

Aycock's Last Speech

North Carolina will soon unveil in Raleigh a memorial to the late Charles B. Aycock. As the time for the unveiling draws near, the final speech made by the late Governor in Birmingham, Ala. is recalled. Mr. Aycock dropped dead on the stage while he was uttering the word "education." The speech follows: Ladies and gentlemen:

I am extremely gratified at the terms in which his excellency, the Governor of Alabama has seen fit to present me to this magnificent audience; it is very gratifying; it is very satisfying. I know of course that what he said about me wasn't the truth. (Laughter.) I am not afraid to say that the Governor does not tell the truth, because I have been a Governor myself, and I know what I am talking about. (Laughter.) Because I enjoyed it more because it wasn't the truth. You know it does not make a pretty woman glad to tell her so she knows it before you tell her, but if you want to see joy irradiate a woman, you get an ugly woman—not in Alabama for you couldn't find her here (laughter)—just tell her she is pretty and she will be the happiest gladdest woman in the United States. (Laughter.)

And this is the way I feel tonight when the Governor says that I have done more for education than any other Governor in it. After listening to his address it would be vanity on my part to believe it, but I am proud of the fact that we have built a school house in North Carolina every day since I was inaugurated as Governor, including Sundays, and I am here tonight to tell you that I am a thorough believer in education. I believe in universal education. Did you hear what I said? You see I am not a very man. I believe in universal education; I believe in educating everybody I will go further and say that I believe in educating everything, and so do you when you come to think about it.

What do you mean by educating? You mean bringing out a thing that God Almighty put into it. I repeat that I am in favor of educating everybody and educating everything. Why we have educated the Irish potato. You know what the Irish potato is now; but what was the Irish potato when it was ignorant and had never come to school? Why, it was a little thing and it was tough and bitter, but some wiser man than the average found it, and he says: "I believe this thing has got good in it, and I will fetch it out." "Fetch" is a good word in North Carolina. I do not know how it is in Alabama. I taught school myself and I know "Fetch" as she is spoke." He said it is not good and I will fetch it out, and he proceeded to educate it; to bring out of it what it had in it. He planted and fertilized it and cultivated it, and planted it in cultivated and fertilized, and he planted it and fertilized it, until the Irish potato has become so good that we have it three times a day, every day in the year, and we thank God when our year comes and gives us one more day in which to eat Irish potatoes. (Laughter.) But you must understand that is an educated Irish potato and not an ignorant Irish potato. You would not eat that old fashioned ignorant Irish potato on Saturday.

So education is good for a vegetable, and it is good for animals, and it is good for a mule. You know the most dangerous thing in this country is an old, unbroken mule. Josh Billings said that if he had to preach the funeral of a mule he would stand at the head. (Laughter.)

But that is your unbroken mule. We eat it "breaking" them. What is "breaking" a mule except training him, educating him, bringing out of him what there is in him? Why when you buy a mule fresh from a drove it takes two white men and one fifteen-cent amendment to hitch him to a plow. And when you get him hitched up you plow up more cotton than you do grass; but if you have broken him, trained him, developed him, educated him, why that old mule goes right along. He used to, in our state, when I was a farmer; a man state, when I was a farmer. Why that old mule would go right along down the side of this cotton and when a cloud dropped over on it, she would keep her head so you could lift it off. (Laughter.) I have done it and I know how to do it; I say what I believe because I know that if you don't let me make a living practicing law or in politics I can plow it out.

Well, if it is good for a mule it is good for a dog. Does anybody hunt foxes in Alabama? If it were day time I could look into your faces and tell, because if there is any lovely man on the face of the earth it is one of these old time fox hunters. When I need to travel up and down North Carolina, making political

speeches, and night would be coming on and I didn't know just where I was going to stay, I would begin to look out on the roadside, and if I came to a nice place but didn't see a dog there I would go right on thru but if I got to a place and found about fifteen hounds swelling in the declining rays of the sun, I drove right in and stayed there, because I know there ain't a man in North Carolina that will feed fifteen hounds but will be glad to feed me and want me to stay a week with him.

