

## Open Season



# EDITORIALS

*Never Forget That These Editorials Are The Opinion Of One Man  
— And He May Be Wrong*

## Should Vote Yes

Every person eligible to vote in the December 15th tobacco program referendum should vote yes.

Those who occasionally read this page know our thoughts about government controls. We'd prefer none, but there is some discrepancy between what we prefer and what the nation has and what so recently 61 per cent of the voters endorsed in the greatest electoral landslide in our nation's history.

But even without the "mandate" of November 3rd it is our view that the tobacco farmer cannot afford to withdraw from the "mainstream" without great jeopardy to himself and to the areas where tobacco production is the most important industry.

To one degree or another every segment of our economy has some kind of governmental control. Except for one year tobacco production has had a "program" since 1938 and in each triennial referendum the voters have endorsed continuation of this program by overwhelming majorities.

Under the law it is necessary for not less than two-thirds of the farmers vot-

ing to approve the program or it automatically dies.

Our area has enjoyed an unprecedented prosperity because of the stability brought to the tobacco growing industry, which for generations had been one of the worst examples of "feast or famine" farming.

This year, faced with the discontent of a considerable segment of the growers in the Georgia-Florida growing area, faced with 19.5 per cent acreage cut for 1965 and faced finally with the pressures of medical statisticians tobacco has arrived at a very crucial crossroads.

If for any single or group of reasons a third of those eligible to vote toss out the present tobacco program the likelihood of getting another through congress is extremely slender since the major tobacco growing areas have only 22 out of 435 members in the house of representatives and just 14 out of 100 members in the senate.

Tobacco growers must express themselves behind this program and hope to improve it administratively or have no program to improve upon.

## Graphic Lesson

The November 27th issue of the Christian Science Monitor includes a world map which outlines the literacy, or illiteracy levels of all the nations. This is the most graphic lesson imaginable to accent the great good of education and the awesome need for more education in the world in this mid-20th century.

Only a handful of all the nations have as much as a 90 per cent rate of literacy. No country in Africa has as many as 50 per cent of its people capable of reading or writing, and a majority of African nations have literacy rates of less than 20 per cent. Argentina is the only nation in South America with as much as a 90 per cent literacy rate.

And while we lucky Americans are feeling sorry for those poor ignorant people in other parts of the world we need to keep before us the knowledge that the average education of North Carolinians is 8.9 years, and that among our adult population even after 60 years of free public schools there are hun-

dreds of thousands of people who can neither read nor write, and who have the ability to learn to do this basic first which opens all the doors of learning.

North Carolina has 380,053 persons with less than a 5th grade education. The last study in 1960 showed 44,295 high school dropouts in the 16-17 age range.

This is a continuing challenge to every community in every corner of the world, but for those of us living in the luckier sections it is even more a challenge because we have the facilities and we know how costly it is to leave a large segment of society with less education than it takes to compete in our automated world.

To us it seems worse that at this date we should have 10 per cent of our people illiterate than for The Congo to have more than 90 per cent of its people unable to read or write.

The only Americans who should be uneducated are the uneducable.

## About Mr. Larsen

A scrambled egghead from Duke University named Arthur Larsen is currently filling his scrapbook with much more than his fair share of publicity.

Larsen is the proud father of a bastard child called "Council for Civic Responsibility," which is just one more of the gliberal groups which seeks to stifle any activity opposing Larsen's particular brand of state socialism.

Among Larsen's more widely noted recent statements is a denial that the 26 million people who voted for Barry Goldwater were voting for a conservative form of government. He reaches this conclusion by asserting that William Scranton is not a conservative and Scranton supported Goldwater.

By this inverted reasoning, we assume, Larsen supposes that the 41 million who voted for Lyndon Johnson were all socialists. Yet the voter package that slid Johnson to such an overwhelming victory includes the widest and wildest assortment of voters ever assembled under any political tent.

Johnson promised every segment of society something and 61 per cent of the people believed him. We sincerely hope that he was telling every segment the truth, but we must admit to specific doubts.

But Larsen, living in the vacuum of his own intellect, is writing new meanings into the "mandate" of November 3rd. We suppose he has every right to make his own guesses, no matter how wrong they may be.

