

SCHOOL AND YOUR CHILD

By John Corey, Appalachian State Teachers College

Extra-Curricular Activities—How Many Are Enough?

From first grade through high school, opportunity exists for a youngster to participate in at least 100 or more clubs and activities aside from his regular classroom work.

Educators call these participations extra-curricular activities, because they're in addition to required courses of study.

Schools sponsor most of the activities, which include competitive athletics, student council, newspaper, dramatics, cheer-leading, band and numerous others.

Supplementing these are many community-sponsored activities, such as Girl and Boy Scouts, 4-H Clubs, music and art groups, garden clubs, Y.M.C.A., and church organizations, just to mention a few.

The rich and varied offerings pose continuous temptations to alert youngsters craving to do many things and move among many peers, according to Dr. Ben H. Horton, education department head at Appalachian State Teachers College, Boone, N. C. And, it seems, they come by the tendency naturally, says Dr. Horton, the American has been called the "doigest" and "joinings" breed on earth.

Still, students, even with wide interest and capabilities, can spread themselves too thinly, critics of extra-curricular activities point out. So can parents with numerous civic, fraternal, social and church activities available to them.

What, then, is the slice-off point? Or is there one?

Obviously, no clear-cut answer can be given—much depends on the individual, his desires, needs, abilities, motivation and even the purpose of the school he attends, the Appalachian professor points out.

Dr. Horton says that practically all educators like Dr. McKown of Illinois, a national authority on the subject and editor of SCHOOL ACTIVITIES, strongly advocate extra-curricular participations, especially in high school.

Dr. McKown sees activities as the key to one of the main goals of the high school—"citizenship." Activities relative to student council, newspaper, assembly, athletics, safety projects, drives and campaigns, and as officers, committeemen and members help to promote the general welfare of the school.

"All these," says Dr. McKown, "represent actual citizenship in natural and vital settings." A student, however, can't be promoted or graduated merely on his extra-curricular participations. So a definite cut-off for the activities would be at the point where they begin to handicap progress of the pupil's regular studies, says Dr. McKown.

But what about the "A" student who makes B's because of his activity participations? To this, Dr. McKown says that the relative value of "A training minus activities" as compared to "B training plus activities" must be judged.

It could be that a B grade with activity experiences in, say, a radio club may do a student more good than making an A. For another youngster, however, what he learns in lapping an A may benefit him more than the activity.

To emphasize, Dr. McKown advises that "there can never be a rigid rule which will apply equally to all students because no two of them are alike. What is "enough" or "not enough" for one—due to abilities and potentialities—may be "too much" for another.

Generally speaking though, Dr. McKown would say that "enough" can be determined by how well extra-curricular activities help a student discover, develop and capitalize his abilities and potentialities.

And who should be the judge? The student—his friends—his parents—his teachers—his activity sponsors—school administrators?

"All of their judgments taken together and intelligently equated on the basis of their experiences . . . will help to arrive at a justifiable answer," advises Dr. McKown, "but no one of them alone is competent to give the final answer."

(Editor's note: Readers having questions concerning education are invited to send inquiries to School And Your Child, Appalachian State Teachers College, Boone, N. C.)

Frankly Speaking

By Frank W. Davis

Once upon a time this started out to be a column concerned with music, radio and allied fields. In my usual incomparable manner, I've generally gone far afield. Just for a switch, back to the subject of music and, specifically, one of my favorite kinds of music, New Orleans jazz, regarded by many as this country's most distinctive contribution to music. The sad truth is, that this type of music is slowly dying out. Those folks who still derive much joy from this kind of music, those folks who've grown up with it, dread the day when it shall be no more. New Orleans jazz, a most infectious music, comes from the souls of the musicians. In my private collection of over 2,000 records are many New Orleans jazz collectors' items, including records by such all-time greats as the late trumpeter, Bunk Johnson, who once said: "Playing music is like talking from the heart. You don't lie."

