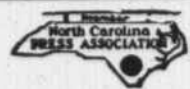


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Working Together

WHEN members of the county board of education and the county superintendent met, 10 days ago, to discuss the 1947-48 budget for the county schools, they did not, as boards often do, act entirely independent of other agencies and groups.

Instead, they invited members of the county board members of the commissioners' problem of taxes—to meet with them. As a result of the joint meeting, each group undoubtedly has a better understanding of the other's problems—the commissioners of the schools' needs, and the education board members of the commissioners' problems of getting the money.

Present also was a third group, the representatives of a Franklin Parent-Teacher association committee, to offer specific suggestions for ways to improve the schools. The committee members' attitude was one of cooperation, and they were received courteously and given the promise of action to carry out their suggestions.

Because the three groups, instead of acting independently, sat down together to discuss a mutual problem, the entire community should, and probably will, profit; the net result should be better schools.

Should Frank Graham Resign?

Dr. Frank Graham, president of the University of North Carolina, long has been the target of criticism—usually voiced in private—by a few North Carolina conservatives. Now someone has said, openly and in print, what these conservatives have whispered among themselves for years.

Writing in The West Asheville News, Fred Severance flatly says that Dr. Graham should resign; the University president has associated too much with "Red agitators", The News declares. (An excerpt from the editorial appears elsewhere on this page.)

Let us assume, for a moment, that Dr. Graham has shown himself too sympathetic with Communists, and that, therefore, he should resign. If that suggestion should be followed to its logical conclusion, it might have far-reaching repercussions. For, if Communist sympathizers in official position should resign, by the same token those with Fascist sympathies likewise should step down.

A Fascist is one who distrusts the people, and who, in his heart, believes that the job of governing the people is one for a few higher-ups. He considers efficiency more important than self-government. Persons who think that way are Fascist-minded, no matter what their political affiliation.

Now if every Fascist-minded public official in North Carolina should resign, the exodus would be such as has never been seen in this state!

Frank Graham, of course, is no Communist; Mr. Severance himself admits as much. Nor is he a Communist sympathizer.

But The News editorial declares—and some conservatives will applaud the sentiment—that "a little liberalism, as well as learning, is a dangerous thing", and it adds that "the crying need of the hour is a return to old-fashioned virtues such as honor, industry, thrift, love of freedom, spiritual values...."

And how does the president of the University of North Carolina measure up to those standards?

Would anyone suggest that Frank Graham is without honor? Is any North Carolina citizen more industrious? Does any North Carolinian possess or lay greater stress upon spiritual values? And what Tarheel is better known as a champion of freedom? "Love of freedom"—there's the rub. Frank Graham loves freedom too much; he desires freedom for all. That is why he is so cordially hated by a small but influential group of North Carolinians.

Frank Graham's real sin is that he honestly believes in democracy.

He believes, first of all, in democracy among students at Chapel Hill, and so the student government there is no mere "company union", actually

controlled by the faculty; the Political Union, a student organization, is free to invite whom it pleases to speak before it, without benefit of faculty interference.

He believes in freedom of speech, and he is honest enough to face the fact that there can be no real freedom of speech unless that freedom applies to all—Republicans and Democrats, Christians and atheists, Fascists and Communists.

He believes so strongly in Americanism that he is not afraid for Americans to learn about other isms. He has the deep-seated conviction that you can trust the people, if they are given the facts, to arrive at the truth; that conviction is the very foundation of our faith in a democratic form of government.

He believes so deeply in the ultimate good sense of the American people, when allowed to express themselves democratically, that he is confident of the result when American ideas and ideals are put up alongside Communism for a frank and free comparison of the two systems. And there can be no frank and free comparison unless the Communist is allowed to state his case.

By translating those beliefs into action, Frank Graham is battling Communism as are few other Americans. By helping to make democracy work, he is disarming the Communist of his chief weapon, confusion; and by helping to make democratic freedom ever wider in this country—even applying it to Communists—he is offering proof to the world that our faith in our system is so strong that we are not afraid to put it to the test of practice.

It is not Frank Graham's Communism that is most feared. It is his honesty, his courage, his faith. Those are characteristics that always create fear among the timid.

Others' Opinions

SINCE HARVARD USED WAMPUM

William H. Clafin, Jr., treasurer of Harvard university, contributes to the Harvard Alumni Bulletin some comments on the financial fortunes of the institution since the days when wampum was used as a medium of exchange. "As to our investment policy," writes Mr. Clafin, "I think the most truthful statement that I can make is that we have none. We just try to do the best we can under existing circumstances. We try to buy values, not hopes. So far, the lack of system seems to have worked. At least we have been in business 300 years and have held on to our money." The Harvard general investment account (in which all but 16 of Harvard's 1,800 endowment funds are pooled) now have a book value of \$174 millions and a market value of nearly \$194 millions. At the latest check-up, 49 per cent of the investments were in bonds and cash, 9 per cent in preferred stocks, 40 per cent in common stocks, and 2 per cent in real estate and mortgages.—Chapel Hill Weekly.

