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School and Your Child

By: John Coray

Education Department Appalachian State Teachers College

Brain Surgery on Soviet Society

We hear a good deal about Russian confidence in education to help communism bury capitalism. Their trust in education leads the Soviets to spend a considerably larger percentage of their income on the schools than do Americans.

But a vast experiment in a new kind of "total education" is developing in Russia almost unheralded in the West. This is the boarding school idea, or "Children's collective."

Russia is building boarding schools at a fantastic rate, and proposes to have one-third of all Soviet youth living in them by the 1970's. Already nearly a million children between the ages of one and eighteen are in boarding schools.

It was Stalin who said, "The Soviets are the self-appointed engineers of human souls." But it took that great de-Stalinist, Khrushchev, to authorize the "fully Communist institution" back in 1956. By taking children at an early age and shielding them from the "corrupting influence" of their parents through-out the formative years, Khrushchev hopes to develop the "new Communist Man."

An article in the PHI DELTA KAPPAN, journal of the professional fraternity for men in education, gives details of the new school program. The article was written by Albert L. Weeks, Jr., a graduate of Columbia University's Russian Institute.

The aim of the schools is to make Soviet society into a vast commune of "voluntary obedient toilers." In this commune "mine" will become "ours." Children

will no longer think of property as belonging to an individual.

Strumilin, one of the leading philosophers of Russian education says, "Upon emerging from the hospital, every Soviet citizen will be assigned to a nursery, then to a kindergarten maintained day and night, and then to a boarding school from which he will enter independent life. Egoistic inclinations in the child will be snuffed out in the cradle. In place of them, all inborn social instincts and sympathies will be emphasized and brought out as the result of the newly-conditioned reflexes formed in the process of daily comradesly interrelationships."

Strumilin also speaks of collective ownership of the children's once private possessions—ice skates, bicycles, toys. Gifts sent to the boarding school from parents will "enter the common pool for all to enjoy."

In the later years, boarding school children spend a good deal of their time in productive labor—from eight to ten hours a week in factory work or farm labor. The money received is divided up "to each according to his need."

Discipline in the schools is intense. Internates move everywhere in strict double-file formation—to meals, from class to class, and from activity to activity. Almost every minute of the student's day is supervised.

The reaction of Soviet parents to boarding schools may seem strange to Americans—it has been enthusiastic, at least to date. But this is largely because the economic carrot has been used. Tuition, food, clothing, and books may be free of charge.



Mr. and Mrs. William Davis and son, Jan, of Asheville were the guests of relatives here last week-end.

Terrill Randolph of Charlotte visited his mother, Mrs. James Randolph, here last week-end.

Mrs. Lawrence Hall is a patient in Mission Memorial Hospital in Asheville where she will undergo surgery this week.

Mrs. Doris Boone is undergoing treatment in Mission Memorial Hospital in Asheville.

Mr. and Mrs. A. Monroe Nichols and children of Knoxville, Tenn. were the week-end guests of Mr. and Mrs. Troy Buckner here.

Mrs. Henry Kaulf and children of Westwood, N. J. arrived here last week where they will live with Mrs. Kaulf's mother, Mrs. W. C. Murphy.

Tom Higgins and Jim Hardy, both on the staff of the Durham Herald, visited Tom's parents, Mr. and Mrs. Milton Higgins, here last week.

Miss Clara Ayers and Mrs. Fessie Beaver returned to their home in Maryland last week. Mrs. Ethel Riddle and Dennis Beaver who came here with them from Maryland remained in Burnsville.

Mr. and Mrs. Gus Bailey visited Mr. and Mrs. D. L. Garland in Salisbury last week-end.

G. Leslie Hensley is a patient in Yancey Hospital here.

Mr. and Mrs. Ralph Young and children, Thomas and Barbara visited Mr. and Mrs. Albert Powell in Statesville last week-end.

Mrs. Clyde Brinkley and daughter, Brenda, visited Mr. and Mrs. Bobby Brendel in Virginia last week-end. A daughter was born to Mr. and Mrs. Brendel on Saturday, April 7 in Virginia. Miss Brendel is the former Miss Glenna Brinkley of Burnsville.

