Other Editors

The Greatest Casualty

New England who came to Williamston last week were something less than impressive—from anybody's standpoint. One might have thought, judging by the advance press notices, that they had a real crusade in mind-one that would have demonstrated their durability and illustrated their sincerity. As it turned out, the preachers showed precious little durability-and their sincerity is at least subject to question.

They managed to get themselves arrested, of course, by deliberately breaking a reasonable law that had been honestly enacted to preserve the peace, yet give demonstrators a chance to demonstrate. That much accomplished, the preachers then staged a fast that was hardly more than a farce. And by the end of the week, having drained the incident of its publicity, the preachers began their return to New England.

Through it all, they busily advertised themselves as doing the work of the Lord. It may well be that in addition to their other violations of the law, the preachers were guilty of false advertising.

The "work" they came to do was that of Martin Luther King's socalled Southern Christian Leadership Conference which, we are constrained to suggest with as little sarcasm as possible, is hardly synonymous with the workings of Heaven. Dr. King's outfit, we keep remembering, is heavily laden at the top with leaders of proven records of communism, socialism and sex perversion, as well as other curious behavior. One of the Negro agitators who has been on the scene in Williamston and Edenton, himself was in court in Norfolk not long ago in connection with his arrest at 3 o'clock in the morning in a motel room with a woman who was not his wife.

And so, if the people of Williamston somehow failed to see the hand of God in the arrival of the 15 New England clergymen, more evidence is needed before it can be said that they lack true Christian vision. The whole affair has taken on the proportions of a tragic comedy. The 15 clergymen came to break laws, not to establish law. They came to promote bitterness, not to advocate brotherhood.

The questions we would most like answered is what did the visiting preachers prove, what cause did they help? They have built so tight a fence around their own concept of the race problem that they can see its existence only in the South which most of them had never visited and about which none of them had any real knowledge. It mattered not to them that their own cities, their

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CONCRETE

Those 15 white preachers from own neighborhoods are teeming with ew England who came to William racial discord and violence. They chose to overlook these and head piously to the South amidst a flurry of press releases and in a spirit calculated to inflame rather than to calm.

> If this is the clergy's answer to the racial strife that is seething up and down and across this nation, it is an empty, dangerous answer that serves only to make bad matters worse. For, concerned as we are about the injury such ministers do to the cause of racial harmony, we are even more disturbed at what they are doing to the church.

> If the 15 men from New England choose to be missionaries for Martin King, that is their choice. But they make a mistake when they attempt to equate King's ideals and King's methods with those of the church. And certainly the company that Dr. King keeps in pressing his demand for power is not the kind that does credit to the church or its ministers.

This is what the people of Williamston saw last week when the 15 ministers from New England came upon the scene. They resented it, and not without cause. They are sick of a so-called "nonviolent movement" that festers with violence and draws Its sustenance from the control of masses of people who sing and dance and chant in the streets in a demand for a freedom that defies definition.

The basic problems of segregation and integration are left far behind, with hopes of solution even farther. The preachers came, unwittingly perhaps, to add fuel to the fires of force against force, bitterness against bitterness. And so they march up a street, refuse a few meals in jail, and then they flit back North to their own untended responsibilities and problems.

As the citizens of Williamston

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the Veterans Administration to questions from former servicemen and their families:

Q.-As a veteran, I plan to be buried in a National Cemetery. Can my wife be buried there, too?

A .- Yes. Should your wife die before you, she may also be buried in a national cemetery, provided you give written intention that you plan to be buried there at the time of your death.

Q.-I asked the VA to hold my annual GI insurance dividend to meet the premium payment. Do I have to repeat this request an-

A .- No. Once the credit arrangement has been authorized by you, it will remain in effect until can-

Q .- As a dependent parent receiving DIC payments from the VA I have been mailed a questionnaire card asking my income for 1963 and my expected income for 1964. The VA knows I am a poor widow. Why do they send me this card?

A.-Every three years the VA nust determine if dependent parents are eligible for DIC payments. Your other income or lack of it has an

bend to pick up the pieces of shattered human relations, there are 15 clerical collars lying in the debris. The greatest casualty is the church.



SUN. - MON. - TUES.

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SUN. - MON. - TUES. FIRST KINSTON SHOWING

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Technicolor

Vincent Price

Other Editors

STATESVILLE RECORD

Back To The Future, Forward To The Past

superintendent of public instruction, explain what is contemplated in the four-million-dollar experiment.

"We're concerned," he said, "with the organization of the first three grades. So, instead of having three teachers will try applying their best talents to 90 pupils."

Shades of the Little Red school-

Here we are, 30 years and billions of dollars, later, turning back to the old technique in trying to teach children the fundamentals of an education. The very first school we ever attended had two teachers and about 90 children all in the same room. Neither of these teachers had ever heard of John Dewey or progressive education; but somehow most of the pupils learned to read

important bearing on this. You should complete the card and mail Highway Patrol and charged with it to avoid any chance of a hold-up of your monthly checks.

So we hope this experiment pans out. We hope that instead of teaching children how to get along with their peer group, they teach them how to think for themselves. We hope that instead of teaching them separate grades, each consistsing of that school can be fun, they teach 30 pupils and a single teacher, three them their alphabet, how to put letters together to form words and how to put words together to form sentences. We hope they teach them how to add, subtract and multiply and how to write the results down in a legible hand.

> Somehow, the drop out problem didn't seem so serious in Mark Hopkins' day. It may cease to be a problem when we again begin to operate schools as institutions of learning instead of sociological experiments in group therapy.

WHAT, AGAIN?

Saturday Liston Jones of La Grange route 3 was arrested by the a 4th offense of driving without a

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