

# THE PILOT

Southern Pines North Carolina

"In taking over The Pilot no changes are contemplated. We will try to keep this a good paper. We will try to make a little money for all concerned. Wherever there seems to be an occasion to use our influence for the public good we will try to do it. And we will treat everybody alike."—James Boyd, May 23, 1941.

## Hail To The Litterbag!

Southern Pines' two garden clubs, in connection with this week's state-wide anti-"litterbug" campaign for cleanliness in public places, have made available here those auto-

Orders have been taken for thousands of these bags, we understand. We hope that they find their way around among the populace (many were bought by business firms who expect to distribute them) and will be put to use in the great effort to keep North Carolina's highways free from trash and litter.

While this is one step short of our advocacy

of permanent built-in wastebaskets in all cars, the use of a "litterbag" is a big step ahead of throwing trash out the window— which, if the truth be told, is about all that you can do with such stuff when you're riding, without making your whole car a wastebasket in itself.

Herewith our appreciation to these ladies for introducing the litterbag to Southern Pines. We hope many people of this area use them and that the use becomes habit-forming.

With the town cooperating fully and additional efforts being made by householders to clean up their own property as well as the streets and highways, Southern Pines seems to be doing its part in the state-wide effort.

## New Idea For Halloween

The linking of Halloween to collecting for the United Nations International Children's Emergency Fund (UNICEF)—something that took place in Southern Pines and many other communities last week—is one of the best developments that has come along in celebration of this annual occasion.

There are sentimentalists who think that ascribing to Halloween any significance except the tradition of mischief-making is an imposition on carefree childhood. Maybe it is, but we know that the happiest, brightest and most responsive child who came to our house on Halloween was one who was collecting for UNICEF.

By contrast, some of the "trick or treat" visitors seemed shy, confused and almost reluctant to take the goodies heaped upon them. This, we think, is a tribute to their judgment, for "trick or treat" is, viewed objectively, an elementary form of blackmail.

To explore this analogy further, at the risk of being insufferably prissy about the matter, "trick or treat" involves simply a threat and

a reward, during which process greediness is not only made possible but encouraged.

If adults are going to control what children do on Halloween, substituting "trick or treat" for more flamboyant forms of entertainment, why not take the next step, as those sponsoring the UNICEF project did this year, and take Halloween out of the realm of outlawry altogether and link it to something like UNICEF which appeals to civilized emotions and does not violate what children are told, on the other 364 days of the year, is a good way to behave?

There is no serious Halloween behavior problem in Southern Pines, thanks largely to the carnival which has been staged by the Rotary Club for many years—an aspect of Halloween with which, even in this hair-splitting mood, we can find no fault and which we want to see continued.

We congratulate the Southern Pines Methodist Church for introducing the UNICEF project to Southern Pines and hope that it may become a permanent feature of this occasion's celebration.

## Words And Racial Relations

Have words used in connection with race relations been badly chosen?

We've come up against this question from two different sources recently. Pondering it has opened up fresh lines of thinking about this pervading and perplexing subject.

Elsewhere on this page appears the statement of a group of 74 Protestant clergymen of various denominations in Atlanta, Ga., outlining broad principles that should govern, they think, a Christian approach to racial problems.

They also make the point: "The use of the word 'integration' in connection with our schools and other areas of life has been unfortunate, since to many that term has become synonymous with amalgamation. . . To suggest that a recognition of the rights of Negroes to the full privileges of American citizenship, and to such necessary contacts as might follow, would inevitably result in intermarriage is to cast as serious and unjustified an aspersions on the white race as upon the Negro race."

What's needed then is a word to denote the goal of full Negro citizenship without implying amalgamation, as in marriage. "Integration" doesn't fill the bill.

"Desegregation," while a back-handed and negative kind of word, is probably at this stage of racial relations a much more accurate term to use, lacking the inflammatory overtones and assumptions that "integration" has acquired.

Example number two of the use of words is found in the summary of a report by a group of Princeton graduate students who conducted a survey of attitudes toward Negroes held by white residents of Guilford County in North Carolina. These attitudes, learned by questioning hundreds of people, were extensively classified as to educational and occupational background of the persons, whether they were rural or urban dwellers and a number of other considerations.

What the researchers discovered was that a distinction must be made between "prejudice"—the private feelings which a person has about Negroes or other groups—and "discrimination," or the actions he takes in regard to these other groups.

The study found that "almost without exception" all the groups questioned—educated or not, young or old, rich or poor, urban or rural—had more "prejudice" toward Negroes than they had readiness for "discrimination."

"Of all our findings," writes the professor reporting on the project, "this is probably the most important, because it tells us that there are no necessary connections between what people feel in their hearts and what they will publicly do. It assures us that there are interposed, between private sentiments and public actions, sets of values and ideals, of cares and considerations, which restrain the individual from trying to make public policy coincide with private feeling.

