

Editorial Viewpoint

The CAROLINIAN'S

WORDS OF WORSHIP

"And he said unto them, Go ye into all the world, and preach the gospel to every creature." —St. Mark 16:15.

World history shows that many leaders have dared to lay out ambitious programs, but the one by the Man of Galilee was the most daring of them all.

"Go ye into all the world," Jesus said, "and preach the gospel to the whole creature."

Recall, if you can, the sublime audacity of that command. To carry the Roman civilization across the world of that day had cost millions of men and billions of dollars in treasure. To create any kind of reception for a new idea or product today involves a vast machinery of propaganda, advertising, and expense.

Jesus had no money and no advertising agents. His organization was a tiny group of uneducated men, one of whom—Judas—was about to desert to the enemy. The Galilean had come proclaiming a Kingdom and was to be hung upon a cross; yet He dared to talk of spreading the gospel every where in the world.

What was the source of His faith in mankind and the Christian mission? What was the extent of faith He had in those twelve men? By what methods had He trained them? What had they learned from Him of the secrets of influencing men? You should read the four gospels and find out.

Moses died and the Israelites carried on un-

der the momentum which he had given it, until Amos came on the scene. "There is one God," Moses said. "God is a God of justice," added Amos.

But a thought came to Hosea and fired his imagination: One God, a just God, and good God. These were the three steps in the development of the greatest of all ideas. The idea pictures a God so strong that He could destroy, yet so tender that He would not.

What was there for Jesus to add? Only one thought, but it was so much more splendid than all which had gone before that it has changed the current of history. He invited frail bewildered humanity to stand upright and look at God face to face! Jesus called upon men to throw away fear, disregard the limitations of their mortality and claim the Lord of Creation as Father.

This is the basis of all revolt, all democracy. For if God is the Father of men, then ALL are his children and hence the commonest is equally as precious as the kind. No wonder the authorities of that day trembled. They were not fools; they recognized the implications of the teaching. Either Jesus' life or their power must go.

In the nation's quest of resolve the desegregation issue, it should apply "equality of humanity idea" in the spirit of the Man from Galilee.

The Desegregation Farce

The daily newspapers have just about worn out their readers with stories of school desegregation, classes and strategy—both legal and judicial. The desegregation farce, during the past week, has raised several questions.

First, should we approach school desegregation more slowly? President Eisenhower at his press conference last week privately expressed endorsement of a slower approach towards racial desegregation in the schools.

Already the Southern States have proceeded to desegregate their schools at a snail's pace. If they proceeded any slower, they would be standing still. In fact, these states have done everything in their power to prevent school integration through the passage of anti-desegregation bills. And may we add that the South has had almost a hundred years since the emancipation of the slaves to effect integration—and it has not.

Second, would closing the public schools solve the problem? Absolutely not.

Boasting that racial integration can never be enforced upon the schools in Arkansas, Governor Orval E. Faubus has inspired a special legislature to empower him to close the schools rather than bow to any federal race-mixing mandate. And we have reason to believe, if pressed too hard, the Governor will make good his word.

Should the Governor close Central High, or any other school, officials in other states will attempt to do likewise. If and when they do, a great calamity will fall upon the economy of the South. White and Negro teachers will feel the pinch more than anyone else. After all, they must eat to live.

Abolishment of public schools in the South would cause more than a million school personnel to lose their jobs. Besides, hundreds of thousands of school children would soon grow up in ignorance, because their parents could not afford to send them to private schools. Even if the parents were able, there are not enough existing private schools to serve all of the pupils made idle by the closing of public schools.

The Vulnerability Of Divorce

Marriage is not a simple matter of four legs in a bed. It is the most complex, most difficult, most exacting, most subtle and, if you can achieve it, the most rewarding of human relationships. It requires constant adaptation of everything one has, plus an indefinite loving patience, to live successfully with a stranger, a person of different background, different experience, different reactions, different opinions, different feelings and emotions from oneself—an individual, in short, of the opposite sex.

The miracle is not that there are failures in marriage, but that there are so many adjusted successfully, happily married people. One of the strongest arguments for divorce is that a large number of these happy marriages is between people making a second try at it after a divorce. Most intelligent people can learn from their mistakes, and many divorcees make better wives because of a first failure.