Now that puppy, a hound puppy that hasn't run foxes. He would get up before breakfast and start a rabbit before being told to, but when you want this hound to run foxes you take this puppy and break him train him, educate him, you take him out on some beautiful moonlight night in the cold crispness of the early fall or late fall or early winter with the old hound—and you take the boys along with you too, if you are a good hearted man—and you won't be out more than fifteen minutes before everyone of those dogs will be going, "yow, yow, yow," and the old fox hunter says, "Shut up, that is no fox, it is nothing but a rabbit." You wait until you hear "Old Music." And by and by away off yonder on the hill a mile away you will hear Old Music come, and your fox hunter says, "Step, hush." He waits until she gives her mouth again. He says, "Hush up there." He sends the other dogs in because he knows a fox has gone along there as well as he would if he had seen the fox put his foot down there, because Music is educated and she speaks the truth. Let me say that to you teachers that that is the very first essential of true education, the personal verity of it, the truth telling that comes out of it. (Applause.)

Good for a hound dog. Then it is good for a pointer. Maybe you think, you bird hunters, that these pointers always did point birds. No they didn't any such a thing. Why, the pointers used to hunt birds, but they hunted birds to eat, for a pointer loves a bird just as well as you love small on toast. But always back yonder the man said, "I will take this instinct of the dog to hunt birds and I will make him hunt birds for me instead of for himself."

And he took him and trained him and taught him, and educated him, and he developed, generation after generation, generation after generation. And some years ago a man who loved hunting told me that he had this experience with his dog. He took him out in the field, struck the track of a coyote; he followed it down to a high rail fence. The dog jumped up on the fence and got to the topmost rail and discovered that the coyote was just on the other side. He couldn't keep his position on the fence. He knew that if he sprang over he would flush the coyote, and he let himself down step by step, until he safely got on the ground and ran up the fence fifty yards and jumped the fence and came up on the other side, and sat, and never stirred at all, with every nerve a-tingle, with the saliva dropping down his mouth, because he wanted to spring upon the bird, but he wouldn't spring until his master said go, because he had in him the second power that comes with all true education and that is the power of self-restraint to hold on until the hour comes to strike and go. (Applause.)

Yes it is good for dogs. Well if it is it is good for human beings. That is to bring out of them all there is in them. You understand if there is not anything in them, you cannot get anything out of them, but the question I put to you is who appointed you to say there isn't anything in this little child? Did God

Almighty endow any man or woman in this audience with that subtle knowledge that would enable you to go into a school room of children and put your hand on the head of this six year old boy and say that God appoints him to greatness and distinction and honor; to put your hand on the head of the other six year old boy and say that God Almighty intended him for the ditch or to spill rails? No, God has not conferred that power upon any of us, but he said to us all, "Once with the school houses and give to every child the opportunity to develop all there is in him. If God didn't put anything there you and I can't bring it out, but if you and I suffer the light of such a one to be hidden under a bushel may the sin and the shame of it abide with us forevermore."

Well my friends, you say to me, "Yes, I am in favor of education, of everybody, but then I want everybody to do his own educating. I am going to educate my own children, you need not bother about that Governor; that is what I act staying awake at nights for, that is what I am working for; that is what I am saving for; that is the reason I am willing to bear the name of stingy. I am saving my money, I am going to educate my boys and girls. I am going to send them through the schools; I am going to send them through the college; I am going to send them through the university; if they show any high turn I am going to send them abroad; I am going to train my boys and girls. Don't be uneasy about that."

Oh, my friends, I thank God Almighty, who is no respecter of persons, that you cannot get the best for your boy or your girl until you are ready to give the best to my boy and my girl. You can take that boy of yours and send him through the schools, send him through the college, send him through the university, send him abroad, send him back home again head and shoulders above his friends and neighbors, if his neighbors are ignorant and untaught and weak. You cannot get the best out of your boy unless other people's boys are educated nearly or quite as well as your boy. You have got to get the best out of your boy by comparing with other people's boys that are near about as good as he is, but not quite.