Here, then, is an example of how precision in the use of words clarifies our understanding of a social situation.

This distinction between prejudice and discrimination—and we think it holds true in most Southern communities as it would in Guilford County—allows us to evaluate the desegregation problem much more realistically, and to realize with gratitude that the average man is so strongly committed to democratic values that, while privately hostile to Negroes or their aspirations, he will publicly tolerate their actions or even acknowledge the justice of their goals.

While the idealist might deplore this division of attitudes, the man of good will must welcome this evidence of the abiding power of our democratic and Christian traditions.

And words with their distinctions, are the keys that open the mind to understanding of this very significant aspect of racial relations today.

## Congratulations!

Our congratulations go this week to the Aberdeen Division of A. & M. Karagheusian, Inc., where formal dedication ceremonies and an "open house" tour of the new facilities will take place Saturday.

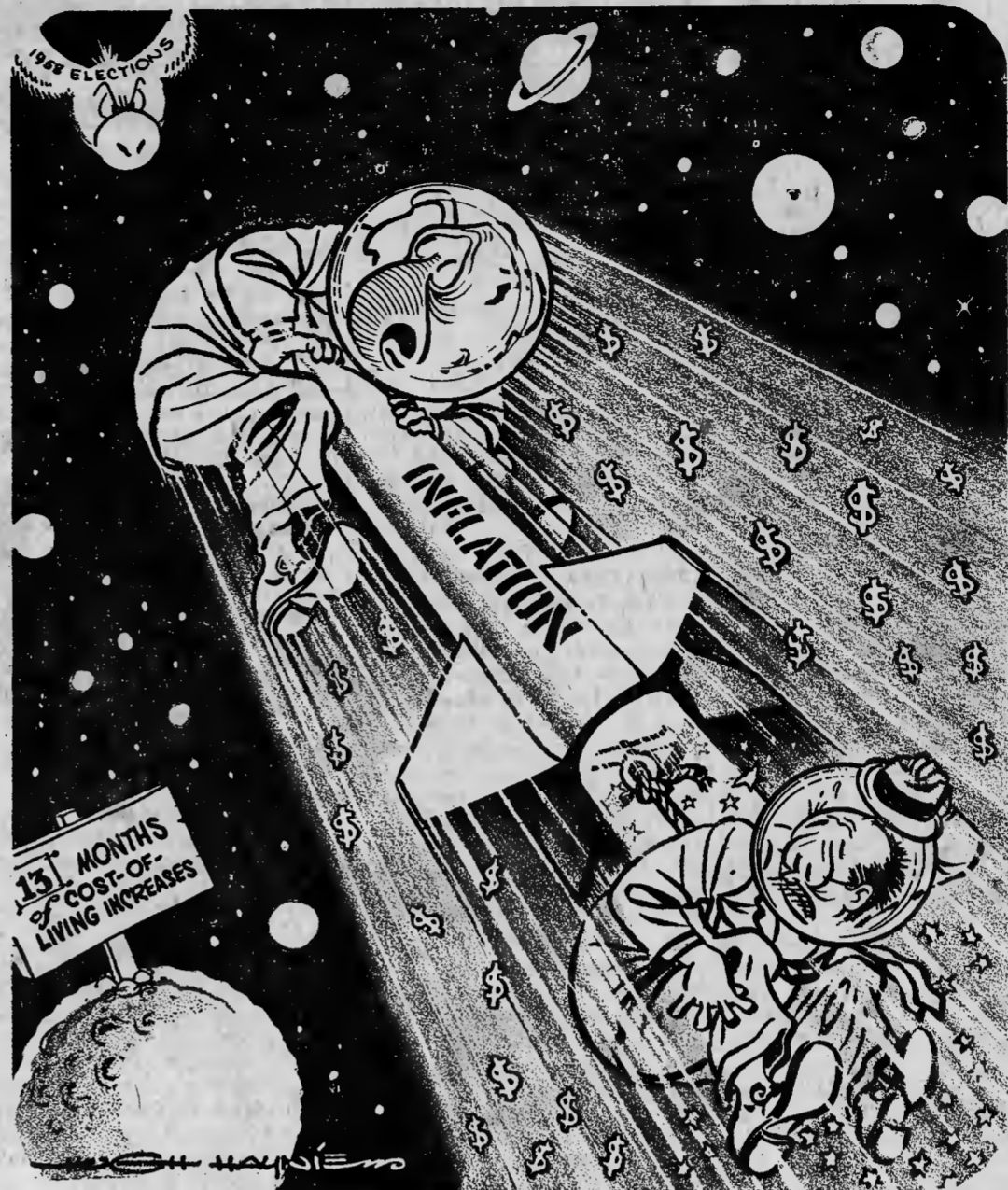
We also welcome the many Karagheusian executives, sales representatives and distributors who are in Southern Pines this week for the firm's annual sales conference, coming here from all over the United States. We hope that these visitors will take back to their homes a pleasant impression of Southern Pines and the Sandhills.