A couple is often vulnerable to divorce because society generally suppresses the wife to have the largest responsibility in making the marriage happy, but, like most generalities about marriage and divorce, this is not the truth, or the whole truth. No one person "can make the marriage happy"; it takes two people

Third, would immediate desegregation of schools in the South be a practical solution to the problem? Yes, it might solve the legal aspects of the problem but not the other problems—a consequence—it would create.

But we know one thing—black and white pupils would get experience in going to school together. Men must learn good human relations through experience, and the habit has to be developed like all other habits we acquire.

Fourth, would strengthening the attitude of fair play do the trick? If not altogether, it would certainly be a helpful device. The South has among its traditions "hospitality and fair play." One Catholic priest in Oklahoma thinks "the spirit of fair play" may prove a key factor in speeding integration in the South.

The priest said, "I find it hard to believe that with all that has been said about the South's tradition for kindness and good will, the South will fail to see that the answer to segregation is human kindness, a quality with which it has so long been identified."

We are afraid that the Catholic priest is too hopeful for the South. No one at the moment has sufficiently seared the conscience of segregationists to the point that they want fair play.

The Supreme Court handed down its memorable decision four years ago. During this time, more could have been done by the South than has been done to desegregate its schools. Men tend to do what they want to do, and it is obvious that the South is against school desegregation.

Southern white leaders have tried all sort of devices to block desegregation—threatening to close the public schools, special pupil-assignment plans, passage of more than 100 anti-desegregation bills. Negro parents, on the other hand, have used mainly the weapons of petition, request, and the court.

Men of high calling must put an end to this desegregation farce, and this can be done by "ringing down the curtain" on the final act. Something must be done to put an end to this barbarism.

One-Room School Boycott

The parents of Yancey County's 25 Negro elementary school pupils have boycotted the one-room Lincoln Park School which would give them instruction in grades one through eight. According to the parents' petition, the building needs repairs and is inconveniently located. The school is just north of Binsville and is the only school for Negroes in this mountainous county.

Early in August, a Yancey County grand jury recommended that the Lincoln Park School building be condemned. The recommendation was contained in a report to Yancey Superior Court.

County Schools Superintendent Herbert D. Justice said he also felt the building was in-

conveniently located, but added that its furniture and equipment are newer and better than those of any other school in the county. The superintendent made no comment on the physical condition of the building which a grand jury recommended for condemnation.

A petition which bore the signatures of 22 persons asked the county to provide a bus to carry the children to classes in Asheville 40 miles away.

Imagine sending 25 elementary school children to a Negro school in Asheville 40 miles away in a day like this. Evidently the parents do not wish to stir up a "fuss" by demanding their enrollment in white schools located nearer to their homes.

Until The Shackles Are Removed, There Can Be No Peace



SENTENCE SERMONS

BY REV. FRANK CLARENCE LOWERY For ANP

"GIVE US THIS DAY OUR DAILY BREAD"

1. BREAD, a child's delight and a man's necessity, even concerned the Blessed Master in all of His majesty and when giving to the world His matchless Lord's Prayer. He included this staple food for all men to share. 2. For he remembered when He was on earth, He did not take lightly man's physical worth, and even before preaching to crowds large or small, He supplied enough for to take care of them all. 3. This proved His unbounded love and concern for all of man's interests for which He constantly yearned, and never once toward any human being, did He show partiality or the slightest ill-feeling. 4. The "DAILY BREAD" He desires us to ask for, is that mag-

isterious and inexhaustible supply of things in heaven's store, awaiting His children who will knock at His door. 5. He, the loving Father, has everything in abundance and wants none to fear, but draw near; just ask, it shall be given, seek and find, knock and it shall be opened, and beyond imagination will be found treasure sublime. 6. Prayer is the key, and Heaven the door, and all who enter in have the right to explore; their names are registered and their supplies waiting—no long standing and never any fainting. 7. This is the land of corn and wine, BREAD in abundance and an eternal health, shining, no charge, only Christian living that does not fail to qualify, and this is the one and only home for you and I. 8. While others may follow the golden thread, let us be certain about this "DAILY BREAD" and the Heavenly Father make sure we know, and there will be no misgivings as we go. 9. Children depend upon their parents for BREAD, are we their spiritual going to be less fed—the answer can bring discomfort and remorse if too long we follow Satan's course. 10. Our Heavenly Father forbids us to choose this unsafe way. For He bids our sins and did heavily pay. He knows the terrible price of sin, and sacrificed Heaven, our affections to win. 11. My, what an indictment it would be to forfeit this "BREAD" purchased for us, and the Blessed Master, wanting us to be fed, refuse us to pray: "GIVE US THIS OUR DAILY BREAD."

