly and thoughtfully in the quiet and hush of the early morning. The park in which he took his morning walk was unusually beautiful in its autumn coat of fading yellow. The warmth and light of the morning sun was gently filling the air with its magic touch of splender as the Reverend Mr. Very Good watched

the silent wonder of it all. At the foot of a large tree, he suddenly fixed his eyes upon an energetic gray squirrel that had made a discovery of a half filled bag of peanuts discarded evidently the night be-

It was fascinating to the Reverend Mr. Very Good, watching the squirrel with amazing dexterity as he secured the nuts within his grasp. Suddenly it was that a large dog, himself on a morning search descended with speed upon the alert little squirrel

gathering up his find But it was as quick as a flash that the squirrel, bag, peanuts and all quickly leaped to the high safety of the tree near by.

The Reverend Mr. Very Good amazed at the drama it was his to watch, stared intently at the squirrel so high up on the branch of the tree. and the confounded dog, who barked, but in vain. The squirrel serenely fondled his prized bag of peanuts, while the big dog fretted below.

Suddenly, the Reverend Mr. Very Good remembered that pasage from a familiar psalm, "Thou preparest a table before me in the presence of my enemies". Yes, here was in the flesh the truth of that verse. The squirrel, crunching away. out of reach, but in the very presence of its worst enemy.

a hunting dog. The Reverend Mr. Very Good with a flash of insight, immediately saw the meaning behind all that he had seen. This was without a doubt a fitting

# JUST FOR FUN

AKA Debutante Ball

sponsored by the graduate chapter of the Alpha Kappa

Cornyard was on his P's and

Q's, dressed in tails and all

that. He got a red ticket too,

while I didn't even have a

white one. But I had ways of

getting a choice seat in a side

Did we bring Annie Belle a-long? No. sir-REE! We left

her at home, because that gal

ain't got no class. Uh hunh-

yes, that's true. But it takes

more than an evening gown for

Annie Belle. She wouldn't

THE ACTIVITIES BEGAN

at 9 o'clock, and the orchestra

played sweet, sentimental mus-

ic -- soft and romantic-like.

Cornyard told me after the

ball that it put him in the

mood for love. Whoever played

that trumpet went to town on

"I am growing sentimental ov-

Cornyard said he never saw

so many beautiful, young

"sweet things" in all his life-

and I agreed with him, too I

said to him, "Suppose you had

the opportunity to pick a wife

from that group, what would

CORNYARD: "I'd close my

eyes, and take the first one I

touched. You know one thing,

DOC,-weren't those the love-

leigh and Sylvia Ransom of

Warrenton were "the apple of

the eye." This is what I heard people all around me say.

MY STUDENTS

lish students were participants

in this affair, but they didn't

tell me, however. They were

Bettye L. Hinton, William San-

ders, and Exter Gilmore.

Three of my freshman Eng-

Misses Odessa Brown of Ra-

liest queens you ever saw?

you do?"

balcony just the same.

know how to act.

Alpha Sorority

Miss Bettye Hinton looked Cornyard and I alighted like a beautiful doll whose from a taxicab last Friday gown lent enchantment and glamour. At no time did the night and entered the Memorial auditorium to see the 20th gown overshadow the "deb." Debutante Ball at which time Conyard agreed that I was 75 young ladies made their bow to society. The affair was right and added:

"Any gent who failed to see this should have his head cx-

Mr. William Sanders, erect and straight as an arrow, ascended the setps a little high er than the other escorts to assist his debutante to the auditortam floor-showing gallantry at its best.

Handsome young Exter Gilmore, in debonair fashion, presented a courteous and pleasing presence as he escorted his debbe down to the pivot spot for forming the ivy leaf.

Yes, Sir, I was as proud of them as their parents were.

THING OF BEAUTY Every young lady was a star in her own right. To see them form the ivy leaf gradually was a tremendous undertaking and yet a "thing of beauty" and "a phantom of delight."

The elegant gowns, cut with sophisticated simplicity, were shaped as carefully as a piece of sculpture. We saw evidences that the designers and dressmakers handeled them so lovingly that the four thousand spectators will long remember the personalities more than the dresses.

SALUTE TA AKA'S

Serors, Conyard wants me to tell you that the "debs" were not the only "peeble on the beach." When you were introduced at the beginning of the affair as members of the graduate chapter, you made a charming and fascinating appearance. Much of your maturity gave the ball a distinguished atmosphere.