Miss Sandra Brown is visiting Mr. and Mrs. Clarence Hunter and children in Newport News, Va.

Editors Note: Readers having question concerning education are invited to send inquiries to School and Your Child, Appalachian State Teachers College, Boone, N. C.

DEMOCRAT WOMEN TO MEET

Mrs. Milton Higgins, Coordinator of Womens Activities in the Democrat party in Yancey County is calling a meeting of all Democrat women of Yancey County at the Burnsville Courthouse on Thursday, April 19.

The purpose of this meeting is to elect a chairman, co-chairman, secretary-treasurer and directors and to nominate a committee to name precinct officials.

Every Democrat woman in the county is urged to attend this meeting. Those who have teenage daughters are urged to invite their daughters to attend.

Double Island Club News

By: Mrs. Vernon Presnell, Reporter

Double Island Community Club met Friday night, April 6 for a regular meeting. Hotdogs and drinks were served by the 4-H members.

Don Pardue was guest speaker with information on gardening and small farming. Gardening consisted of varieties and needs for a good garden.

Small farming consisted of how a good living could be made on few acres and the needs to fill local markets with products at home, and increase income for community and county.

Easter Bells

Yes, Virginia, there is an Easter bunny... but sometimes, he's a bell.

According to one European legend, church bells, which do not ring from Good Friday to Easter, fly to Rome on their way back, they drop eggs for children to find.

Bells have always been closely associated with religious observances, reports World Book Encyclopedia. Long before Christ, high priests of the Israelites wore bells as a protection against evil spirits. Since the 500's Christians have used bells to summon worshippers.

During the Middle Ages, bells were considered spiritual things. They received the blessings of a bishop and were washed with holy water—a custom popularly known as the baptism of the bell. The bishop prayed that the bell would summon the faithful to worship, drive away storms and frighten evil spirits. Bells had other uses, too, such as announcing the curfew or calling attention to the notices of town criers. They warned of fires and called soldiers together.

In fact, the power of bells to rally people was so great that a conqueror frequently melted down the bells of a town.

MUSTARD SEEDS

BY: FR. DON RAPLE

Our God is a hidden God. We cannot see Him with our eyes. We cannot hear Him with our ears. We cannot feel Him with our hands. He is above and beyond the experience of our senses. In the Old Testament, before the coming of Christ, God did not speak to the children of Israel directly but He spoke to them through Moses and through the Prophets. They did not hear His voice; they did not see His face. When God made His covenant or agreement with the children of Israel, Moses acted as their mediator. He went up onto the mountain and spoke to God. He came down and told the children of Israel what God had said. Through Moses the children of Israel agreed to the terms of the covenant; through Moses God gave them His commandments.

children of Israel did not see His face; they did not hear His voice; but He spoke to them through other men. God did not always even speak directly with the Prophets. For example, on one occasion He spoke to the prophet Balaam through a donkey. Even when the Word became flesh and the Son of God, the second Person of the most Blessed Trinity, substantially united a human nature to the divinity, even then, our God remained a hidden God. From all appearances, He was a mere man and nothing more. He was born in a stable; he grew up in the village of Nazareth; He worked the trade of a carpenter; He was hungry and thirsty and tired; He was happy and sad and angry; He was able to love and to feel intensely the rejection of those whom He loved. He was so human that many found it impossible to believe Him when He said that He had come down

from above — when He claimed to be the Son of God, God almighty. Even today our God is a hidden God. You cannot see Him with your eyes; you cannot hear Him with your ears; you cannot feel Him with your hands. His very existence is hidden from the direct experience of your senses. And the world in which you live is a world of senses. To say that God exists is easy but it is not so easy to live as if you really believed it. To dedicate your life to Someone you cannot see or hear or feel is most difficult. But that is a decision which you must make, you must decide whether you are willing to sacrifice the satisfaction of the sense for the satisfactions of this hidden God promises will be yours. This is a decision which you cannot make by yourself. You can make it only with God's help. Therefore make the prayer of the blind man in the Gospel, your own prayer: "Lord, that I may see." Make your own the prayer of the father whose son was tormented by a devil: "I do believe. Help my unbelief."



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