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Tolerance And Tax Money

THE attacks of Francis Cardinal Spellman, first on North Carolina's Representative Graham A. Barden, and more recently on Mrs. Eleanor Roosevelt, are unfortunate; they are likely to halt the movement in this country toward greater tolerance.

But since they come from the best known Roman Catholic leader in this country, and since they deal with something that is fundamental in American government, they are significant—too significant for Americans to ignore, ostrich-like, even in the interest of tolerance.

It is the job of government to provide, through tax money, free public schools, open to all children. And it is the responsibility of government to see that all children attend school.

But an individual has the right, if he wishes, to have his child educated by private tutor. Or a group of parents have a right to establish and operate their own private school.

In the same way, the Catholic church has the right to maintain its parochial schools. Catholic parents have the right to send their children to those schools. And, so long as these private or parochial schools meet reasonable educational standards,

no governmental agency may demand that these children be sent to the public schools. But this right, like every right, can be exercised only at a price. If the individual parent wants a tutor for his child, he must pay the tutor. If a group of parents want a private school for their children, they must pay for it. And if Catholics want their parochial schools, they must pay for them.

That is ordinary justice. Any other course would be in violation of the American concept of no special privileges. That is true quite aside from any question of separation of church and state.

There is, however, in the current controversy a very definite question of separation of church and state: for the controversy has to do with the use of public funds for the support of Catholic parochial and other non-public schools. And certainly there are abundant grounds to argue that once tax money is used to support church institutions, Catholic or Protestant, church and state are inextricably mixed.

Yet that, apparently, is exactly what certain figures in the Roman Catholic church are demanding. First they wanted—and obtained, in some states—use of public school buses to transport children to and from the parochial schools. Now they want public funds for the direct support of parochial schools.

The supreme courts in a few states have held that state funds may be used for the support of parochial schools, and the senate has passed a federal aid-to-education bill which would permit use of federal aid funds by parochial schools in those states where use of state tax funds for parochial schools is legal. Representative Barden, however, has introduced a substitute bill which would limit use of federal aid funds to the public schools.

In writing this limitation into his bill, Mr. Barden has done nothing more than reiterate what most of us understand the Constitution of the United States to say. But he has been bitterly attacked by Cardinal Spellman. And, when Mrs. Roosevelt defended the Barden Bill, the Catholic prelate turned his invective on her.

What is most unfortunate about the whole incident is not that the point should have been raised—what is unfortunate is that Cardinal Spellman, instead of applying logic and argument to the issue, has descended to the old trick of attempting to discredit a cause of a principle by name-calling. He shouts "bigot" and "religious prejudice" at Representative Barden, and he tells Mrs. Roosevelt that she "could have acted only from misinformation, ignorance, or prejudice", and that her stand is in line with her previous "record of anti-Catholicism".

Quite as disturbing is a dispatch that quotes Mr. Barden as fearing his bill will not pass because "the controversy has made members (of Congress) very cautious". It certainly is a danger signal when any

group, Catholic or Protestant, labor or capital, white or Negro, can intimidate congress.

Any American, Catholic, Protestant, or Jew, has a right to his religious beliefs, and to worship God in his own way. To deny that right is bigotry.

Furthermore, Cardinal Spellman or any other Catholic has a right, in his role as a citizen, to express himself on political matters; he has a right even to work for the elimination of the constitutional provision separating church and state.

But distinctions need to be drawn. In the first place, the controverted question of how tax money is to be spent is a political, not a religious, issue.

In the second, religious rights do not carry over into the political field. And Cardinal Spellman has no right to attempt to influence purely political matters under the cloak of religion—to seek to affect political decisions by raising the cry of religious prejudice.

All Americans thank God that this is a land of religious tolerance. We need more of it.

But we will not get it by name-calling. We will not get it by refusing to face facts. And we will not get it—at least, we will get only a synthetic sort of tolerance — by politely dodging every issue that might, by any stretch of the imagination, involve tolerance.

Tolerance is an American fundamental. But it is only one of our fundamentals. There are others equally precious.

With Just A Little Effort

A person who recently bought property here and moved to Franklin to make his home was overheard, one day last week, in conversation with friends. They were discussing Franklin.

"We love it here", the newcomer was explaining. "A beautiful place. And the nicest people. There's just one thing..." The speaker looked around, then lowered his voice: "Really, though, it's the dirtiest little town I ever saw."

The perfectly natural reaction of all of us who live here is to deny the charge; there must be other towns that are dirtier. The natural reaction, too, is to say: "It's none of his business; we have a right to a dirty town if we want it that way". And the final natural reaction is to say: "Nobody made him come here to live".

