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It's Always Best to Talk Things Out.



Walt Partymiller in York, Pa., Gazette & Daily

The Pose of Poverty

At certain times in North Carolina, and particularly prior to the legislature's meeting, all hands at Raleigh and elsewhere are told to lie low and not ask for anything because the money in the treasury has run out and the State is on its way to the po' house.

Yet here is a fiscal report to the governor from the revenue commissioner showing that collections for the general fund to date have risen by 7 millions to nearly 51 millions; that October income tax collections were nearly a million and a half, up by \$237,422; and that sales tax collections last month were nearly 23 millions, up nearly 5 millions over the same period last year.

So the treasury is not nearly empty and the State is nowhere near the po' house; in fact, the revenue commissioner admits "we're in

good shape at the present time".

What, then, was the reason for the doleful talk last January, why are State supported institutions told to wear their old clothes another two years, and why must 72 unfortunate people at Goldsboro be packed into one truck and told to go out into the fields and work till dark so that the hospital fund may be kept up to par?

Is there no way to arrive at a reasonably correct estimate of the State's receipts and monies at any given time?

If not, what dependence can be put on the hollow groans and headshakings that issue from Raleigh whenever budgets are drawn up and requests submitted?

Is the potentially wealthy State of North Carolina to maintain forever its pose of Lazarus at the gate?

Not a One-Way Street

Gov. Hodges, commenting in a speech at Asheville on the new industries that have moved into western North Carolina, emphasized that "management is highly pleased with the quality of employee which they find among our highlanders."

It is important of course to have industries feel pleased with the quality of employees that they find on moving into North Carolina; but it is no less important that North Carolina working people feel pleased with the quality of their employers.

There have been times when certain North Carolina employers failed to exhibit quality—notably in opposition to any raise in the State's pitiful little legal minimum wage.

By so doing they not only prevented several hundred thousand North Carolinians from

having any decent purchasing power, thereby harming every enterprise with anything to sell, but held back the due development of the State's life.

It is to be expected that every employer will demand honesty, efficiency, and consideration from his employees, and of course he will willingly concede the right of employees to expect the same virtues from him.

If the Governor is able to assure industries of the quality of North Carolina employees, he cannot do less than assure employees concerning the merits of prospective employers.

In that way the welfare of the State will not be a one-way affair, but will have two sides each of which will do its duty by the community.

A New Phase in School Situation

The declaration by T. J. Pearsall, chairman of the State Advisory Committee on Education, that North Carolina's citizens are law-abiding, that there is no way to escape the Supreme Court's non-segregation decision, and that the State's "sole purpose is to provide an education for every child in North Carolina", indicates the arrival of a new phase in the present school situation, at least in this State.

Abandonment of the public school system is out.

The Ajax attitude (defying the lightning) is out.

Secession from the U.S. is out.

Voluntary segregation with any hint of intimidation is out.

That means the State can get down to the

business of finding a way out of the cloud of emotional reaction that has hitherto occupied the scene.

We have to recall that the Supreme Court has never called for the "forced integration" that so many orators have imagined.

We have to recall that parents of either race will naturally prefer to send their children to places where they will find congenial surroundings and companionship.

We have to recall that in any truly democratic community both races are entitled to make their viewpoints known in regard to what should be done, and should be represented on all committees, boards, and other organizations concerned with the school question.

Finally we have to recall that the world is looking on to see how we settle this question.

Who Are The Chosen People?

Harry Golden in the *Carolina Israelite*.

At Rouses Point, N. Y., as you prepare to cross into Canada, or when you leave San Diego to cross into Mexico, the border patrol asks you some questions... where were you born, where do you work, etc. But if you were born in Carolina, Gawgah, or Texas, it's like the Fourth of July! They break out all the flags, whistle Dixie, and smile you across the border without any further ado.

I have long ago come to this conclusion: The best thing in the world to be is... a white, Southern Protestant. What a combination! What a passport! There's nothing like it anywhere in the Western world, or in any other part of the world, for that matter.

That the white, Southern Protestant is conscious of his complete political and social preeminence and "immunity" is evidenced by the fact that he is a "bellyacher," which is the occupational disease of Chosen People. Everybody's after him. The "North" is after him. Since 1935, through his Congressional seniority, he has been running the North (not a single piece of legis-

lation could get through without his knowledge and consent), but nevertheless he says the "North" is after him. He holds the balance of legislative power over all the 48 states, but he is always belly-aching about the "rights" of one of those states. Everybody's after him. The "foreigners" are after him.

Big deal! Big threat!

