

righteous approach in our flood of hate.

We shout equality for our Negro Americans on the one hand and on the other we direct them to their "own place". And, yes, we resort to violence, to threats, to beautifully worded lies; and the lies are made worse because we lie to ourselves.

We even drag God into our distorted little voices proclaiming His opposition to segregation, as if the Universal Mind, the God of Perfection, was ever, or ever would be, the Author or Condoner of confusion and hatred. By so doing, we show ourselves to be the needy—in need of compassion and of freedom from the gods of money.

It is money above all other things that is the very root of our fears. The fear of integration is not born of heartfelt prejudice, but of the fear of loss or the lack of gain. As each man's family is a financial responsibility, we excuse ourselves from the justice-duty on those grounds. The money gods are amused.

It would almost seem that for the most part the Christian beliefs are based on Sunday school sermons, on hearsay mistakenly called "revelation" instead of being a part of the individual—a product of his own discernment, of his own mind and soul, and of his capacity to love.

And if the story of Solomon and the Queen of Sheba is worthy of mention, then so is, "If a Kingdom be divided against itself, that Kingdom cannot stand." If we are not to believe each part of the Bible, we should discard the whole.

We beg for peace and consistently struggle against its existence. We cry for happiness, failing to realize that it lies, quite unused, within the numbed soul of the individual. And if we should ever recognize the purpose—in the absolute—of our existence, the word "segregation" would never again be applied to human beings.

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Self-Righteous Approach

Editor of the Daily News:

The great ebony mass of human beings, first brought to the shores of America under the damnable false glitter of the money god is reaching out—is demanding freedom, equality; not in dime store lunch-counter seating arrangements, or in schools of equal beauty and efficiency, or of homes built of white-man quality bricks — but equality of the individual from which flowers the integrity of the man, the real man, and is the seed that gives logic to compassion that could touch the white man with a hint of the love which we claim in a thunderous voice is ours but with heads turned in adverse directions.

However, we profess to love only the soul of all men. This excuses us from showing compassion and allows us a self-