We frankly admit there was no "victory" in the 26 million votes (including ours) which Goldwater got, but just as candidly we have to declare that Johnson's house is built of many different materials and that on any single issue, other than the election of Johnson himself, there is surely no unanimity of thought among the 41 million voters who contributed to his success.

## State and Religion

The overwhelming majority of the clergy has stamped its approval on the Supreme Court decision which banned prayer in public schools and these anointed leaders of the pulpit have stoutly defended this action as a great landmark in defining more clearly the separation of state and church.

But even the cleverest painter will sometimes paint himself into a corner and it would now appear that the liberal elements of Christianity are in just such an embarrassing position.

The same group that persuaded the supreme court to adopt atheism as the national religion is now arguing to the courts of the land that exemption of church property from taxation and exemption of cash donations to churches and church supported schools is also a violation of the principle so recently asserted by these same courts.

Surely the semantics of law and religion equally comprehend the exact correctness of such a claim. It surely is far more illegal to lavish great wealth at taxpayer expense on a church or church supported institution than to permit the saying of a simple prayer in a classroom.

One of the biggest reasons for the political proliferation by the clergy in recent years has been the great wealth which their order has come to represent. And it is inescapably true that this great wealth is directly due to the numerous tax exemptions the churches enjoy.

Many elements of the church have insisted for a long time that churches should not be exempt from taxation, especially in view of the fact that a majority of the churches engage to one degree or another in business ventures that conflict with those very same private businesses that are taxed more heavily to fill the gap created by the tax exemption of church enterprises.

If this atheist group upset the country with the prayer edict it wrung out of the nine empty heads on the supreme court one's imagination will not envision the uproar that will result from an order ending all kinds of tax exemption for churches.

## PERSONAL PARAGRAPHS

BY JACK RIDER

Being something of a history nut myself, it's difficult for me to understand people who have no knowledge of nor interest in both who and what have gone before. History — local, sectional, national and world — should, in my biased view, have a far more prominent part in education than it presently enjoys.

After admitting that one's knowledge may not help him to make money, shoot a man to the moon or get elected to high office it is still my persistent feeling that no man and no nation is any better than his roots; and although the mighty oak does not have to understand all of the workings of the hidden root system that makes it live, it is necessary for the mightiest oak to appreciate that foundation or it will perish when winds of adversity push against its outward bulk.

But I suppose before one can be inspired by history; either personal or political, it is necessary for him to have a deep pride in whatever part of that history he may know about. It would be difficult in the light of history for a child to brag about being the son, or grandson of a Hitler, or a Lee Harvey Oswald. But in the long story of mankind there has always been, and there always will be impediments of assorted varieties to any serious sense of pride.

We proud and mighty citizens of these United States would have an awfully difficult time finding any pride in the treatment our ancestors imposed upon the American Indian — and, for that matter, the treatment we still impose. But if we put ourselves in the forgotten shoes of those earliest settlers, and have any fair notion of what life in that frontier was really like we might also find that it was simply a case in many instances of "kill or be killed."

Religions may be founded but never nations on the gentle principle of turning the other cheek. Throughout history man has sought the help of The Divine in whatever ventures — good or evil — his lusts sent him to do. We bless battleships and pray for success to men sent on the most horrible military missions.

And if we were to dwell at too great length on any single such issue and fail to see the entire picture it is likely that we would become either cynical derelicts or misguided fanatics of the "do-good" breed.

It is perhaps in this sense that history can be most valuable to us as individuals, for it gives us, or attempts to give us the entire picture, warped only by the inclinations or disinclinations of each historian. But knowledge of history cannot be simply a collection of one point of view. For to respect our fathers and forefathers and the entire spectrum of what we feel to be our own "private history" we have to know weaknesses as well as strengths; vices as well as virtues.

History understood should prevent us from making the same mistakes and enhance the possibility of our further exploitation of earlier successes. That is why it is so appalling to know that a majority of the people in the world today are functional illiterates; many of whom do not even know both their parents and a few of whom has a surname to root them to their culture. The Prime

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