

# THE CHATHAM RECORD

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Bible Thought and Prayer

BE CHARITABLE—Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.—Gal. 6:1.

PRAYER—Most merciful God, help us to bear one another's burdens and so fulfill the law of Christ. Amen.

We have seen Governor Gardner quoted as saying "There is no comparison between the way North Carolinians travel now and what they did a few years ago." Wonder if the Governor really said it, at least that way?

We are clipping another piece from The Monroe Enquirer about kudzu. Chatham farmers should grow that plant and sweet clover and fill their soils so full of humus that the land may be worked more easily in both wet and dry seasons.

If the new state constabulary does not enforce more respect for the traffic laws than they showed for them in their parade through the State, it will be disappointing. With their noisy entrance into one town they so excited a man that he died as a result. At Kinston they paid no respect to traffic signals.

The Greensboro News tells of a scheme by which the retail grocers may counterbalance the advantages of the chain groceries. The grocer is to contract with a responsible wholesaler who is to study his needs and supply all the goods without the intermediary of a drummer. But wouldn't that throw more drummers out of jobs than the chain stores are likely to displace retailers?

Mr. Hoover is picking his farm relief board. There is an attempt to get a North Carolinian on the board. But why care? The bill is no good. So long as other people are enabled to sell their products at their own prices by means of the protective tariff or the creation of monopolies through the very strength of their enterprises, nothing can help the farmer. Two people can not have the same money. Yet Mr. Hoover is quoted as wanting a duty on sugar that will help all parties, including consumers. Let the people best situated to raise sugar make it. Let Americans buy it where they can get it the cheapest. Cuba and the other sugar producing countries will then be enabled to buy from us what we can make cheaper than they. The protective tariff is a robber. If you can not kill the robber, you must hijack some of his booty. That was what the debenture plan was meant to do. But the monopolist's booty is sacred in the sight of the Republican administration. He is to be given further license to rob the farmer and those whose business is related to that of the farmer or dependent upon it. The carpenter gets no job from a farmer who pays the price of needed improvements in his home to the protected industries, or to those great concerns that have reached such a stage of development as to make successful competition by new or smaller concerns impossible. When the lions have taken the whole of the carcass by what means can the smaller animals get any of it except by combining and taking it away from them. But the lion objects and the administration is a friend to him, but hopes that there is some way to be found that by which the lion may keep what he has hogged and the smaller creatures find a new source of supply. Funny thinkers those who think they can let the hen hatch the eggs and have them for the table too!

## THE DOMINANCE OF IDEAS

Through six hundred years of gropings, blunderings, and painful readjustments, the peoples of Europe, and later of America, have attained their present political, civil, and economic positions. Six hundred years ago the masses possessed neither political nor economic rights, and only a minimum of civil rights. Land and trade were monopolized and lives exploited for the pleasure and glory of the masters. The democratic policy of the Germanic tribes had long been obliterated, and economic, as well as political, tyranny prevailed. Practically every step of progress was marked by famine, slaughter, or revolution, usually bloody. And it was only when definite ideas of the goal desired had been firmly planted in a few minds that other than haphazard progress became possible.

"The temper of the time, and the larger sympathy of man with man which especially marks the eighteenth century as a turning point in the history of the human race," remarks Green, "were everywhere bringing to the front a new order of statesmen, such as Turgot and Joseph the Second, whose characteristics were a love of mankind, and a belief that as the happiness of the individual can only be secured by the general happiness of the community to which he belongs, so the welfare of individual nations can only be secured by the general welfare of the world." Of the new school of statesmen was William Pitt the Younger, and if these articles, written in Pittsboro, should avail to make current, in even a small degree, any ideas helpful to the world, let them be a tribute to Pitt, the statesman who could see farther than the end of his nose. His knowledge of finance is compared to that of Walpole's, though, unlike Walpole "he was careless of personal gain." But today a man is conceived of as impractical and inefficient if he has not hogged a fortune for himself.

Our very governor is said to possess hundreds of thousands of dollars for which he has given the world no quid-pro-quo. Our president has accumulated an immense fortune through the exploitation of the world's resources, and today, while professedly seeking "farm relief," is unnecessarily a large-scale competitor of the tillers of the soil, growing onions enough to odorize the breath of every patriot of his, and necessarily holding scores of his fellows in a kind of vassalage comparatively as unpromising of economic independence as was the serfdom of six hundred years ago.

As one envisions the conditions of the Middle Ages and marks the tragic futility of the centuries till Joseph the Second and William Pitt, and then attempts to envision the conditions that should prevail in the world in 2500 A. D., he can but wonder if the same blundering and tragic features will mark the progress of the race in the meantime as have featured it the past centuries!