What Other Editors Say

TIME FOR GREATNESS
A white Southern editor told 661 white graduates at Memphis State University last week that now is the time for greatness and that "The American Negro will have to be recognized as an equal by whites if his loyalty is to be retained in a world in which his majority of people are colored."

"Recognition of the Negro as an equal citizen and as an equal member of the human race is something we should not be unwilling to give," declared Edward J. Meeman, Editor of the Memphis Press-Scimitar. With a show of understanding which few white people, northern and southern, have exhibited in the school problem he stated, "I believe that the push for integration is motivated to a large extent by the Negro desire for equality of education facilities and of opportunity which he has not had and foregone as an equal citizen of the United States and that when he has won this recognition of equality, most Negroes will prefer to go to their own schools."

Mr. Meeman thinks that there must be "boken integration" in Southern schools in order to take the curse of "untouchability" off the Negro. Segregated schools put the curse of untouchability around the necks of every Negro. It was for this reason that the Supreme Court decreed that segregated schools because they want to mingle with white people. They object to enforced segregation because it denotes that they are an inferior breed. The stigma of segregation has seared the souls and minds of every Negro regardless of his personal accomplishment.

Most Negroes know that no law can make white people love Negroes or Negroes love whites. And that is not their objective in their struggle to abolish enforced segregation. Their goal is absolute equality and the elimination of the curse of untouchability as an American citizen. And this can never be accomplished so long as enforced segregation is permitted to exist under pretext of duly constituted authority.

Experience shows that in areas where there is no enforced segregation there is little mixing of the blood of the racial and religious groups. By and large Negroes marry Negroes, Jews marry Jews, Italians marry Italians, and Catholics marry Catholics. Quite frankly, Negroes are as proud of their race as white people are of theirs. Some white folk are objectionable to Negroes as Negroes are to some white people. All of which has absolutely nothing to do with the problem. All of which has absolutely nothing to do with the problem. All the Negro wants is absolute equality as an American citizen and to be respected as a human being.

Philadelphia Tribune
WISDOM AND FOLLY AT LITTLE ROCK
"The most subtle folly," said Lo Rochefoucauld is compounded of the most subtle wisdom. That might serve as an apt commentary to this morning on an Eighth U. S. Circuit Court of Appeals reversal Monday of a district judge's order suspending desegregation at Little Rock's Central High School for 1-2 years.

Little Rock as a symbol of law opposing defiance thus prevails over Little Rock as a divided city seeking a "breathing spell." The court's step would overturn a district judge on the scene and a pitiful appeal from a shell-shocked school board, is simply this: There can be no peace. There can be no accommodation with a politically ambitious governor and a mob. Even at the cost of wringing Central High School, the court's "new law" must prevail.

This may be subtle wisdom for the ages, but it is bound to result in much unstable folly for the here and now. Many innocent citizens are involved, most of them children. How much education will they get as the storm drapes descend on certain rises on Faubus's hastily assembled Legislature, eager to slap down the "outsiders?"

Some will say that innocent can be an integral part of the education process. If Faubus prevails they contend, that demagoguery is a poorer brand of education than any child is likely to get, even if Central High School closes. Yet education cannot flourish from ignorance. Enlightenment does not come from darkness. If Faubus does close Central High School, informal "education" may attempt to enlighten children will suffer.

That is the real issue at Little Rock. Education is still about children. Little Rock's school board had good reason to believe it could tolerate a gradual desegregation program, one vigorously approved by the U. S. A. C. E. There was every indication it was right until the unknown factor—the Faubus factor—entered the picture and forced a moderate experiment into a nightmare. Now the

M. A. A. C. E. endorses the board's and position and the school board has thrown itself on the mercy of the court, claiming that what it thought might work, would not after all in the Faubus-stirred chaos. Was this a justified retreat or a cowardly "withdrawal"? Testimony of school board members and Superintendent Blossom affirmed the anguished quality of the decision. There was little doubt about one argument: The school board could not operate a school if community opinion did not support it, and if every hour of that operation threatened defiance and terrorism.