What's left of the originating points of New Orleans jazz? Memories. The riverboats are gone, the lawn parties and all the social events that featured New Orleans jazz are also gone. Only the funeral parade tradition survives. That story, by itself, could constitute a separate article. Briefly, members of the funeral would head towards the burial grounds playing appropriate hymns then would head back playing such now-familiar items as "When the Saints Go Marching In." The exact origin of these marching bands is not too well known. Some say that the Negroes of New Orleans got the idea from watching white immigrant residents bury their dead with music. The custom isn't limited to any single country, but in New Orleans the music took on the flavor that was one day to become jazz. And the sound of old-time New Orleans jazz is distinctive enough to make similar music pale by comparison. Anyway, one of the biggest funeral parades took place just a few months ago, when jazzman Isadore Barbarin died. The crowd

included barefooted shoeshine boys, women holding parasols, a grocery delivery boy and an old man who tossed away his cane. Down the street they shuffled, pranced, jigged and clapped their hands. The 10-piece Eureka brass band opened with "When the Saints Go Marching In." Then it followed with "Bourban St. Parade," "Down In Honky Tonk Town," and "Panama Rag."

New Orleans jazz music is elemental, heartfelt, irresistible to those who really give it a chance. The trumpet plays one thing, the trombone another. While the various instruments never get together, somehow they manage to blend into a marvelous counterpoint.

While New Orleans jazz has yielded to swing, modern jazz and rock 'n roll, it still lingers in the fingers and on the lips of a few old Negro musicians in New Orleans. But in another generation it probably will be unknown. As the famed 60-year-old clarinetist, George Lewis puts it: "After us, there's no more. The young musicians can't play jazz." Lewis distinguished New Orleans jazz from Dixieland and more modern forms, this way: "We improvise and we don't solo. The other bands, they solo and some of them rehearse. They play the same thing over and over. I have different recordings of the same tune made by us. They're different, with no two alike. That's real New Orleans jazz."

Closing thought: A state is a perfect body of free men, united together to enjoy common rights and advantages.

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Let's go to Church Sunday

Sunday School Lesson

FACING MY SIN

International Sunday School Lesson for November 6, 1960.

Memory Selection: "If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness." (I John 1:9)

Lesson Text: Psalms 32; 51.

The purpose of our study today is to show the nature of sin and to point out some ways in which God's grace can help us overcome it.

Psalms 32 has as its purpose the telling of the blessings that follow confession of sin and the experience of divine forgiveness. In Psalm 51 David prays for the remission of sins, and for sanctification. Together they are a peon of glory to God, and an acknowledgment of human frailties.

Sin is everybody's problem. We are too prone to recognize it on a personal basis—as our neighbor's concern—or on an international basis—again as our neighbor's concern. But it is also our problem—a matter which is strictly personal. "If we say we have no sin," writes John, "we deceive ourselves, and the truth is not in us." (I John 1:8)

Not only that, but sin is our

most serious problem. Sin is a sickness of the soul; if it is allowed to go unchecked, it brings death. God's declared purpose for us is health and well-being of both body and spirit. "I came," said Jesus, "that they may have life, and have it abundantly." (John 10:10)

Paul spoke truly when he said, "The wages of sin is death." He was referring to the death of the soul, rather than to that of the body, the mortal shell. For sin destroys the inner man and all we are capable of becoming, under God. But we have a Healer for our sicknesses—a Divine Healer, in the person of God. We must remember, nevertheless, that although the real triumph comes from God, certain action is first required of us.

Victory over sin begins with remorse for our wrongdoing. As long as we are content with sin, it has complete and utter power over us. A student will cheat as long as he is satisfied with cheating. A thief will steal as long as he is content with stealing.

The odd part about it is that we are willing to live with sin, for a very curious reason. It seems to have a hypnotic effect upon us. The more we are in

Continued on Page 6, Section 2

Chowan County Churches

TEOPIM BAPTIST
Sunday School Sunday morning at 10 o'clock.
Preaching services every first and third Sunday morning at 11 o'clock.

EDENTON BAPTIST
REV. R. N. CARROLL, Pastor
Sunday School at 9:45 A. M.
Morning worship service, 11 A. M.
Training Union at 6:30 P. M.
Evening service at 7:30 o'clock.
Mid-week prayer service Wednesday at 7:30 P. M.

GREAT HOPE BAPTIST
REV. HENRY V. NAPIER, Pastor
Sunday School at 10 A. M.
Morning worship second and fourth Sundays at 11 o'clock.
Evening worship first and fourth Sundays at 8 o'clock.
Prayer service Wednesday at 8 P. M.

CENTER HILL METHODIST
REV. FRANK FORTESQUE, Pastor
Preaching services every first and third Sundays at 11 A. M.