The answer is, readily, yes, unless there is an early extension of the ideal. Ideas form the lever for the uplift of the human race. The formula, "Love your neighbor as yourself," comprehends the whole scheme of economics as well as morals. But an extension of the application of the principle becomes necessary at each critical stage in history. To a disregard of that precept may be referred all the political, civic, and economic tragedies of the past. Disregard of the principle, however, is traceable in part to ignorance and prejudice. But the love of money (the root of all evil) love of ease, pleasure, or glory, and sophistic evasions, are chiefly responsible for the universal disregard of the universal principle.

As an instance of such evasion, the Christianized German, descendants of pagan men who recognized more nearly than any of the older peoples the rights of all individuals, excused their practice of slavery on the ground that the Holy Scriptures inculcate humility, and that

they, accordingly, were affording their slaves an opportunity to develop that Christian grace. Further, our own glorious Declaration of Independence could declare that all men are created equal, possessing the inalienable right of freedom; yet even ministers, of the gracious gospel could stand in the pulpits and justify the enslavement of a race, and slavery could exist in this fair land till put an end to 65 years ago by a bloody war. Nevertheless, it was Wilberforce's idea that blotted out slavery.

The idea earlier gained the ascendancy in England and was making fine headway in America, but unfortunately sectional antagonism arose that case-hardened the conscience of the South, and necessitated that force do what the idea would finally have done directly. Nevertheless the idea was back of the force. In Russia, the idea being slow in leavening the hearts and minds of the oppressors, retribution sprang up from the very soil and slums.

Today the system of oppression, of levying tribute upon the sweat of others' brows, is more refined, but none the less effectual. We lay down this thesis: The getting and holding of wealth for which no equivalent has been given is immoral, and violative of true economic principles. That is all the common thief is guilty of; and that is what the governor has been guilty of in getting the hundreds of thousands alluded to above. The common thief, maybe, actually needs the money stolen for the support of dependents. The governor is levying his four, six, or ten per cent upon the public. But "everybody is doing it." Yes, and everybody that could six hundred years ago, possessed his serfs as very cattle, and our fathers prided themselves only a few years ago upon the number of their human chattels. The constitution of society then permitted those evils; the laws and customs now justify and make respectable the evils that are enslaving the masses. Even the very day this is written a Southern bishop is justifying himself for speculation on the New York stock exchange, though it is very clear that he was induced by the single idea of getting something for nothing, a motive foreign to the doctrine of his Master. Yet here we would assure the reader that we know that many stock market transactions are legitimate in the truest sense. The man who should furnish a thousand cotton farmers supplies during the summer on an estimated price for cotton, would be guilty of more heinous gambling if he should not hedge on the stock exchange than if he should, else he must estimate the price of the fall cotton at a level that might greatly discommode his customers. Similarly, the ordinary buyer of cotton would have to play a real gambling game unless he could hedge his purchases till their disposal. That practice is merely good business. But, presumably, the saintly bishop, too good to vote for a man who really had a vision and had at heart the economic welfare of future generations, could risk the money drained from the little country churches of Virginia for the support of their overseers in a gamble. He was merely guilty of the generally condoned sin of seeking something for nothing.

It is not often that the results of one man's getting something for nothing in a perfectly legitimate way can be illustrated concretely. Usually the tribute is distributed so thinly as to be unnoticeable. Yet when a thousand penny tributes have been levied upon a poor man he is out a week's support for his family. But the writer knows a man who is in servitude within two miles as he writes, and simply because of a profit of several thousand dollars charged him by the man who sold him his farm after holding it only a few weeks on speculation. The buyer walks from home and about the streets in a brown study. His all is involved in

that farm. A family of girls is to support, the old home is going to wrack, several bad crop years have intensified the slavery. The failure to meet installments might mean a sale at public auction at a time when there is no demand for real estate, and the loss of the initial payment as well as the instalments already paid. If it had not been for the tacking on of that huge profit to the price of the farm, that man would be a free man, his family would be enjoying ease, comfort, and opportunities that it is now impossible for them to enjoy, and he would be a larger consumer of the products of others.

Yet there has been no law violated; each party to the transaction was a free agent. Nevertheless the walker is paying for the rider's fine car. He is buying gasoline and paying the garage man for repairs, and in general is doing for the seller what few serfs of old could do for their liege lords.

The speculator usually loses, as did the Bishop; yet in the light of the principle laid down in these articles, that it is the free dollar that is used to purchase the sources of wealth, the more who lose the greater the general evil, since the gains must balance the losses, less the brokers' charges, and the fewer the gainers the more free dollars are accumulated for use in monopolizing the sources of wealth into the hands of the few. If one man should lose a million dollars on the stock exchange and ten thousand should win the million, it would only be a hundred dollars each, and no real economic damage would result. But when the ten thousand lose a hundred each and one man gains the million, then the larger bulk of the million may be invested in wealth sources or expended in useless excesses by a wastrel, either of which is a menace to public welfare. Every time a millionaire is created it becomes possible for a large share of the sources of wealth to be forever alienated from the masses, and one more bolt is riveted in the general enslavement—more men lose control of their means of livelihood and the number of hirelings is increased.