Those are natural reactions to any loyal Franklinites.

But isn't the important thing not so much to be loyal to Franklin as it is, but to ask ourselves: Is it true? Is it even approximately true?

With just a little effort, we could have a town that visitors and newcomers wouldn't have to whisper about. With just a little effort, we could have a town they'd talk about out loud:

"really, though it's the cleanest little town I ever saw."

One of these days we will!

Up To Asheville!

Near "the redlight" (at the Murphv-Georgia highway intersection) is a road sign: Highlands 21 Asheville 73

Just to the left of the names of the two towns are, as would be expected, arrows. But the arrows point neither right nor left, backward nor forward, south nor east. They point straight up!

Now that might be all right for Highlands; for Highlands is certainly a long way up from Franklin.

But Asheville! Has the Asheville chamber of commerce stolen in here by night and done this thing to us? Why, Franklin is higher than Asheville—well, if it isn't actually more feet above sea level, at least its farther in the mountains; you cross two mountain ranges between Asheville and Franklin.

Our civic pride is outraged. Asheville up indeed! That sign!—why, it's downright up-pity.

POETRY CORNER

Conducted by Sponsored by Asheville Branch, National League of American Pen Women

EDITH DEADERICK ERSKINE Weaverville, N. C.

TRY CORN

The taste of tender corn Lies sweet upon the tongue; And where, since man was born, Was worth attained so young?

What gems of pearly white Are cloaked so well in green? Could be the stars at night More dewey fresh and clean?

The taste of tender maize Is redolent of spring; For Ceres' highest praise, Try corn . . . as offering.

LINA MEARLE SHULL.

Asheville, N. C.

OUR DEMOCRACY—by Met

THE SCHOOL BOARD—

THERE IS PERHAPS NO BETTER EXAMPLE OF OUR DEMOCRACY—GOOD CITIZENSHIP—IN ACTION, THAN THE LOCAL SCHOOL BOARD. THE MEN AND WOMEN WHO UNDERTAKE THIS IMPORTANT RESPONSIBILITY IN THE COMMUNITY, ARE OUR NEIGHBORS—THE HOUSEWIFE NEXT DOOR, THE FAMILY DOCTOR, THE MERCHANT ON MAIN STREET, THE BANNER OR THE LAWYER.



THE GREAT STRENGTH OF OUR NATION'S EDUCATIONAL SYSTEM DERIVES FROM THE PARTICIPATION AND INTEREST OF THESE LOCAL CITIZENS, WHO GIVE WILLINGLY OF THEIR TIME AND TALENTS TO PROVIDE THE BEST POSSIBLE EDUCATIONAL ADVANTAGES FOR THEIR INDIVIDUAL COMMUNITIES.

Others' Opinions

POSITIVE CHRISTIANITY

Jesus' code of ethics is primarily positive rather than negative. He judged goodness as being good for something rather than refraining from doing bad things. Note, for instance, Jesus' list of those who were shut out from heaven's rewards. The Foolish Virgins had not done anything which would be considered bad or to which a chaperone would object. As far as we know, they were nice young women, but they had a duty to perform and they failed to do it. At the moment of privilege and opportunity, they were not ready.

The rich man at whose gate the Beggar Lazarus lay may have been an upright man in his personal character and among his friends, but the call of need came to him and he did nothing about it. In the parable of the Last Judgment, the persons who went to hell were condemned not because of any positive wickedness but because of what they had not done in ministering to human need. "Inasmuch as ye did it not" is the word of doom spoken to them.

Therefore, in disciplining our lives we should not merely refrain from doing wrong things, but we should keep in mind the many good things which we most certainly should do. Each of us has only so much time and so much energy to spend in this world. Let us resolve so to live that we will make the best possible use of our time and energy for the good of others as well as ourselves. Christian living consists primarily in positive living for that which is good and right.—Biblical Recorder.

THE SOCIAL SECURITY DELUSION

At last the social security cult has thrown off the mask. It now tries to tell us that government handouts are not a privilege, not an emergency measure, not a humanitarian means of helping those who through no fault of their own have become dependent—the handouts are none of these; they are the right of every citizen.

Those statements were made at the National Conference of Social Work at Cleveland by no less authority than Earl J. McGrath, United States commissioner of education.

Moreover, said Mr. McGrath, the citizen can take his social security without losing any jot of his freedom and it can be "indefinitely extended."

Hear him: "I believe that the history of our nation shows a steady growth in the well-being of our people with a commensurate growth in freedom."

Those are true words, but did we get that way on government handouts? We most assuredly did not. We got that way by providing opportunity for every man to rise above his environment and find a place in the economic structure that is commensurate with his own abilities, his own energy, his own determination to improve his situation.