In the seven months or so that Karagheusian has had the Aberdeen plant, machinery has been installed, employment has steadily increased and the mill is now in production—one of the four Divisions of this outstanding carpet manufacturing company.

From the beginning of its Sandhills operations, Karagheusian has shown that it is interested in this area. And residents here have been pleased by their relations with the company, whether as businessmen, employees or simply citizens who care about the development of the Sandhills.

The fact that Governor Hodges will speak on the dedication program is a measure of the importance of this event to the state. Our best wishes to all concerned.

## "No, We Haven't Hit The Danger Point—Not Quite"



## ONE WILL OCCUR NEXT MONTH

### Friday The 13th--Lucky Or Not?

(Louis Graves in The Chapel Hill Weekly)

Friday falls on the 13th twice in 1957, once in September and once in December. There were three Fridays the 13th last year, only one each in 1955 and 1954. This variation is due to the freakish operation of our calendar. If the so-called "World Calendar," an orderly arrangement of months, weeks, and days, were adopted by agreement of the nations of the world, Friday and the 13th would come together the same number of times every year.

The association of bad luck with Friday arose from the day's connection with the Crucifixion. But some other faiths than the Christian, for example the Buddhist, consider Friday a day of sorrow. Why then did the Scandinavians of years ago declare

Friday to be a lucky day? I don't know why, but the books say they did.

A rhyme of unknown authorship goes this way: "Monday's child is fair of face, Tuesday's child is full of grace, Wednesday's child is loving and giving, Thursday's child works hard for a living, Friday's child is full of woe, Saturday's child has far to go. But the child that is born on the Sabbath day is brave and bonny and good and gay."

A character in Daniel Defoe's famous book was named Friday because it was on that day that Robinson Crusoe saved his life. Crusoe said of him: "I had that fellow Friday just to keep the tavern tidy."

There appears now and then somebody who is so contrary as to declare Friday a lucky day. Such a one was Sir William

Churchill. He said: "Friday is my lucky day. I was born, christened, married, and knighted on that day and my best accidents have befallen me on a Friday."

A popular saying is that jaybirds go to hell on Friday. . . . The English have a proverb that a Friday moon brings foul weather. . . . In Scotland Friday is a choice day for weddings.

"He who laughs on Friday will weep on Sunday, sorrow follows the wake of joy" are lines from a comedy by Racine.

"According to medieval romance," says Brewer's Dictionary of Phrase and Fable, "fairies and all the tribes of elves of every description are converted into hideous animals on Friday and remain so till Monday."

Friday was a great day for Christopher Columbus. He started on his voyage of discovery on Friday, August 3, 1492; he first sighted land on Friday, October 12, 1492; he started on his return voyage on Friday, January 4, 1493; he arrived in Spain on Friday, March 12, 1493; on his second voyage to the New World he reached Hispaniola on Friday, November 22, 1493; he discovered the mainland of America on Friday, June 12, 1494.

Among events in United States history that took place on Friday were the Battle of Bunker Hill (1775), the battle of Saratoga (1777), the exposure of the treason of Benedict Arnold (1780), and the landing of the first transatlantic cable (1866).

## Common Sense For Our Time, Too

(The Smithfield Herald)

"What is your religion?" We have been told that this question will be asked by the Federal census takers in 1960. The Census Bureau apparently thinks the question is a proper one. Whether the Bureau will omit the question in deference to increasing objectors remains to be seen.

If the Bureau is respectful of fundamental American rights, it will forget this matter and stick to asking the usual questions about age, place of birth, occupation, and citizenship. To ask the question about one's religion is to invade the right of privacy, or as someone has expressed it, "the right of silence." To ask the question is to violate freedom of religion.

The American citizen should be free to proclaim himself proudly as a Baptist, a Methodist, a Presbyterian, an Episcopalian, a Roman Catholic, or a Jew, if he so chooses. But he should not be forced to declare his religious belief or affiliation. He should be free to believe or disbelieve in religion, and also free to keep his belief or disbelief to himself.

Thomas Paine laid down a sound principle when he wrote in "Common Sense" in 1775: "As to religion, I hold it to be the indispensable duty of government to protect all conscientious professors thereof, and I know of no other business which government hath to do therewith."

In the spirit of Paine, the Constitution's First Amendment declares: "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof."

The U. S. Supreme Court has ruled (in *Everson v. Board of Education* and *McCollum v. Board of Education*) that under

the First Amendment neither the Federal nor a state government can compel a citizen "to profess a belief or disbelief in religion." The mandate for church and state separation has kept the American nation out of much trouble. The slightest encroachment upon this bulwark of liberty should be resisted vigorously. The common sense written by Paine in 1775 still rings true as common sense for 1957—or the census year of 1960.