DR. FRANK GRAHAM SHOULD RESIGN

Dr. Frank P. Graham, although not a Communist, has acquired a deep coat of sunburn from associating with Red agitators who have the overthrow of our Government as their primary objective.

To the ordinary American, it is hard to understand why the president of the University of North Carolina has so many times during the past decade slipped off the highway of traditional Americanism and has become mired in the Red clay.

One could overlook a single experience of the kind, but Dr. Graham has been going hither and yon wherever the Moscow fireflies are fluttering. The warm and sympathetic heart of the squire of Chapel Hill is too delicately attuned to the appeals of Communists—such as Earl Browder—who have run counter to the law and seek release from jail.

The University of North Carolina is noted for its liberalism. In fact, from what we hear, the Communists are well entrenched there. Apparently a little liberalism, as well as learning, is a dangerous thing. The crying need of the hour is a return to old-fashioned virtues such as honor, industry, thrift, love of freedom, spiritual values, and many more.

There are men and women with foreign names who would have no compunctions in tearing this nation asunder and establish their own Red philosophy on Capitol Hill. Dr. Frank Graham, unwittingly or not, presumably is aiding in the process. We have had full warning of what to expect, but we good-naturedly ignore the Red light.—Frank Severance in West Asheville News.

MISSED THE BOAT?

Charles P. Taft, president of the Federal Council of the Churches of Christ in America, says that the church has missed the boat almost entirely in meeting the problems laymen face in responsible leadership of their communities, in business and politics, and labor and agriculture.

This is a rather serious statement for Mr. Taft to make, but he illustrates by asking: "How has the church's teaching helped me when I have to decide whether or not to fire an employe?"

Mr. Taft calls this "the nastiest job I know and certainly involves moral, ethical and Christian principles," but he says he had to dig them out "by myself" because "the church has done little, if anything, to meet the problem of responsible laymen whose choices often are only between alternatives cooperative relationship between men on the earth. In stressing everyone of which bring harm to some people."

While admitting that no part of civilization has done any better than the churches, Mr. Taft asserted that human relations are distinctly the concern of the church. He finds the world heavily complex and concludes that "Christian goodwill, important as it is, does not solve the technical problems" although it is the "essential lubricant."

Mr. Taft was speaking to a dinner of laymen, recently held in Boston, and he stressed the great lesson of the Reformation, which was the "reaffirmation of the ancient Jewish truth that God speaks directly to man without intervention of priest or church, if only man will listen in his conscience and reach upward." From this, he concludes that everyone has the right and duty to speak out for what he believes is God's will but that he also has the obligation of listening when others try to speak God's will.

The complaint of Mr. Taft stems from the historic fact that churches, as a whole in the past, have been more interested in what the ecclesiastics call the favor of man than improving the acceptance of certain dogmas, the church, as an institution, ceptions ahead of a specific contribution to the welfare of men has apparently put acquiescence in accepted theological con- and women through actual service.—Cleveland Times.

When the people think, and say what they think, this government obeys.—Donald Culross Peattie.

Most people plot and plan themselves into mediocrity, while now and again somebody forgets himself into greatness. —Quoted by E. Stanley Jones in his book, "Abundant Living."

With the Churches

BAPTIST First Church, Franklin The Rev. Charles E. Parker, Pastor Sunday: 9:45 a. m.—Sunday school. 11 a. m.—Worship. 7:00 p. m.—Training union. 8:00 p. m.—Worship. Wednesday: 8:00 p. m.—Prayer meeting.

EPISCOPAL St. Agnes Church, Franklin The Rev. A. Rufus Morgan, Pastor Sunday: 10 a. m.—Church school. 11 a. m.—First Sunday, Holy communion. Third Sunday, Morning prayer. 8 p. m.—Second and fourth Sundays, evening prayer.

METHODIST Franklin Church The Rev. W. Jackson Huneycutt, Pastor 10 a. m.—Sunday school. 11 a. m.—Worship. 7 p. m.—Intermediate Youth Fellowship. 7:30 p. m.—Senior Youth fellowship. Franklin Circuit The Rev. D. P. Grant, pastor Preaching services as follows: First Sunday: 11 a. m.—Bethel. 3 p. m.—Salem church. 8:00 p. m.—Clark's chapel. Second Sunday: 11 a. m.—Snow Hill church 3 p. m.—Louisa chapel. 8:00 p. m.—Iotla church. Third Sunday: 11 a. m.—Clark's chapel. 3 p. m.—Salem. 8:00 p. m.—Fethel. Fourth Sunday: 11 a. m.—Iotla. 3 p. m.—Louisa chapel. 8:00 p. m.—Snow Hill.

West Macon Circuit The Rev. P. E. Bingham, Pastor: Preaching services as follows: First Sunday: 11 a. m.—Maiden's Chapel. 3 p. m.—Gillespie Chapel. Second Sunday: 11 a. m.—Mount Zion. Third Sunday: 11 a. m.—Gillespie Chapel. 2:30 p. m.—Maiden's Chapel. Fourth Sunday: 11 a. m.—Mount Zion. PRESBYTERIAN Franklin Church The Rev. Hoyt Evans, pastor Sunday: 10 a. m.—Sunday school. 11 a. m.—Worship. Wednesday: 8 p. m.—Prayer meeting.

