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DECEMBER 13, 1956

## Filibuster Vs. Nobility

With a weather eye on the 1958 elections, half a dozen self-styled liberal Democratic senators have drafted a legislative program for the next Congress. With an eye especially on the Negro vote, they have put civil rights legislation high on their list of proposed laws. And with an eye on past experience, they have put at the top of their list of moves a plan to so change the rules of the Senate as to make a filibuster impossible.

The word "filibuster" has come to have an evil odor; it also has come to be associated with another word, "Southern". Maybe the unpleasant connotation is deserved, but the suggestion that use of the filibuster to defeat pending legislation is a tactic employed only by senators from the South is in error. The filibuster is not new, and in its long history it has been used by senators from every section of the country.

However badly it may have been abused, there is this to be said for unlimited senate debate:

It is better for an occasional piece of good legislation to be talked to death than for bad legislation to be enacted because debate is too severely limited.

And this: While it is the function of representative government to provide majority rule, along with that goes the responsibility to make sure the rights of minorities are fully protected—nothing can be more tyrannical than a majority. Maybe the filibuster isn't the best way to protect minorities, but it is one way.

What is chiefly wrong with the program of this group of senators, though, is not that they propose to outlaw the filibuster, but why they propose it. They do not attack the practice because it is wrong in itself, but because it stands in the way of their pet legislation. Furthermore, to say that their motives in seeking the enactment of civil rights legislation are less than noble is gross understatement.

## Problem Still With Us

No doubt recalling the unheeded recommendations of the past, the grand jury of the December term of Superior Court neatly avoided repetition by observing:

"The grand jury will not try to enumerate the things lacking or in need of repair in the courthouse."

The truth is, the grand jury probably didn't have enough paper or the time to list all the shortcomings of the old structure, now 74 years old.

And, if the jury had listed them, it apparently would have been wasted effort, because, for more than fifty years, grand juries here have conscientiously publicized their findings — and, save for some minor items, nothing has been done to improve the courthouse.

This particular jury warns very wisely of the danger of fire. Should the courthouse and its mass of records burn some day, the chaos to follow would be almost endless.

Will its recommendation for a fireproof vault be ignored like those of previous grand juries?

## Does This Make Sense?

In Boston, the 20-year old murderer of two children has had his death sentence commuted to life imprisonment. The reason: He is insane. He "lacked the ability to tell right from wrong", say the psychiatrists.

What would have happened had he possessed the ability? He would have been executed.

In other words, if a criminal can tell right from

wrong, and therefore there is hope for him, we execute him. If he can't, and therefore is hopeless, we save his life.

The courts would explain, of course, that they have the duty to punish crime, and that it would be wrong to punish a man who had no moral sense. But haven't the courts an even higher duty—to rehabilitate? And if that be true, does it make sense to destroy what possibly could be rehabilitated and save what can't?

## 'Jane' Writes A Letter

Most letters to Santa Claus are like many prayers: "Please give me, give me, give me . . ."

Well, a letter to Santa that found its way into The Press' post-office box strikes a different note. It comes from down on Burningtown, and is signed by a little girl we shall call "Jane".

For herself, Jane makes just one request: "I would like a doll". Toys? candy? oranges? Maybe Jane wants these, too, but just didn't have room to mention them in her little letter. Because nearly all the letter is devoted to others:

"Please don't forget my two cousins who live near me. They are both girls. And their mother and daddy are disabled."

We join Jane in hoping Santa won't forget the little cousins. But it is Jane's doll we are thinking most about.

For if this little girl, whose chief thought is of others, doesn't get her doll—well, then surely there just isn't any Santa Claus! Because Jane's letter shows she has learned, in her short life, what many of us adults never learn — what Christmas really means.

## • Letters

### 'Mercy On Us All'

Editor, The Press:

Recently I was fortunate enough to listen to a speech by a person who is doing something very few of us really know anything about: fighting for freedom. The person was a Hungarian college student who, several weeks ago, was commanding a 5,000-man army of his native Hungarians against invading Russian armoured divisions. As this short, dark-headed student spoke, there were tears in the eyes of many of the capacity crowd as they realized all that this young man had done for the cause of freedom in his own country, which in a very real sense is also our cause.

But some might say: "We have fought for freedom, too; our boys bled and died fighting Communists in Korea." I will certainly agree with that, and yet, I wonder if the fact that we have done so once, twice or three times means we have discharged our responsibility to God, ourselves or the rest of the world.

I do not believe that we have created our own advantages and prosperity which we so richly enjoy in our country; nor do I believe that what we have is ours to do with as we please. Rather, I would say that what we have been given to us in order that we might, in turn, give to others, and that we have a duty and a responsibility to see that others do not suffer or die needlessly while we "count our blessings."

As we have this responsibility, so I believe that we stand under God's judgment as to whether or not we carry it out to the best of our ability. This is why, as I sat in Carroll Hall listening to a person who had carried out his responsibility to his people, I could only pray, over and over again, "God have mercy on us all."