If you want to get the best out of a horse do you put that horse on the track by himself? By no manner of means. How did they break the record below two minutes? When they began training horses away back yonder when I was a boy they got him down to 2:40, and the record stayed at 2:40 so long that it was a proverb. Whenever the old folks would say a man had started to the devil by the short road they would say he was going at a 2:40. How did they get it below 2:40? Did they train one horse? No, they trained 10,000 horses all over the world and they found that they couldn't keep his position on the fence. He knew that if he sprang over he would flush the coyote, and he let himself down step by step, until he safely got on the ground and ran up the fence fifty yards and jumped the fence and came up on the other side, and sat, and never stirred at all, with every nerve a-tingle, with the saliva dropping down his mouth, because he wanted to spring upon the bird, but he wouldn't spring until his master said go, because he had in him the second power that comes with all true education and that is the power of self-restraint to hold on until the hour comes to strike and go. (Applause.)

Suppose he can outrun his neighbor; if this neighbor can't make any more than two miles an hour, your boy is not running much is he? Suppose he does stand head and shoulders above his neighbor; if this neighbor is not more than five feet high he is not tall. Suppose he can throw his neighbor down, but this neighbor can't lift more than twenty-five pounds, your boy is not strong.

Oh, no, if you want the best for your boy, thank God you have got to believe in this splendid grand democracy and give to my boys and to other people's boys the same opportunity that your boy has got, and then if your boy outruns our boys in the race he will be a winner and that is something worth while and something that is worth being proud of.

You are going to educate your girl I know you are. You are going to sit up all night to educate her, you are going to save to educate her, going to economize, going to be stingy to educate her. Maybe you want her

to make a musician. Well, I am going to tell you. You can send her to all the schools; you can let her burn the midnight oil; you can let her study under great musicians until she is almost blind; you can send her to the conservatory of music, you can send her abroad until her whole soul thrills and feels the glory of her gifted music, but she cannot make music to people who do not understand. Governor, did you ever try it? Well, I have. When I was Governor I made speeches all over North Carolina. I represented the state for four years in behalf of the education of the children of the state right straight along; sometimes on Sundays they would ask me down to the churches to talk, and I always talked on education—

(At this juncture the speaker fell dead.)

INFLUENCE OF GOOD ROADS ON RELIGION

Prize Essay that Won Kentucky Girl A University Education

Miss Dorothy Roberts, Harlan, Ky., high school girl, is announced by the highway education board as the winner of the H. S. Firestone Four Year University scholarship, offered for the best essay entered in the fourth annual good roads essay contest.

Miss Roberts' essay follows: The Appian Way most famous of Roman highways, was called by Horace Bushnell the "Queen of Roads." In establishing Christianity Paul and other early Christians made great use of the twenty-nine famous military roads radiating from Rome. "And so we came to Rome. And the brethren . . . came to meet us as far as the Market of Appius." And it came to pass that Rome, having the greatest road, built later the greatest church, St. Peter's. The greatest church of Christianity built at the end of the greatest highway. Strange coincidence! Here is food for thought. From the very first the mightiest of all religions went forward upon the great highway of travel.

The present writer lives in the mountains of Southeastern Ky. where religious life is backward and the road almost impassible. The purpose of this paper is to show how these two facts affect each other. One of the first things an uncommitted member of our own community but we should study conditions before suggesting remedies.

A survey of Harlan county shows forty-seven churches, with thirty-six ordained and licensed preachers. Excepting four churches in the county seat, these are weak, struggling organizations, located principally in mining camps, served by untrained preachers. These men, most of whom could with difficulty pass entrance examination of a first-class high school work at the mines, or else

where throughout the week having no leisure for study or preparation. Such leadership develops only religion of the emotional, irresponsible type.