He fragmentizes himself into many societies and organizations for "protection," when all the time he carries with him the only "carte blanche" membership in the world, that of a white, Southern Protestant, the "open sesame" to every nook and corner of our civilization. He has written thousands of last wills and testaments in which the No. 1 bequest was "the copper still on the back porch," but he remains the undisputed symbol of Piety, acknowledged by all the world as the True Custodian of the Hebrew God and all the works of Jeremiah and Isaiah. He rarely hangs out an American flag and pays hardly any attention at all to July 4th, but he remains the Undisputed Custodian of Love of Country and American Patriotism. He is the only man in our society who can even tell

From The Outside Looking In Chips That Fall

(Southern Pines Pilot)

If we lived in Pennsylvania, say, or Michigan, we think we'd be interested in North Carolina. We think we'd want to visit this state—the Sandhills, the Seacoast, the mountains, Chapel Hill and the industrial areas.

If we drove into Southern Pines, we think we'd like the town—would want to spend a few days here, meet some of the people, look around the residential areas and the stores and of course, drop by to have a chat with the folks at the weekly newspaper. Which brings us back to interviewing ourself in imagination.

Somehow, when actual visitors drop in on us, this way, we are never at a loss for words. Other residents here must also have experienced this. We live here with our many attractions and get used to them. When a stranger wants to know about the state or the town, we find that enthusiasm comes easily. There is really a lot to say.

Widespread interest in North Carolina is not just an accident. The fact is, the State is being well and widely publicized through the efforts of the State News Bureau which sends paid advertisements and news material to publications or inspires editors of out-of-state publications to come here and do their own stories about what interests them.

It is stimulating, therefore, to imagine ourselves on the outside, looking in at North Carolina, and to wonder what would claim our interest—and then to return, with a new sense of enthusiasm, to actual life in this

At Home With The Hopis

A Hopi household is a self-directing group, the members of which seem to achieve an automatic co-ordination of their activities. No one tells the others what they should do, or when, or how. No one exercises authority. The various members seem to fall naturally into a pattern in which the abilities of the individual and the needs of the household are satisfactorily served, a pattern which probably was evolved so long ago that it requires no direction and is accepted without question.

To a visitor, a household seldom, if ever, gives the impression of being in a hurry or working under pressure. It does not time its duties by a clock. Indeed a clock is not likely to be anywhere in evidence, and I doubt if most households own one, or keep it wound if they do.

The family does not usually operate on the basis of duties or appointments which must be fulfilled at a certain hour. The members are likely to sit down to a meal when the food is ready or when they so desire.

In the summer months, the evening meal may be eaten outdoors after darkness has come and the bright stars illuminate the desert sky. In winter, bed-much can be done in weaving or basketry or other crafts in darkness may come early because notness or by light of an oil lamp. The sun has much to do with home activities.

In winter or summer, there is

state which draws such wide interest and has so much to offer.

NO FIXED MEANING

The nearest thing to a clash between liberalism and conservatism in North Carolina politics was the bitter senatorial contest in 1950 between Frank Graham and Willis Smith. Graham was a liberal, politically and intellectually. Smith was a conservative in fact as well as in name. But even in this campaign there was no hard and fast division of voters into liberal and conservative blocs. Graham had plentiful support from conservative-minded, far from those who had come to love Graham during his long period of service at the University of North Carolina. And many a conservative farmer who knew little about Graham personally stood by him on Election Day because Graham had been Kerr Scott's choice for Senator.

Personal friendship and personal grudges have much to do with shaping the North Carolina political picture. The temper of the people steers them toward the "middle of the road." Voters with conservative leanings often say that things are moving too slowly and act accordingly at election time. And other voters with liberal sympathies frequently decide that things have moved fast enough and join the ranks of the "slow downers."

Fact is, there is no fixed meaning of "liberalism" and "conservatism" in North Carolina.—*Smithfield Herald*.

The devastating events on other continents, the wars and prospect of wars, the complexities of conflicting civilizations, are alien. Being terrible and destructive, they should not be thought about too much. As for radios, an occasional Hopi home possesses one, but they're rare. Since they are battery powered, and since the battery is probably run down and is not important enough to be renewed, a radio program, whether news or something else, seldom is heard.

To a Hopi, the affairs of his own household and those of his neighbors and his village, the raising and harvesting of crops, the practice of traditional crafts, the preparation for ceremonies and participation in them, the visits to and from relatives—these are the matters which command interest. They are close at hand, understandable and constructive; they are worth thinking about.—from "The Hopis: Portrait of a Desert People," by Walter Collins O'Kane

Chips That Fall

Dr. Ernest Craigie of Memorial Hospital, who is to speak tonight at Greensboro before the Cone Memorial Hospital Auxiliary is not only a cardiologist but a cartoonist and reinforces his talks with art. He was a pupil of Dr. Paul Dudley White, the heart specialist who attended President Eisenhower. At a time when marital affairs are being conducted with buckshot, bowie knives, and poison, he is to speak tonight on "Conservation of the Spouse".