HOLLAND McSWAIN, JR.

Chapel Hill, N. C.

## Others' Opinions

(Opinions expressed in this space are not necessarily those of The Press. Editorials selected for reprinting here, in fact, are chosen with a view to presenting a variety of viewpoints. They are, that is, just what the caption says — OTHERS' Opinions.)

### Reason Why

(Elberton, Ga., Star)

The average girl needs more beauty than brains, because the average boy can see better than he can think.

### Misrepresentative Government

(Greensboro Daily News)

The inherent unfairness of forcing Democratic appointees upon Republican counties in North Carolina is emphasized again by the latest imposition upon Watauga County.

With the exception of the register of deeds, all other Watauga officers, including the county board of commissioners, went Republican last month. The majority sentiment of the people of the county—or at least of those citizens interested enough to go to the polls—was reflected. County affairs will be largely run by the board of commissioners, in whom the power to tax is invested.

Yet, in the face of this party victory, a Democratic tax supervisor, who will necessarily have to work under and in close co-operation with the commissioners, has been foisted

upon the county from Raleigh. Commissioner of Revenue Eugene Shaw is not to be blamed directly for the appointment; it was in accord with a special act passed by the General Assembly of 1929. It is the same sort of unfairness and unrepresentative rule imposed upon the minority party which has managed to win out in various counties at different times. A Democratic Legislature takes authorities to which county boards are entitled out of their hands and transfers them to state majority party control at Raleigh. Watauga, which is not alone in its complaint, has experienced this mistreatment and unfairness before, as for instance when a Democratic county board of education was named at Raleigh and the schools suffered as a result of partisan entanglement with the Republican county commissioners who after all had been elected by and were accountable to the people of the affected subdivision.

Such indefensible practice, perpetrated through special legislative or omnibus bills, is on a par with the gerrymandering to which North Carolina's minority party has long been subjected and which we had hoped might be corrected in reapportionment and redistricting of the state. That hope, frankly, has never been bright and is dimmed by recommendation that this reapportionment and redistricting assignment be turned over a commission on which there is no G.O.P. representation.

Sometime, somehow, North Carolina's innate sense of fairness should assert itself and condemn a purblind and discriminating partisanship.

James W. Sells

## Mountain Preacher

In The Progressive Farmer

"Until rural people express God in their own way, God doesn't belong to them," says the saintly minister of the mountains, the Rev. A. Rufus Morgan of Macon County, N. C. Through the years he has had the concern of the mountains and their people in his heart.

His concern for the Cherokee Indians continues the friendship of his ancestors with them. His home place was named "Nonah," Cherokee for "evergreen," which symbolizes this man who has devoted his life to his people.

For many years rector of urban parishes in North and South Carolina, Mr. Morgan returned in 1940 to minister to 13 small churches in six western mountain counties. They grew under his leadership. Other parishes were established. Now he supervises St. John's; St. Agnes in the county seat town of Franklin; and St. Cyprilan's, a Negro parish in Franklin. He oversees St. Francis in the Cherokee Indian Territory.

He aroused interest in religious art among workers of the Craftsmen's Guild. His church started a parish craft school where Miss Sally Kesler teaches carving, weaving, and the art of silk screen stencils to the women of the county. Miss Kesler's prayers of St. Francis and pictures of trees, flowers, plants, and buildings of Nonah are gems of beauty.

Mr. Morgan feels that people other than Roman Catholics

should be able to have personal patron saints. He chooses St. Francis as his own. He has a large clay statue of St. Francis, a project by one of his friends for a master's degree in art. He also has a small clay St. Francis by Amanda Crowe, famous Cherokee artist.

Mr. Morgan is president of the Council of the Southern Mountains, an organization of those who work with 8 million people of the Southern Highlands.

Tall, lean, and spare, his muscular frame shows the effects of many miles of tramping along his beloved mountain trails. The mountains are etched into the lives of their people. When I asked Mr. Morgan why he left a city parish to become minister of a flock scattered over six counties, he replied, "My heart was here. The mountains are inbred and you cannot escape them."

It was Saturday afternoon when I left him. The next morning at 7:30 he would administer the Sacrament of Holy Communion to a congregation at St. John's. At 11 he would hold services at St. Agnes, in the afternoon at St. Cyprilan's, and the evening vespers back at St. John's — a full day's work for a young man of 71. As I left, he apologized for his haste. He had to drive into Georgia to counsel with a couple who needed to consult with their minister before their wedding.

## VIEWES

By

BOB SLOAN



Gov. Luther Hodges and the state's Tax Study Commission are proposing that the next General Assembly make drastic changes in our tax structure.

The purpose of the proposed changes would be to make the tax structure of North Carolina more inviting to industry with the hope that more industry will be induced to locate within the state.

By various means, the recommendations of the committee would reduce the income taxes of corporations by 14 per cent, according to James S. Currie, director of the State Department of Tax Research.