That was the board's plea to District Judge Levey. Being on the scene, knowing prevailing conditions, he heeded it. Did he favor expediency over principle? Not as long as his intention was to carry out the "new law" of the land. Not if he held in "good faith" and intended to carry through desegregation when it could be accomplished. But six judges in black all of them elderly men and none of them from the South, saw the decision from afar, not exclusively in the framework of children in Little Rock, but children everywhere. They saw Little Rock as a symbol of defiance, a harbinger of what those entrusted with interpreting the law of the land visualize as social justice.

Thus they overruled the judge on the scene—and sought to supplant that Little Rock, even if all the schools closed, would not go down in history as the place where desegregation suffered its fatal blow.

Yet who can know for sure what kind of turning point Little Rock may ultimately become. A good deal still depends on actions yet unperformed, on reactions of Americans everywhere to this tragic head-on collision between federal and state authority.

Always and beyond the significance of desegregation as a principle of public education itself. How will it fare in this stormy climate? In the South already it feels the body blows of the court's "new law." Having done much to move a backward region out of ignorance, public education now confronts unparalleled odds.

The hope for it is this: That Little Rock does not set the pattern for the rest of the South that Little Rock is an unexpected and unique crisis which both sides will avoid in other areas. For if the shadow of militantly enforced integration befalls

the South, there will, indeed, be no peace. And no education either. (The Daily News)

JUST FOR FUN

By MARCUS H. BOULWARE

LEWIS TURN OUT PAID

Last week we promised to give you a brief account of how Cornyard and I just missed being apprehended in the Lewis Turn Out while corn raid. Yes, sir, we came very near pressing our luck too far.

Rumors got around that way up in the hill, near Rodman Cave area, was a 10,000 gallon white corn operations. Cornyard had told me so many tales about his experiences around "white" stills, so I wanted to see one.

"It can be arranged," Cornyard assured me. "My family will be here from Mexico in about ten days," I answered. "Do you think we should risk the chance?"

"What are you worrying about?" replied Cornyard. "DOC, I got everything covered."

We left Prague Bottom ground 8 o'clock, one evening in Cornyard's car, and we reached Devil's Crossroad at 8:40 p. m. Here we turned toward the hills, and promptly at 8:45 p. m. we came to a halt at a two-room shack. One man came out and told us to keep our backs turned, cause he had a gun, while another companion put blindfolds over our eyes.

Cornyard knew one of the men by his name, and we heard their sputtering going to be less fed—the answer can bring discomfort and remorse if too long we follow Satan's course.

Not knowing anything else to do, we ran in the direction away from the machine fire of the police—down a hill in the dark. We tripped over a wire and fell in a small ditch bruised and bleeding from minor cuts.

Away in the distance, we heard the law say, "All right, men, come out with your hands up!" I made an effort to move in accordance with the command. But Cornyard said, "Fool, come back here! He isn't talking to us."

We lay there in the ditch a-

bout two hours before attempting to make our way out. Over hills and vales we walked, and about 4 o'clock the next morning Cornyard and I found ourselves on Red Devil's Highway. We hitched a ride with a colored farmer who wanted to know what in the world had happened to us.

"Friend, would \$25.00 persuade you to say nothing and drive us back to Devil's Crossroad, where we will meet you in the place where we left our car?"

Needless to say, the deal was good!

When I got home, I took a shower, iodined my cuts, and put on a few plasters.

Readers, I don't want to see any more "white" lighting operations. Had we been caught how could a professor explain such things?

WELL, ST. AUGUSTINE'S will open on September 17 to orientate freshmen. We teachers will meet on the 15th and 16th to discuss the year's expected problems. Last year we listened to a speaker who talked about the many "facets" of good teaching.

The use of the word "facet" reminds me of what I read on a freshman's thesis, entitled "Why I Came to College?"

The student seemed to be a bright young fellow from down near Wilmington. When he had written two pages, he then started out with the sentence, "And now may I turn to another facet of my personality?"

I laughed until I cried, so I guffawed!

This summer, at Alcorn A. M. College in Mississippi, Professor Telle told this yarn under the big oak tree.

A new young college professor was going into the classroom with the students. One of the students—probably a football player—said to the young professor (the professor was unknown):

"Are you new here?" "Yes," the professor answered. "Yes," the football man said. "Well, I'll tell you, the first day we take the back seat, and if you're that pretty good we move forward."