Thus is established the evil of speculation, at least in its worst phases. But the ramifications of speculation are so far-reaching that laws cannot avail for correction of the evil. The remedy is in the moral idea. Men must reach that moral level where they refuse to reap where others have sowed. The evil has not yet come to full fruition, but when it shall have, it is almost certain that means will be found to stop the practice or to nullify the benefits.

Getting wealth without rendering an adequate quid-pro-quo is the bane of the age. First, it has been shown that the attainment of such a monopoly, by whatever means, as enables a producer to sell on a world-wide scale at his own price makes it possible for him to turn a steady flow of cash into his tills that not only makes it possible for him to confirm and perpetuate his monopoly but to pile up a mass of free dollars that may be used in the purchase or securing control of other sources of wealth. There seems no possibility of this drain upon the resource of the world being stopped by legal processes. It has been shown that one concern securing fifty millions of absolutely free money a year can buy every dollar's worth of wealth-producing property in North Carolina in fifty years, and that fifty such concerns can control the sources of wealth of the nation within the same time. Only conscience or revolution seems competent to withstand this disastrous trend.

Two means of limiting the drift of the wealth of the nation into the hands of the few have been pointed out. Unearned increments in land values may be assumed by the state; the protective tariff, which has helped to foster those monopolies which are draining the dollars of the masses into a few great coffers, may be gradually reduced or the robberies of the system

counterbalanced by such schemes as the proposed, but defeated, debenture aid to agriculture.

Another means of unfairly building up huge fortunes has come through the banking and credit systems of the country. The surrender to the bankers of the governmental privilege of issuing currency has given a lever to financiers that has had its full effect in the building up of huge fortunes. It is to be hoped that the stricter banking laws of the states have already, in a measure, stopped the earlier abuses of credit even in one-bank towns. Time was not so long ago when a clique of men in official touch with their town bank could stand each other's security time and again and thus monopolize the use of the bank's deposits in seizing every fair opportunity for profitable development or speculation. The foundations of some of the fairest fortunes in North Carolina were thus laid during those years when land was not a security for bank loans.

But so thoroughly does the nature of business in this age tend to foster monopoly (and to make possible a snowball increase of a fortune once founded that, with all the governmental reforms available, the process would likely continue. Accordingly, in the long run, the economic salvation of the masses, so long as the capitalistic system continues unmodified, must chiefly depend upon a broadening and deepening of the understanding and the benevolence of the masters of industry, and upon the recognition of new rights of the non-capitalists. For instance, when the sources of wealth have been monopolized by the few, then must come a recognition of the right of every person to share in the product of those sources, who-soever shall own them or howsoever few shall be needed to operate them to the highest degree of efficiency. That right has already received recognition in Great Britain, where millions of unemployed have shared in the products of capital and the employed.

That right of humanity to a chance to make a living or to share in what is made by others from the sources of wealth would as well gain recognition now as later. If the owner will not let the calf suck he must feed it at least upon skim milk. The world has passed that stage when the calf may be left to starve. And in the case of the human dependent element, the butcher pen is unavailable. Consequently, it will not be so im-

portant who owns the cow of wealth, if all are to share in the milk. But it will be much better for the self-respect and the fulness of life of every individual if he may be permitted to share, if not in the ownership of the cow, at least in the care of her.

In view of the apparently inevitable holding of the great sources of wealth by a small percentage of the population, one of several consequences may be expected to follow. These with a few ideas that must prevail if the industrial ship, the convoy of civilization, is not to go upon the rocks will be discussed in the next article. The state of the public mind will determine the event. Correct ideas prevailing assure happy results. Wrong ideas are the mothers of mobs.

### NOTICE OF SALE OF REAL ESTATE

Under and by virtue of the power and authority upon them conferred by an order of the Superior Court of Chatham County rendered in the Special Proceeding entitled "S. K. Elmore and others vs. Bessie Pearce Respass and others," therein pending, the undersigned commissioners will on

Monday, July 8th, 1929

at 12 o'clock noon, at the courthouse door of Chatham County, in Pittsboro, N. C., sell, at public auction to the highest bidder for cash, that certain tract of land in Hadley Township, Chatham County, North Carolina, which is described as follows:

Being that tract of land devised by John Elmore, deceased, to his wife, Mary Ann Elmore, deceased, for her life, by his Last Will and Testament, which is recorded in the office of the Clerk of the Superior Court of Chatham County in Book of Wills "D", at pages 116-117; and being the 110 acres, more or less, of land off the West end of the tract of land whereon the said John Elmore lived at the time of his death, including the mansion house and all outbuildings and other improvements; and now known as the Mary Ann Rogers homestead.

This 29th day of May, 1929.

WADE BARBER,  
DANIEL L. BELL,  
Commissioners.

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