In the report released by the commission, it said it hoped these proposed changes, which would reduce the revenues seven million dollars a year, "would eliminate those inequities which produce a very definite negative reaction when individuals or corporations are considering location in, or expansion in, North Carolina."

The loss of revenue, which the state will incur, is to be made up in two ways. First, by rewriting the sales tax law, so that many items, which have in the past been exempt by law or administrative order, will be covered by the sales tax. Second, by the bringing in of more industry, the wealth of the state will be increased so as to produce more revenue, even if the tax is derived from consumer spending.

In regard to future financial needs of the state, the commission expressed the idea that an increase in the sales tax should be regarded as the main source of revenue.

In brief, it seems to me, the commission is suggesting that we change our theory on taxation. In the past we have taxed profits and property. In the future, it is hoped that by the adoption of a more lenient attitude toward the taxation of these sources that we can increase industrial growth and create more jobs and larger payrolls.

In short, corporations will be allowed more profits for less taxes; and, in theory, at least, this additional profit will be

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## Do You Remember?

(Looking backward through the files of The Press)

**50 YEARS AGO THIS WEEK**  
There is a broader smile than usual on the face of Jas. Holbrooks. It is two girls, we understand.—Coweet item.

The school here closed the first of December and the closing exercises were enjoyed by all. All the box supper boxes were sold and then a cake was sold to be given to the prettiest girl present, this to be decided by the votes of the gentlemen. Miss Ella Long received the greatest number of votes.—Scaly item.

Mr. W. H. Shancks has another kiln of 60,000 bricks ready to burn which he will fire next week if the weather will admit.

### 25 YEARS AGO

Little Winona Payne is resting well, thank you, despite the fact that a grain of corn lodged in her right lung Thursday morning. She is the daughter of Mr. and Mrs. Tom Payne, of Rainbow Springs.

Joseph Ashear, chief of the Franklin Fire Department for the past 14 years—since the day of the hand pump apparatus—resigned Monday due to the pressure of business affairs. The job pays \$50 a year.

Dear Santa: Please bring me an umbrella. It has been raining here and I need one. I also want some galoshes; the ones I have, have a hole in them. I'll also want lots of nuts, oranges, and candy. I am a little girl 10 years old today. My name is Mary Jo Setser.

### 10 YEARS AGO

The Franklin Panthers finished the season with four wins, two ties, and four defeats, Coach William Crawford reported. Their last game was Thanksgiving Day when they beat Clarksville, 48 to 0.

Jack D. Cabe is one of 41 men to receive commissions in the State Highway Patrol after completing a course at the University of North Carolina. He is the son of Mr. and Mrs. Fred Cabe and is married to Mrs. Joann Bryson Cabe.

The people of the Ellijay Community have decided to build a new church. Anyone wishing to help is asked to send his contribution to Ruby Young.

## STRICTLY PERSONAL

By WEIMAR JONES

I find myself more and more impressed as I note how kind so many people are. That is especially true of people here; and while it is in evidence the year around, of course it shows up particularly at this season. We at The Press have been struck by something that has been happening recently, something that, as far as I can recall, never happened before.

Repeatedly, in recent days, we have received subscription renewals through the mail, with the check or money order enclosed in a Christmas card. And more than one of the cards has borne a written message.

What experience could be more delightful! If we'd all take the time to so humanize business, how much more cheerful a world we'd have.

I'm getting sick of the over-worked practice of saying of almost every situation, "but we must be realistic". For usually, what is meant by that phrase is: "We must find an excuse for dodging the issue of right and wrong".

The great changes that have taken place in people's attitudes and manners are interestingly illustrated by a story told by a 95-year old woman, writing in the Raleigh News and Observer.

It illustrates, too, how it is possible for anyone, despite the march of the years, to retain a youth-keeping and saving sense of humor.

Mrs. Lucy Phillips Russell, of Rockingham, in an article telling about the reopening of the University of North Carolina in 1875, following Reconstruction, recites this amusing incident:

"Of course, the boys quickly organized baseball teams. Alas! what good did that do June Spencer, Loula Hendon, myself and possible guests? We were not allowed to even look over the wall at such games because, forsooth, some of the players took off their coats and vests, and some in the heat of the afternoon, played in their underwear! God forbid that a young lady's eyes should look upon such indecency. So now when I meet a youth clad in shorts and sandals escorting a young lady almost as lightly clothed, I laugh and say to myself: 'Aha! I see more of you than I ever did of your grandpa!'"

So you don't think we here in the mountains of Macon County are better off than most of the folks elsewhere? Well, just consider this: Most of us here get along fairly well with comparatively little money. But if we owe somebody away from here an account, just listen to them cry "poor mouth!"

In her three years' traveling over Western North Carolina as P. T. A. district director, Mrs. Jones had many interesting and some amusing experiences.

The funniest story she brought back home with her, though—in fact, one of the funniest I know—was about a quite natural mistake made by a speaker. With a perfectly straight face, he contributed this bit of startling information to the volumes that have been written about Martin Luther:

"And for the rest of his life, Martin Luther lived on a Diet of Worms."