

## Integration

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lems which can usually be taken care of in private homes for the Negroes or in segregated hotels; bi-racial meetings in hotels, the first privileges that we can attain—then banquets—and finally, we hope, housing. We have not been able to house Negroes in public hotels, as yet.

Arrangements can be made for Negro speakers, choirs, artists or teachers to appear before white groups to advantage and such action helps solve this problem. Colored priests and colored sisters of high educational level are especially helpful. Each program of this nature is a blow which helps to demolish the social pattern. We insist on the bi-racial aspect in all Church sponsored sports events. Attitudes of sportsmanship toward all problems arising out of these contests are very helpful in solving the racial problem. We insist on the American way of doing things. America favors the underdog, the downtrodden, the unjustly treated. America believes in fair play and justice. We try to use science to contradict the attitudes on race inequality—there is no difference below the skin. Science should be searching for truth; science should be interested in preserving all human life, and the great hospitals with nursing schools and medical staffs are aimed at this scientific and human ideal.

### Creating Situations

We need to create occasions for practicing the correct relationships; otherwise we could wait a thousand years and nothing would happen. These occasions should be thought out in advance and each should be a further step in the right direction. As the Mayor said, we don't show off the worst, but the best of either race. Thursday, at this ordination I was privileged to have Monsignor Gladstone Wilson preach. He is a classmate of mine from Rome. He is a doctor in five different fields; he has a doctorate in Theology, two in Philosophy, one in Canon Law,

and one in Sociology. He is the Chancellor of the Diocese of Kingston, in Jamaica, British West Indies. He speaks eight languages perfectly and six imperfectly, and reads six additional languages. His sermon was more than equal to that of any white priest or monsignor, I'm sure, and helped tremendously on that occasion.

### Emotion

Race prejudice is usually a matter of emotion, influencing the will rather than the reason. Emotions have to be put in their proper place, under the will. Emotions like fear, anger, hatred, should not be permitted to influence reason. Emotions are God-given and can be used for good race relations; sorrow, pity, appreciation, real love and unity can be used to great advantage to counteract the contrary emotions.

### Schooling

I would like to outline briefly what the Church is trying to do on the question of teaching. In the Diocese of Raleigh the greatest help towards good race relations in our Catholic schools, and certainly an example and ultimate help for the public schools, is the fact that we have a curriculum in grammar school based on the Christian social principles, taken from the encyclicals of the Holy Fathers. A child learns how to live with his neighbors in the kindergarten, in the first grade, and through every subject, he is taught Christian and Religious Social principles. In recent years that curriculum has been raised to the high school level and now in high schools it is doing the same tremendous work. I'm sure that we need all the help that education can offer. The Catholic schools in our country can do a tremendous work in this regard. The 11,000 children in the Catholic school system in North Carolina are, perhaps, a leaven to teach good race relations in public schools. North Carolina has, at least, begun to try to

follow the Supreme Court Decision. Not in many places, but at least a token integration. I understand that some feel the Pearsall Plan was put into effect merely as a buffer. The Mayor of Atlanta said the plan gives the people time to accept this idea and to save the public system of education. I believe that fundamentally, though many phases of it are very likely unconstitutional, it will accomplish that effect. But we have to help in that accomplishment.

### Natural Law

We can, as Catholics, really do the best job in preparing our people to appreciate what our country means to us. There are many philosophies and much fuzzy thinking going on in the country with regard to America. We need delicately to get back to fundamentals and to keep absolutes, and with God's help, I'm sure that the Catholic Church can be a means to anchor our teaching of America on the natural law, on the real appreciation of human and God-given rights. As a Catholic, as a Christian, I'm sure you know that we must appreciate the dignity of the human person. If an artist who handles and appreciates the inanimate creatures of God—wood, stone, or metal, glass—handles them like children of God; how much more the human person, composed of an immortal, spiritual soul and a human body, destined for an eternity with God.

### Christianity

How much appreciation should a Christian have, a member of Christ's Church? A Christian is one who believes in the Divinity of Christ; Christ, the Second Person of the Blessed Trinity, equal to the Father and the Holy Ghost from all eternity, became Man and lived on earth for 33 years; the God-Man. Although Christ did not have a human personality, but a Divine one, He did have a human soul and a human body. This created nature was joined in an ineffable way to the Divine Nature which was from all eternity. No greater honor could have come to this masterpiece of creation—man—than to have God Himself join His own Nature to ours in the Person of Christ. For God to look out of human eyes, to use human hands, to have a human heart and soul, to have the eternal Godhead, the Divine Person, the Second Person of the Blessed Trinity, behind these and united to them in a most intimate way, is the greatest dig-



**AN ANGEL OF MERCY** — Miss Rosemary B. Macklem of Cleveland, the Midwest's angel of mercy to some 25,000 impoverished Indians, passes through Chicago with her trailer loaded with clothes and her heart loaded with love. During the next three months, the Catholic office worker will travel alone more than 5,000 miles visiting 16 Indian reservations to distribute clothes she collected at a rented store since last October. On this, her sixth auto trip to the West, Miss Macklem expects to spend about \$2,000 of her personal funds.

nity of man. This is what raised all men of all races to the apex, to the pinnacle. This is the Christ, Who is God, Who acted and spoke on earth as God, and after redeeming, after gaining grace for men, gathered these men into one body to be born, to be fed, to be guided and to be increased until the whole human race would have opportunity to contact the Divinity of Christ. That is why, in a sense, every Christian is another Christ. Every Christian is Christ's temporal extension into the world. In Baptism a Christian becomes a tabernacle of the Blessed Trinity and a member of the Mystical Body. In Baptism every Christian receives the right to be fed on the Body and Blood of the Saviour, and with this Divine pledge of salvation to enter an eternity with the Blessed Trinity.

Understandably, this tremendous privilege was intended by God for

each rational creature who freely believes and becomes a member of that body, and thus, it is today and ever has been the task of the Church to work for all nations and all men.

## Pope Told of Apostolate to French Workers

Vatican City — (Radio-NC) — Maurice Cardinal Feltin, Archbishop of Paris, has presented a personal report on the progress of the apostolate to France's working class to Pope John XXIII.

During his audience with the Holy Father the Cardinal also discussed other problems of the Church in France.

He told the Pope that this year — the centenary of the death of St. John Vianney, the Cure d'Arns — is especially dedicated to the encouragement of priestly vocations, which are urgently needed in his country.

The apostolate to the French working class includes the movement of Priest-Workers, whose activities were restricted by the Holy See in 1953. The priest workers, organized after World War II by the late Cardinal Suhard of Paris, lived in working class districts, wore workmen's clothes and held regular jobs in factories and the like. Their aim was to try to convert the de-Christianized masses of French workers, many of whom have fallen prey to Communism.

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