## ABOUT RACIAL ATTITUDES

### Ministers Issue Statement

(From a statement on racial relations issued a few days ago by 74 Protestant clergymen of Atlanta, Ga.)

"1. Freedom of speech must at all costs be preserved." No one should be penalized for expressing himself freely and "any position which cannot stand on its own merits and which can only be maintained by silencing all who hold contrary convictions is a position which can not permanently endure."

"2. As Americans and Christians we have an obligation to obey the law." Those not agreeing with the Supreme Court ruling of 1954 on schools "have every right to work for an alteration in the decree," through an amendment to the Constitution or otherwise, "but we have no right to defy the constituted authority in the government of our nation."

"3. The public school system must not be destroyed." Such destruction, which is a vital part of several states' legal efforts to

evade the court ruling, would "inflict tremendous loss on futilities of children" and would "be a blow to the welfare of our nation as a whole."

"4. Hatred and scorn for those of another race, or for those who hold a position different from our own, can never be justified."

"5. Communication between responsible leaders of the races must be maintained. . . . An expressed willingness on our part to recognize their needs, and to see they are granted their full rights as American citizens, might well lead to a cooperative approach to the problem that would provide equal rights and yet maintain the integrity of both races on a basis of mutual esteem and free choice rather than of force."

"6. Our difficulties cannot be solved in our own strength or in human wisdom" but only through prayer and obedience to God's will and "to such prayer and obedience we would dedicate ourselves and summon all men of good will."

## Grains of Sand

Could Be "Could it be that doornails are dead because they are stepped on so much?" queries Jerry Healy in response to GRAINS' question last week as to why people say "dead as a doornail." A good suggestion. Any more? We really want to know why a doornail should be dead than any other kind.

Anybody Remember? Hi, you oldtimers! Anybody remember the total eclipse of the sun that occurred May 23, 1900, when Southern Pines boasted an observation post for scientists?

The eclipse was recalled in a story by Jay Allen in Sunday's Raleigh News and Observer, compiled from contemporary news items.

The Sandhills area was chosen for observations by scientists because it was in the "area of totality" and also because weather is usually good around here in May.

Other groups of scientists watched the eclipse at Pinehurst and Wadesboro. Southern Pines had observers from Providence, R. I., Cambridge, Mass., and Minnesota. At Pinehurst, a team of 17 men from the Naval Observatory at Washington and from Johns Hopkins University, Baltimore, set up stations.

One fascinating sidelight of the Southern Pines proceedings was the statement of an unidentified observer that he had gotten "a dim outline of the 'Lost Planet'" while looking at the eclipse. Sputnik's grandfather, perhaps?

Where were the observation stations at Southern Pines and Pinehurst? What else happened hereabouts during the eclipse?

If anybody recalls, please let us know. All this took place before the beginning of any newspaper file in this area—at least any file now in existence or of which we have ever heard.

Reminder Writes a friend of The Pilot after a recent trip: "You can't even go outside the country and escape reminders of home. This writer recently visited a friend in Bermuda who is nearly blind and is unable to read. The Library of Congress in Washington sends him novels transcribed on records—a service rendered the blind by your government. He never knows what book is coming next from his record player. One came while we were with him. It was 'Drums' by the late James Boyd of Southern Pines."

"A Lot" is Useful It's always a pleasant thing, when you're doing something kind of, you know, sloppy. . . . such as in an editorial sliding around the edge of statistics, cold hard facts, where you ought to be looking them up and putting them down. . . . it's always kind of pleasant to find some of the big shots doing the same.

Such as Governor Hodges at the C and D meeting here. When Dr. Joseph L. Stuckey, of the Minerals Division was reading his report, full of astronomical figures and gravely bewildering facts, Governor Hodges, chairmanship the meeting, interrupted:

"Those really ARE the figures," the Governor told the folks, "I used to quote them in speeches, but then I got scared of those '2 billions' or '3 billions.' I thought I must be wrong. So I quit on the billions and just said 'a lot' of ilmenite or olivine or whatever it was. But Dr. Stuckey heard me and glowered at me a few times and I went and looked it all up. And it really IS what he says it is: billions."

Well, billions IS a lot. You can't get around that. But a lot isn't necessarily billions. Just the same it's a mighty handy phrase when the editorial writer—or the Governor—gets scared.

## The PILOT

Published Every Thursday by THE PILOT, Incorporated Southern Pines, North Carolina

1941—JAMES BOYD—1944

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Thomas Mattocks.

Subscription Rates:  
One Year \$4. 6 mos. \$2; 3 mos. \$1  
Entered at the Postoffice at Southern Pines, N. C., as second class mail matter

Member National Editorial Assn. and N. C. Press Assn.