★ ★ ★

Some years before the Civil War Prof. James Phillips, who started the Presbyterian Church building here, and Bishop William Mercer Green, who started the Episcopal Church about the same time, used to exchange puzzles, rebuses, and other brain twisters. Below is one of the survivors of this exchange. The first non-subscriber of the News Leader who sends in a solution will receive a ten week subscription free:

Cut off my head and singular I act.

Cut off my tail and plural I appear.

Cut off my head and tail, O wondrous fact,

Although my middle's left, there's nothing there.

What is my head cut off? A sounding sea.

What is my tail cut off? A flowing river.

Far in the ocean's depths I fearless play,

Giver of sweet sounds, yet mute forever.

★ ★ ★

Summer in Chapel Hill came to an end on the night of Nov. 4. Next morning the reds, yellows, and blues in the gardens were a blighted black, overcoats appeared on the streets, there was a silence in the air, and so winter had shown summer the door.

★ ★ ★

There is no better buy for the money on the market now than chicken and eggs, prices of which have plunged to bottom depths. Many farmers can no longer pay their way out, and those who have borrowed money to build new poultry houses and equipment will be pushed to meet their obligations. The situation is bad enough in this county, but in Chatham County it is worse. It would help Chatham people if Chapel Hillians ate more chicken just now.

Understanding Girls

(New York Times)

Those who have made special studies of girls have found that, especially during the pre-adolescent and adolescent periods, young women-to-be show the effects of the extra rigidity and anxiety that our culture imposes upon them. Behind the facade, so well known to cartoon artists, of sloppy sports clothes or overdone glamour, behind the protection of giggles and endless phone calls, the research specialist see a bewildered, frightened, unsure little girl trying valiantly to grow.

Confused, and sometimes exasperated, parents of the growing girl may find her at times a puzzle too complex—or irritating—to try to fathom. Actually, her behavior, viewed in context of what has gone before and what is still to come, is as logical as the stages through which a baby passes as he learns to walk. Each stage of physical, social and emotional growth brings its own challenges, challenges that must be met successfully if a child is to pass smoothly to the next stage.

What Governs Anti-Semitism

(Carolina Israelite)

George Eaton Simpson and J. Milton Yinger in their admirable book, "Racial and Cultural Minorities" (Oberlin College-Harpers), elaborate on the Freudian thesis with respect to anti-semitism. In part anti-semitism is an assault upon Christianity. The anti-semitic is protesting against the demands on his behaviour that Christian teachings make. A song of Hitler Youth declared: "Pope and Rabbi shall be gone. We want to be pagans once again. No more creeping to churches." Another said: "We are the joyous Hitler Youth. We do not need any Christian virtue. Our leader Adolf Hitler is our Saviour." "No more creeping to churches," an important phrase of self-revelation. Anti-semitism thrives among those who feel Christianity as repression. Maurice Samuel too insists that this is the cause of anti-semitism—the unconscious hostility the anti-semites feel toward Christian authority over lives, is displaced onto the Jews.

Thomas Mann, the German novelist-philosopher, wrote in 1937: "It was only with the advent of Christianity that Ger-

Where Church Is Weak

fronting society with a Christian influence. The cannot speak with a voice; they have not thought with a common mind, organizationally, they are divided for their needs, where they should be united and often weak at the that most need continuous th. There is hardly a in which effective religiosity is not more difficult a generation ago and it is as well performed. visions weaken and confusions that society often count the Church and around it when dealing issues in religion to which Church should be there. There is in the enterprise Church too much rigidity and too little power.

Over a span of years the churches have lost much of the social and intellectual monopoly they once enjoyed, much of their monopoly in relation to social service and reform, a considerable part of their monopoly in the field of ethical and spiritual leadership in the community.

The Church as a whole is incalculably strong in imperponderable aspects and stands as the strongest bulwark of a baffled world. But in practical functioning, the local church is likely to be weakest in the areas of greatest social change and most severe tension. It is likely to find its major difficulty in being explicit and convincing in relation to the issues of deepest moment. Its testimony is not clear and united. It has no present means of con-

ART APPRECIATION

The American couple was in Paris, doing the Louvre on a Cook's tour.

"What time is it?" the wife asked.

"What's the name of that painting?" the husband answered.

The woman walked up and examined the picture's title. "Mona Lisa," she replied.

Her husband scanned his Cook's itinerary. "Then it's quarter past two if we're on time," he told her.—*Christian Science Monitor*.

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