Statistics from our criminal courts indicate that these outlying churches fail to meet the situation. Recently within four days in the locality 4 persons met violent deaths.

General lawlessness is not in reality the cause of crime. It is only the outward symptom. It suggests ignorance the people do not know. With sapped vitality and weak morals go sluggish minds. Large families live in poor small houses; the death rate is high. In one school a hook worm clinic showed ninety-nine per cent of the pupils were afflicted. Religion should not be blind to physical facts. Effective churches would make such unwholesome facts impossible. Disease, crime, irreligion, these exist where people do not know what is good in character or right in conduct.

If it be true that ignorance explains the backwardness of this territory, then both the church and schools are needed to counteract it. Religious and educational effort here rise and fall together. Good churches foster good schools. Vigorous churches and centralized schools are impossible in rural sections without good roads. Our isolation is the cause of our ignorance. We would have somewhere to go and something to get if we had some way of going. Three dollars to ride five miles in a Harlan jitney! The average car is a hopeless wreck after one year of steady bumping over ridges and washouts. My kingdom for a highway!

Among our agricultural folk old farming methods prevail. The mountaineer wrests a few hundred dollars where he should get a thousand. The jitney auto truck and family car will be chariots from heaven, solving our isolation. Good roads will encourage the auto truck diversity of crops improved farming methods, cooperative selling, contentment, and an increase of the economic surplus. This surplus we will invest in churches and schools. Good roads will mean fewer churches, but better larger ones; fewer ministers, but better trained educated community leaders.

So Harlan county must build her Appian Ways, that modern apostles may have highways for the new program of evangelism and education. "And a highway shall be there and a way, and it shall be called the way of holiness." It shall be for the reformed. Out of such material things as stone and cement must we build through our mountains the highways leading to the goal of

USE SWEET POTATOES IN MAKING BISCUITS

Department of Agriculture Gives Recipes for Bread.

(Prepared by the United States Department of Agriculture.)

Good muffins and biscuits can be made from sweet potatoes, says the United States Department of Agriculture, which furnishes the following recipes:

Sweet Potato Biscuit.
(15 biscuits)
2 cups sifted flour 1 cup washed sweet potatoes
1 teaspoon salt 2 tablespoons shortening
2 teaspoons baking powder Liquid sufficient to mix

Sift together the flour, salt, and baking powder. Cut or rub into this the cold shortening. In the same way rub into this flour mixture the mashed potatoes. Finally, add just enough cold liquid to make the mass cling together. Do not knead. Place on floured board, roll until one-third inch thick, and cut into rounds. Place these in lightly-floured biscuit tins and bake fifteen to twenty minutes in a moderately hot oven. Bake all potato breads more slowly than those made with flour alone.

Sweet Potato Muffins.
(12 to 15 muffins)
1 1/2 cups wheat flour 1 or 2 eggs
3/4 teaspoon salt 2 tablespoons shortening
3/4 teaspoon baking powder Liquid sufficient to make a rather stiff batter (about 1/4 cupful)
1 cupful cooked sweet potatoes

Boil the potatoes in the skins until tender; drain, peel, and mash fine, or still better put them through a ricer or colander. Sift together the flour, salt, and baking powder. Beat the eggs until light and add to the cool mashed potato. Next add the melted shortening, then the flour mixture, alternating with portions of the liquid, until a batter is formed somewhat stiffer than for ordinary flour muffins. Bake in muffin pans for about thirty minutes in a moderately hot oven.

Round Steak on Biscuit Makes Appetizing Dish

Cut round steak into pieces about one-half-inch square. Cover with water and cook it at a temperature just below the boiling point until it is tender, or boil five minutes, and while still hot put it into a fireless cooker and leave it for five hours. Thicken the gravy with flour mixed with water, allowing two level tablespoons to a cupful of water. Pour the meat and gravy over split baking-powder biscuits so baked that they have a large amount of crust.

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