EDENTON PRESBYTERIAN
REV. JAMES MacKENZIE, Pastor
Sunday School Sunday morning at 10 o'clock.
Morning worship at 11 o'clock.
Church Meeting all teen-age girls—Sunday, 6:30 P. M.
Christian Service Brigade—all teenage boys—Tuesday, 7 P. M.
Mid-week Prayer Service—Wednesday night at 7:30 o'clock.

FIRST CHRISTIAN
REV. E. C. ALEXANDER, Pastor
Sunday School at 10 A. M.
Morning worship at 11 o'clock.
Young People's meeting at 8:30 P. M.
Evening worship at 7:30 o'clock.
Wednesday evening service at 7:30 o'clock.

ST. ANN'S CATHOLIC
REV. C. F. HILL, Pastor
Sunday Masses and 11 A. M. Confessions before every Mass.
Sunday School 11:35 Sunday A. M.
Convert Instructions or private consultation by appointment. Phone 2617.

CENTER HILL BAPTIST
REV. HENRY V. NAPIER, Pastor
Morning worship at 11 o'clock first and third Sundays.
Sunday School at 10 A. M.
T. U. at 7 P. M.
Evening worship at 8 o'clock second and fourth Sundays.
Prayer service Thursday at 8 P. M.

EDENTON METHODIST
REV. RALPH FOWLKES, Pastor
Church School Sunday morning at 9:45 o'clock.
Preaching service Sunday morning at 11 o'clock.

MACEDONIA BAPTIST
REV. GORDON SHAW, Pastor
Sunday school at 10 A. M.
Preaching service Sunday morning at 11 o'clock and every Sunday night at 7:30 o'clock.
Prayer meeting Wednesday night at 7:30 o'clock.

WARWICK BAPTIST
REV. B. COTTINGHAM, Pastor
Sunday School at 10 A. M.
Preaching service at 11 A. M.
BTU at 7 P. M.
Prayer service at 8 P. M.
Prayer service Thursday nights at 8 o'clock.

SAINT PAUL'S EPISCOPAL
REV. GEORGE B. HOLMES, Rector
8:00 A. M. Holy Communion.
9:30 A. M. Church School.
10:00 A. M. Adult Bible Class.
11:00 A. M. Morning Worship.
7:30 P. M. Young Churchmen.
Wednesday, 10:30 A. M. Holy Communion.

BALLARD'S BRIDGE BAPTIST
REV. LAMAR SENTELL, Pastor
Sunday School Sunday morning at 10 o'clock.
Preaching services at 11 A. M. and 8 P. M.
Prayer meeting Wednesday night at 8 o'clock.

CHURCH OF GOD
REV. JOHN MARTIN, Pastor
Sunday School at 10 A. M.
Preaching service 11 A. M.
WPE Sunday at 7 P. M.
Evening worship at 7:30 o'clock.

JEHOVAH'S WITNESSES
P. P. LONG, Congregation Servant
Bible study at 3:30 o'clock Sunday afternoon at Kingdom Hall.
Bible study Wednesday night at 8 o'clock.
Service meeting and ministry school Friday nights at 8 o'clock.

ASSEMBLY OF GOD
REV. C. L. WILES, Pastor
Sunday School, 9:45 A. M.
Worship Service, 11:00 A. M.
Christ Ambassador Service, 6:30 P. M.
Evangelistic Service, 7:30 P. M.
Wednesday night prayer service, 7:30 P. M.

WHITE OAK CHAPEL BAPTIST
REV. R. M. MCNAIR, Pastor

EVANS METHODIST
REV. FRANK FORTESQUE, Pastor
Preaching services every first and third Sundays at 9:30 A. M.

ROCKY HOCK BAPTIST
THURMAN W. ALLRED, Pastor
Sunday School Sunday morning at 10 o'clock.
Morning worship at 11 o'clock.
Training Union at 7 P. M.
Evening worship at 8 o'clock.

COLORADO CHURCHES PROVIDENCE BAPTIST
REV. F. H. LA GUARDE
Sunday School at 9:30 A. M.
Morning service at 11 o'clock.
Evening service at 7:30 o'clock.
Prayer meeting Wednesday night at 7:30 o'clock.

ST. JOHN THE EVANGELIST EPISCOPAL
REV. CLYDE BEATTY, Minister
First Sunday at 11 A. M., Holy Communion and sermon.
Men's Sunday at 9 A. M., Holy Communion.
Third Sunday at 9 A. M., Holy Communion.
Fourth Sunday at 11 A. M., morning prayer and sermon.
Sunday School each Sunday afternoon at 3 o'clock.

