



**COMPLETE PLANS:** A group of Knights of Columbus are shown making the final plans for its second annual Teen-Age Talent Show which will be held Feb. 27 at the Greensboro War Memorial Auditorium. They are left to right: Robert Hanson, George Breathett, Grand Knight Bill Frawley, and Don Bonnett. (Photo courtesy of Jack Moebes, Greensboro Record)

## Johnson Bill

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classes and cultural enrichment programs.

**HUBBELL WHOSE** organization is lukewarm about dual enrollment or shared-time programs, told the House committee that "wholesale application of shared-time across the nation is an impossibility."

He said no public school district should be empowered to adopt a shared-time program without full consultation with, and the consent of, local non-public school officials.

In other testimony, the American Civil Liberties Union gave to the subcommittee (Feb. 1) a detailed series of objections to the bill's provisions for shared-time and shared services.

**LAWRENCE SPEISER**, director of the ACLU's Washington office, charged that "as it is written the bill could authorize the most dangerous subversion of the constitutional principle of Church-State separation since James Madison's famous remonstrance set the directions of American religious liberty in 1786."

Speiser, who stressed that a major debate is under way in ACLU's ranks about the merits of dual enrollment programs, said that despite ACLU's lack of a final stand, it did see a number of areas in which shared-time might violate Church-State separation.

**HE WARNED THAT** the "inter-institutional relationships" that may develop from cooperating public and private school officials "creates a risk that public services will be extended further than to the student — to the parochial school itself."

Speiser also said that the law should not require public school

districts to assist poverty-stricken children in parochial and other private schools.

**SPEISER WAS** critical of the provision which allows the U.S. Commissioner of Education to deal directly with private, nonprofit schools seeking Federal assistance for their pupil's textbook and library needs.

The commissioner would be empowered to do this if state laws fail to authorize a state agency to pass such Federal assistance to private schools.

"It is entirely indefensible," Speiser said. "If the people of a state have decided to make explicit in their constitution that their state shall not support religious education, then it is a violation of all sound Federal-State relations for the Federal government to negate that by going over and around the State."

# Bonzes Are Open Foes of U.S.

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who were given asylum in the U.S. embassy here in September, 1963, during the last phase of President Ngo dinh Diem's regime. He told this correspondent once that he had studied English at the Vietnamese-American Association and during his sojourn in the embassy.

Now he came back to the embassy leading a crowd bearing banners with these inscriptions, among others:

"The U.S. Must Assume Entire Responsibility for Huong."

"The Americans Must Not Support a Reactionary and Anti-Revolutionary and Anti-Vietnam-People Government."

**FORMER PRIME MINISTER** Huong is not a Christian. His government, which was only provisional, did nothing against the Buddhists or anybody else, except the communists, during its less than 3 months of existence. The political bonzes attacked it as soon as it was formed. They were particularly indignant because he announced, at the start the politics and religion must be kept separate.

In 1963 the same faction of Buddhists led the agitation ending in the American-promoted coup that overthrew the late President Diem, a Catholic. Now they bracket together Prime Minister Huong and Diem, with whom he disagreed, denouncing them equally as "reactionary and dictatorial governments, whose policies are to exterminate Buddhism..."

No case, example or argument of any kind has been produced to prove that anybody is trying to "exterminate" Buddhism.

The U.S. embassy here has had bonzes as visitors before, but in different circumstances.

**THICH TRI QUANG**, one of the most militant, bitterly anti-Catholic, and two of his colleagues (including Thich Nhat Thien) enjoyed asylum in the embassy for two months in 1963.

Last Sept. 13, when there was an attempted coup in Saigon, Thich Tri Quang again took ref-

uge in the embassy. This time he came disguised as a Catholic priest, wearing a black cassock. With him was Thich Tam Chau, another political bonze, wearing a baseball-type cap, sweater and slacks. They left the embassy that afternoon and went to a private house in the city, still under the wing of U.S. officials.

On Jan. 16 Thich Tri Quang and two other bonzes were received by Ambassador Taylor and Deputy Ambassador U. Alexis Johnson. Tri Quang repeated his determination to bring down Prime Minister Huong and his cabinet.

On Jan. 19 the political counsel-

lor of the embassy and a Vietnamese-speaking assistant drove to the Buddhist headquarters in an official embassy car, having the U.S. seal on the door, to talk to Tri Quang. He informed them of the "hunger strike" that he and four others intended to start on the morrow.

Members of the political section of the embassy have been seeing these antigovernment bonzes frequently.

All these parleys have apparently done no good for either the U.S. or the hard-pressed Vietnamese government, though they have doubtless given "face" to the seditious bonzes.

**THE AIM** of the agitation by the political bonzes seemed to be: —to scare the U.S. government into putting pressure on the then Prime Minister Huong to resign and make way for a government acceptable to the bonzes.

—or to cause enough disorder to provoke a military coup favorable to them.

## Requiem for Paul Hubert

Paul Demming Hubert, 76, of 222 S. Tremont Drive, Greensboro, died recently at Wesley Long Hospital, where he was taken after suffering an attack at home.

He was born in Carlyle, Ill., and had lived in Guilford County 41 years. Hubert was a retired farmer and cattle breeder; he operated Piedmont Dairy Farm from 1924 to 1957.

He was a parishioner of Our Lady of Grace Roman Catholic Church, a past Grand Knight of the Knights of Columbus, and a member of BPOE Elks Lodge No. 602.

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