We got that way, in short, by adhering to the natural law of incentive, of reward for effort.

In Europe, where they have had social security for decades, the people have neither the opportunity nor the incentive to rise above their environment. A waiter is always a waiter. He seldom has a chance to open his own restaurant. A mechanic remains a mechanic. He seldom opens his own garage.

The money and capital are in the hands of one class, and stay there. The rest are laborers and they stay in that class.

Because of that hard and fast class division, capitalism as the Europeans understand it, is entirely different from American free enterprise. Europeans have never seen real free enterprise; consequently, they think the American system is the same as their abominable cartels. When we try to explain free enterprise to them, they think of class divisions and cartels and turn away from it to socialism.

And the German workman, with 20 per cent of his wages deducted for various kinds of social security, never even dreams of driving his own automobile.

But Mr. McGrath tells us that social security can be "indefinitely extended" without loss of any personal freedom by the citizen, because, forsooth, the government does not specify how he is to spend the money.

We are already losing our personal freedom for social security. How is the government getting the money to pay for those benefits? It gets the money by garnisheeing our wages and salaries without due process of law, and if that is not a loss of personal freedom we'd like to hear somebody's definition of it.

No property is more personal and private than a man's wages. When we gave the government the right to dip into our pay envelopes before we ever see them, we surrendered the right to control our most important private property—our means of living. When a man has lost control over his private property, he has lost all of his liberties—not just some of them.

That old cabal about property rights vs. human rights is the veriest nonsense, because property rights are human rights. —The Charlotte Observer.

LEGAL ADVERTISING

NOTICE OF SALE

NORTH CAROLINA MACON COUNTY Under and by virtue of the power of sale contained in a certain deed of trust executed by E. C. Wood and his wife, Mamie Wood, dated the 7th day of June, 1947, and recorded in Book No. 40 at page 191, in the Office of the Register of Deeds of Macon County, North Carolina, default having been made in the payment of the indebtedness thereby secured, and said deed of trust being by the terms thereof subject to foreclosure, and the holder of the indebtedness thereby secured having requested foreclosure thereof, the undersigned Trustee will offer for sale and sell at public auction to the highest bidder for cash at the Courthouse door in Franklin, Macon County, North Carolina, at 12:00 o'clock noon, on Monday, the 1st day of August, 1949, the property conveyed in said deed of trust, the same lying and being in Highlands Township, Macon County, North Carolina, and more particularly described as follows:

BEGINNING at a stake on the East bank of the Short-off Road in the South line of C. L. Wood's property, said stake being situated South 74 deg. 30 min. West 352 feet from the Southeast corner of C. L. Wood's property; runs thence, with the East bank of said Shortoff Road, North-35 deg. 15 min. West 152 feet to a hemlock; thence North 74 deg. 30 min. East 290 feet to a stake; thence South 35 deg. 15 min. East 152 feet to a stone in the South line of C. L. Wood's property; thence, with said line, South 74 deg. 30 min. West 290 feet to the BEGINNING, containing one (1) acre, more or less. This being the same land described in the deed from C. L. Wood and wife, Sarah Wood, to E. C. Wood and wife, Mamie Wood, dated 1 June, 1940, and recorded in Deed Book E-5, page 366, Records of Macon County, North Carolina.

This sale will be made subject to all outstanding unpaid taxes. This the 28th day of June, 1949.

J. H. STOCKTON, Trustee Jly7-4tc-J&S-Jly28

IN THE SUPERIOR COURT NOTICE OF MOTION NORTH CAROLINA MACON COUNTY CHARLES E. PALMER, Plaintiff,

vs. LOUISA E. PALMER, Defendant. TO CHARLES E. PALMER and JONES & JONES, HIS ATTORNEYS, Sirs:

Please take notice that the defendant, LOUISA E. PALMER, is appearing specially for the purpose of this Motion, and for no other purpose, and is filing a written Motion, copy of which is hereto attached, requesting an order striking out the judgment heretofore made, at the December Term, 1948, of the Superior Court of Macon County, and dismissing the above entitled action, for the reasons set forth in said Motion. Take further notice, that the defendant will cause said Motion to be presented to the Honorable Judge holding the regular August Term of the Superior Court for Macon County, at the Court House, Franklin, North Carolina, on the 22nd day of August, 1949, at 10:00 o'clock in the forenoon, or as soon thereafter as counsel can be heard for argument and determination.

This the 6th day of July, 1949. /s/ T. A. UZZELL, Jr. /s/ J. M. HORNER, Attorneys for Defendant Jly14-4tc-A4

MASHBURN'S TAXI Phone 70 Night Phone - - - 472

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