CHURCH OF GOD IN CHRIST
ELDER J. A. SAWYER, Pastor
Every second and fourth Sunday.
Pastor's Day.
Sunday School at 11 A. M. to 1 P. M.
Prayer and Bible Band Tuesday night at 8 o'clock.
Wednesday night choir practice at 7:30 o'clock.
Thursday night choir practice at 7:30 o'clock.
Friday night Pastor's Aid Society at 8 o'clock.
Saturday night young people's Bible quiz and recreation.

WARREN GROVE BAPTIST
REV. E. TILLET, Pastor
Sunday School at 10 A. M.
Preaching service at 11:30 A. M. every second and fourth Sunday.
Women's Educational and Mission Union meets every fourth Sunday after the morning service.

WELCH'S CHAPEL BAPTIST
REV. W. H. DAVIS, Pastor
Sunday School at 10 A. M.
Preaching service first Sunday at 11:30 A. M.

ST. JOHN BAPTIST
REV. C. M. HEIDELBURG, Pastor
Sunday School at 10 A. M.
Services every first and third Sundays at 12 o'clock noon. Vesper service at 8 o'clock.

GALE STREET BAPTIST
REV. C. M. HEIDELBURG, Pastor
Sunday School at 10 A. M.
Services every second and fourth Sunday at 11 A. M.
Prayer meeting Wednesday evening at 8 o'clock.

PINEY GROVE A. M. E. Z.
REV. M. H. BRON, Pastor

UNION GROVE A. M. E. Z.
REV. J. E. GORDON, Pastor

RYAN GROVE BAPTIST
REV. M. A. RIDDICK, Pastor

ST. LUKE CHRISTIAN
REV. KELLY GOLDMAN, Pastor

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ELDER J. C. HALL, Pastor

CENTER HILL BAPTIST
REV. H. C. SAUNDERS, Pastor

KADESH A. M. E. ZION
REV. L. A. WILLES, Pastor
Sunday School at 9:30 A. M.
Morning worship at 11:00 o'clock.
Evening service at 7:00 o'clock.

PLEASANT GROVE A. M. E. Z.
REV. G. L. SCOTT, Pastor
Sunday School at 10 A. M.
Morning worship service at 11 o'clock.
Church rehearsal Wednesday night at 8 o'clock.

CANAAN TEMPLE A. M. E. Z.
REV. W. H. BRON, Pastor
Sunday School at 10:15.
Morning worship at 11:30 o'clock.
Young People's meeting at 2 P. M.
Evening service at 7:30 o'clock.
Tuesday night first Senior Choir practice at 8 o'clock.
Wednesday night second Senior Choir practice at 8 o'clock.

HAWKINS CHAPEL A. M. E. Z.
REV. M. H. BRON, Pastor

LOCUST GROVE A. M. E. Z.
REV. J. E. GORDON, Pastor



THE CHURCH FOR ALL . . . ALL FOR THE CHURCH
The Church is the greatest factor on earth for the building of character and good citizenship. It is a storehouse of spiritual values. Without a strong Church, neither democracy nor civilization can survive. There are four sound reasons why every person should attend services regularly and support the Church. They are: (1) For his own sake. (2) For his children's sake. (3) For the sake of his community and nation. (4) For the sake of the Church itself, which needs his moral and material support. Plan to go to church regularly and read your Bible daily.

I call Bruce my combination angel-terror. Soon he will be four, and he is a fascinating mixture of mischief and goodness.

At bedtime, I always tiptoe into his room to be sure he's covered. Then it is that I am struck by the innocence of his face in sleep. Then it is that I realize how helpless is this small dynamo, who plunges with such boundless energy about our house and yard all day. Then it is that I am struck by the awesomeness of my responsibility.

I realize it is entirely up to me to see that Bruce learns right from wrong, to see that he grows into the sort of man who will be a credit to his family, his community, and his country. I must teach him to keep a steady heart and a level head, to resist the many temptations that will be strewn in his path, to hold honor and truth and integrity high.

When I think of my task, I send a small and special prayer to God to aid me. And I thank God for his Church on earth which, for years to come, will be helping me, again and again, in making my small mischief into a man.

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