There has been nothing like it in Raleigh before. The 1957 Debutante Ball was the best ever. Raleigh, my friend Cornyard, and I salute you for a

Gordon B. Hancock's

## BETWEEN the LINES

THE NEGROE'S STRUGGLE: BEGINNING OR END?

It is often a fatal blunder when a general propares his army for a skirmish instead of girding them for a grim and death-dealing battle; for too often what looks like a skitmish turns out to be a battle unto the death It will be equally fatal for the Negro to minimize an dtake lightly the ruggle that lies immediately

It makes all the difference whether we are leaving Egypt or whether we are battering at the gates of the Promised land. It seems to this minor prophet that the latter situation obtains. And there is this big difference: when the Israelites were leaving Egypt and sojourning in the wilderness, God fought for them; but once they set foot upon the land of Canaan they had to fight for themselves and that the battles were desparate and dangerous

made no difference. God ceased to do the fighting when Iseral entered the Promised Land. It is even so with Negroes here in America. for a long while, white friends fought our battles with their money and with their blod; but the time is at hand, when the Negro must fend for himself. It is doubtful if another Civil War was fought for our eman-

Of course the first war was fought with the sword and cannon. The next war will be one of mind and spirit. The

symbol of the deeper meaning of a Thanksgiving Day; "thou preparest a table before me in the presence of my enemics." become the symbol of Thanks-The battle has in many ways giving Day. It is fitting because the life of man is dependent upon his table, Most of what we do with our hours of life and sweat and toil is related in some way to the table, the place at which we find provided the sustenance of

And come this Thanksgiving Day, despite Sputnik, Mutthik and all of the other dreaded enemies of our welfare, we will gather at a table provided in the presence of our enemies, as Sputnik and Muttnik fly in their orbits overhead. It is a fact of life that our ensinies are all around. The foes of the future, the threats of the day. Yet despite them, there is always the table, prepared before us. an offering of strength for the day, of power for the inevitable encunter. Yet in every struggle there has always been this interlude, the

For the Pilgrim fathers, was a table, overflowing with a larvest wrested from the unfriendly wilderness. The victory was not all won. But there was in their interlude, a table prepared That this was so, the Pilgrims took it as a gift from God. To the psalmist who had experienced it also, it was a table, not prepared so much by him but for him. And amid it all, men of every age have thanked God for it.

ritual and economic and s seeking to stir within the a a vote-consciousnes, u consiciousness and a co

consciousness Ev vote-consciousne mean the wise use of the la mean the high evaluation the opportunity to earn a c one of those Wisest uses is dothe Double-Duty -Dollar by which Negro can trade among themselves and make jobs for

The grim fact remains that Negroes must depend in grea part upon the jobs provided by the white man and the white man's capital, when as a matter of fact, if the Negro wisely used his dollars he could to a much greater extent provide job opportunities for other Ne-

It does not make god sense for Negroes to "speak up to" and "back at" the white man, and then turn to the white man for an opportunity to earn his daily bread. The economic reprisals now being threatened in the South are just so many straws in the

The possibilities of the Double-Duty-Dollar are best seen in our fine professional and insurance beginnings and in the growth of our Negro press. What has been done in a small way illustrates what may be done in a big way. One of the crowning illustrations of this self-help attempts can be scen in the growth and progress of the AME Church and allied branches.

The Negro currently is battering at the gates of the Promised Land. He is struggling for first-class citizenship beyond which lies the full life. But when Israel would take over the Promised Land they found themselves confronted with the walled cities of Ai and Jericho.

Those dessert tribes had to fight against those protected by walled cities and the task the Negroes of this country and the world are being called upon to perform, is like unto the fight before walled citi-

It is a long and bitter fight and the final outcome depends in the final analysis upon the favor of God. Israel never could have overcome the resistance of the Canaanites in their walled cities, had not God gave fortune to their fightings. It is exceedingly difficult to see how the Negro can overcome without the favor of Almighty God.

It is not enough for us to apply ourselves to our jobconsciousness, to our vote-consciousness and to our dollarsciousness. This writer as naive consciousness. This writer is naive enough to believe that it will not be by power and might that the Negro enters the Promised Land: but by the power and grace of God.

We must gird oursives not for a skirmish but for a desperate struggle, perhaps of long duration. THE NEGRO'S STRUGGLE: BEGINNING OR