You can imagine the surprise of that student when his professor took his place back of the table and the student took his seat in the back of the room.

THE PULPIT VOICE

By REV. HAMILTON BOSWELL

Fretting and anxiety are words which characterize our times. In many ways people today are anxious about many things. It seems that the objectives which are set before us decrease in 10 mile way, the sense of being in step with the real on-going of life. Every day we meet those who because of much fretting about tomorrow are weighted down with care and heavy concern.

It was in just such a brooding that the Reverend Mr. Very Good began his early morning walk amid the quiet and hush of a garden. The prospects of the day ahead were lightening to consider. It was appointment after appointment. Ahead of him were two important meetings the outcome of which could affect his entire future. And it was this inner disturbance caused by anxiety which led him hurriedly to the stabilizing experience of meditation for calm and peace.

As he walked it occurred that every step he took only excited the feeling which lay hold upon his mind. This he felt was one of those days when the spirit was at low ebb and possibly all he could do was to wait and remember in patience that the clouds always pass. Then it was that his troubled attention was attracted to a large clump of shrubbery which lay along the way. This shrubbery came slowly but surely and in a minute his mind was attuned to the witness which the silent foliage was making before his very eyes.

Suddenly there was an insight of the fact of growth in what appeared to be the still quiet presence of the shrubbery as stood amid them. Yes, that was true, he said to himself, just there they are growing; they are about the creative purposes of their existence. Yet they fret not; they appear so still, yet underneath they are alive with growth. They are so busy yet they are so calm. And strange it was, but greatly welcomed, the feeling spirit of the Reverend Mr. Very Good, quietly relaxed and a part of the spirit of the growing life which gave witness of being in step with life.

This is one of the blessings of seeking the quiet and solace of flowers and trees, for they convey by their presence the pace of life which if we would busily we too must find and know. It was in this spirit that Jesus spoke of the troubled minds of people in his day when he said, "Consider the lilies how they grow..."

There is amazing evidence that the universe offers us a rhythm and a pace which is its very own. Yet life can be so busy yet it is so still and calm.

One of our basic needs in this age of "speedup" is to become acquainted with nature and the store house of peace which it affords for the troubled mind.

Nature has its own tranquillity for quieting the troubled spirit. So frequently we think of a walk in the woods, a quiet hour working with flowers as being an experience for the day off or something to do when on vacation. Yet the calming which nature's presence affords is a daily necessity.

The gospel narratives relate that Jesus frequently retired to a mountainside for prayer. In many of the impressive scenes of the gospel, Jesus is pictured as walking along the country side. There was in nature for Jesus an open door of communion with God which gave him power and strength. The Reverend Mr. Very Good walked through the garden gate back into the world of ranging telephones, discordant voices and the push and pull of City life. As he entered a meeting which had caused him concern, he silently prayed, "Lord help me to keep in step with the growing things and not to be mucked into the maddening pace of the world."

It Happened In New York

By GLADYS F. GRAHAM FOR ANP

MARIAN ANDERSON MOURNS PASSING OF DR. STOKES

NEW YORK — (ANP) — Centralia, Marian Anderson, one of seven members of the American delegation to the 13th UN General assembly session opening Sept. 16, mourned the passing here of the Rev. Anson Phelps-Stokes, retired canon viceroy of the National Cathedral, Washington, D. C. It was Dr. Stokes who argued the case for Miss Anderson when the Daughters of the American Revolution refused to let the artist sing in Constitution Hall in 1945. He was the former prexy of the Phelps-Stokes fund and a trustee of Tuskegee Institute. The brief for the contract was later published under the title "Art and the Color Line."

JACKIE ROBINSON AT MADISON SQUARE BOYS CLUB

Jackie Robinson, famous former Dodger baseball player, is never too busy to take up the cudgels for youth. Now an executive of Chuck Full of Nuts he emceed the "Tom Sawyer Painting Party," held at the Madison Square Boys club in downtown New York during National Desem Week. Some 50 boys were invited to take part in two contests: "Dodge baseball" and "speed and neatness contest" and a mural painting contest. Purpose of which was to promote painting for fun and self-expression by members of boys and girls clubs. Robinson also made the awards to the winning teams, headed by a "Tom Sawyer" and a "Roo-Fly" First. Top judges were on hand to inspect the work of the painters.