CATHOLIC Franklin (At John Wasilik's Residence—Rogers Hill) The Rev. A. F. Rohrbacher, Pastor Sunday: 8:00 a. m.—Mass. CHURCH OF GOD Prentiss The Rev. H. L. Helms, pastor Sunday: 10 a. m.—Sunday school. 11 a. m.—Worship. 7 p. m.—Young People's Endeavor. 7:30 p. m.—Evangelistic service.

INTER-DENOMINATIONAL Sloan's Chapel Sunday: 2 p. m.—Sunday school on the first, second, third, and fifth Sundays. 2 p. m.—Preaching on the fourth Sunday. 3 p. m.—Preaching on the first, second, and third Sundays.

Tuesday: 7:30 p. m.—Prayer meeting. Friendship (Angel) Tabernacle Sunday: 2:30 p. m.—Sunday school.

River Bend Sunday: 2:30 p. m.—Sunday school. 3:30 p. m.—Preaching Fourth Sunday, conducted by the Rev. V. C. Ramey.

Wednesday: 7:30 p. m.—Prayer meeting. Olive Hill Sunday: 2 p. m. Sunday school, E. A Roper, superintendent.

NEGRO St. Cyprian's Episcopal The Rev. James T. Kennedy, Pastor Sunday: 11 a. m.—Third Sunday, Holy communion. 2 p. m.—First and second Sundays, evening prayer. 3 p. m.—Church school. Friday: 5 p. m.—Litany. Franklin Methodist Circuit (A. M. E. Zion) The Rev. John G. Williams Pastor Preaching services as follows: First and third Sundays: 11 a. m.—Green Street church. 2:30 p. m.—Covee church. 8 p. m.—Green Street church.

Smokey Says:



SINCE THEM WOODS FIRES BURNT ALL THE TREES, THIS OLE SMOKEMIN' HOLE AINT UP TO MY KNEES! The land washes off and fills up the creeks when vital moisture conserving litter in the woods is destroyed by forest fires.

LEGAL ADVERTISING

ADMINISTRATOR C. T. A. NOTICE Having qualified as administrator c. t. a. of Thomas Kearney Glenn, deceased, late of Macon County, N. C., this is to notify all persons having claims against the estate of said deceased to exhibit them to the undersigned on or before the 30th day of May, 1948, or this notice will be plead in bar of their recovery. All persons indebted to said estate will please make immediate settlement. This 29th day of May, 1947. R. S. JONES, Administrator c. t. a. J6—6tc—Jly10

National Forest Timber For Sale

Sealed bids will be received by the Forest Supervisor, Franklin, North Carolina up to and not later than 2:00 p. m. August 11, 1947 and opened immediately thereafter for all live timber marked or designated for cutting and all merchantable dead timber located on an area embracing about 175 acres within the Arrowhead Creek Unit, Nantahala River watershed, Macon County, Nantahala National Forest, North Carolina, estimated to be 250,000 feet B. M. more or less of hardwoods and softwoods. No bid of less than \$22.00 per M for yellow poplar; \$14.00 per M for white oak; \$12.00 per M for northern red oak; \$11.00 per M for ash, cucumber and basswood; \$5.00 per M for chestnut oak, maple and birch; \$3.00 per M for black oak, scarlet oak and chestnut and \$2.00 per M for silverbell and black gum will be considered. In addition to prices bid for stumpage, a deposit of \$1.00 per M feet for all timber cut will be required for sale area betterment. \$200.00 must be deposited with each bid, to be applied on the purchase price, refunded, or retained in part as liquidated damages, according to conditions of sale. The right to reject any and all bids reserved. Before bids are submitted, full information concerning the timber, the conditions of sale and the submission of bids should be obtained from the Forest Supervisor, Franklin, North Carolina, J10 and J24—2tc

NOTICE OF SUMMONS In the Superior Court NORTH-CAROLINA, MACON COUNTY

vs. S. L. MILLS, LEONARD JACOBWITH, et als. The defendants, S. L. Mills and Leonard Jacobwith, will take notice that an action entitled as above, has been commenced in the Superior Court of Macon County, North Carolina, for the purpose of foreclosing a tax lien on property in Macon County, North Carolina, and in which the defendants have an interest, and proper parties thereto. It is further ordered by the court that the defendants, S. L. Mills and Leonard Jacobwith, are required to appear at the office of the Clerk of the Superior Court of Macon County, North Carolina, at his office in Franklin, on the 2nd day of August, 1947, and answer or demur to the complaint of the plaintiff, or the relief demanded in said complaint will be granted.

This the 2nd day of July, 1947. J. Clinton Brookshire, Clerk Superior Court J10—4tc—J31

ADMINISTRATOR'S NOTICE Having qualified as administrator of Arry Pressley West, deceased, late of Macon County, N. C., this is to notify all persons having claims against the estate of said deceased to exhibit them to the undersigned on or before the 7th day of July, 1948, or this notice will be plead in bar of their recovery. All persons indebted to said estate will please make immediate settlement. This 7th day of July, 1947. W. R. PRESSLEY, Administrator J10—6tp—A14