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There are only a few people who are not absolutely certain that they know everything about running a newspaper—and they are the ones who are running the newspapers.—Thomaston (Ga.) Times.

Secretary Perkins forbids coercion of editors by agents of the department of labor. Doesn't the federal constitution do something like that?—The Chicago Daily News.

If the golden bantam corn is a shade or two lighter this year, it is well to remember that we are living in an unfamiliar economic era.—The Toledo Blade.

The Verdict

North Carolina voted overwhelmingly in favor of the eighteenth amendment, thereby expressing confidence in the tenets of prohibition. While nothing like a normal vote was cast, the vote was sufficient to convince most observers that North Carolinians are believers in the prohibition of liquor.

Now that the verdict has been rendered, it should be the aim and desire of every citizen to rigidly enforce the provisions of the Turlington act. Our state prohibition laws will not be repealed. Of that we are confident. And as long as the laws are in the statute books, they should be enforced.

Wilkes county likewise gave a big majority against repeal. In view of that, there should be rigid enforcement of the laws against liquor.

The electorate can be depended upon to express its views. There is no doubt what views are held by a majority. With federal officers withdrawn, the duty of enforcement devolves upon county officers. The fact that so many of the state's counties voted for prohibition is conclusive evidence that North Carolinians desire that the manufacture, sale and use of liquor be prohibited.

In view of the vote, all citizens should cooperate to the fullest extent in bringing about rigid enforcement.

North Carolina Votes

Although religious intolerance undoubtedly played a part in the 1928 election when North Carolina voted for Hoover, the vote last Tuesday leads to the belief that Governor Smith's prohibition views had something to do with his loss of the state as well as his Catholicism. Any way you look at it, North Carolina has gotten into the habit of piling up big majorities for the winner.

The electorate has shown more independence of political machines in the past five years than the oldest of those now living can recall in the history of the state.

Just look at the voting during this period. In 1928 when Democratic leaders predicted the usual majority of 80,000 or more, the voters turned out to the polls in unprecedented numbers and gave Mr. Hoover a majority of nearly 70,000. Not even the most optimistic Republican had hoped for more than a reduction in the Democratic majority. That was demonstration No. 1.

Then in 1930, Democracy turned its back upon the veteran senator, Furnifold M. Simmons. The senator had refused to support Smith in 1928 and the party turned against him with a vengeance. Bailey was swept in. That was demonstration No. 2.

In 1932, Cameron Morrison, the drier of the dries, was kicked out and Robert R. Reynolds, the wettest of the wets, was substituted in the United States senate. Observers say it wasn't Reynolds' wetness that won for him, but Morrison's stand on the McNinch appointment. Anyway the voters turned out Morrison, supposedly because he stood for a strong dry who led the fight against Smith. That was demonstration No. 3.

But with a wet in the field, dry North Carolina elected the wet by an unprecedented majority. The vote was so overwhelming that a hundred or two thousand votes didn't matter. That was demonstration No. 4.

And finally comes demonstration No. 5, when the dominant political party's national platform and the minority party's national platform both called for repeal of the eighteenth amendment, the voters say no. The vote was overwhelmingly in favor of the prohibition laws.

The last five years have shown us something new in the way of political independence.

The observance of Armistice Day always brings back the picture of the happy crowds which milled about in towns all over the nation when news of the end of the World War was flashed across the Atlantic.

But while it brings back a picture of happiness, Armistice Day also is a reminder of the horrors of war. It reminds us of the brave dead and the thousands who were maimed for life. It reminds us that the blood spilled on the battlefield was not a panacea for the ills of the world. It reminds us of the terrible cost attached to killing our fellowmen. We are still staggering under the heavy debt load incident to the war.

Armistice Day programs serve a noble end. They teach us that we should not forget the sacrifices made by our brave young manhood and that every man who lost his health in that conflict must be generously cared for by the American people.

BRUCE BARTON WRITES

WALKING ALONE

When last we caught a glimpse of the people following Jesus they were cheering his name beside the lake, seeking to force him to be their king. He eluded them and retired into the mountain to think and pray. It must have been a dramatic moment when he reappeared. Only a single "Yes" was needed and they would have lifted him on their shoulders and borne him in triumph to the city gates.

Hushed and expectant they waited for his answer—and what an answer! "I am not come to restore the kingdom to Jerusalem," he cried. "Mine is a spiritual mission; I am the bread of life. You have cheered me because I fed you in the wilderness, but I tell you now that what I have come to give you is myself, that by knowing me you may know your Father."

They could not have been more stunned if he had struck their leaders across the face. What did he mean by this senseless mysticism, this talk about "the bread of life?" Hadn't they seen him heal the sick and conquer the Pharisees in debate—were not these signs that he was the leader, so long promised, who would rout the Romans and restore the throne of David?

"The Jews therefore murmured concerning him, because he said 'I am the bread that came down from heaven.'" It was sacrilege or nonsense, one or the other. Gentiles might continue to follow him, if they chose, but his company was clearly no place for a self-respecting Jew.

Silently the cautious people slipped away, and afterward denied that they had ever had anything to do with him. Those who were more daring, or devoted, continued with him through the rest of the week, and on the Sabbath crowded into the synagogue where they knew that he would speak.

The days had given him time to reconsider and compose his thoughts: perhaps now he would make a reasonable reply to their hopes. But there was no compromise. Again he repeated his seemingly senseless talk about the "bread of life."

And then the note of tragedy.

"Upon this many of his disciples went back and walked with him no more."

The tide had turned. Jesus realized it clearly though the disciples did not. At every opportunity he sought to build up in them an increased sense of their responsibilities. He must "go into Jerusalem," he told them, "and suffer many things of the elders and chief priests and scribes, and be killed."

Borrowed Comment

MEANING OF NRA
(Dallas News.)

The magic letters NRA have been translated a hundred different and amusing ways since they entered the language of the nation.

They are said to mean No Republicans Allowed, No Rest Allowed, Next Republican Administration, No Roosevelt Appointees, No Relief Anticipated, Nominate Roosevelt Again, No Relatives Allowed, No Raises Anticipated, etc., etc.

But the latest comes to us from Waco. A garage owner signed up. Then he called his employes together. He told them of the changes. One of the employes was a negro, an old darky who had spent years washing cars, working seventy hours a week for \$5.

"Boss," he remonstrated before he heard the details, but knew that he would work no more than forty hours a week from now on. "Ah can't hardly make a livin' wuhkin' seventy hours, let alone wuhkin' forty."

"Don't worry," his boss told him. "I'm going to pay you \$12 a week for forty hours' work."

"How come?" the negro wanted to know.

"The NRA tells me I have to do that," was the reply.

"Boss," the negro smiled, "who thunk up this Nigger Relief Association?"

BAD SPELLING
(Charlotte Observer)

An old-fashioned mark of adequate and effectual schooling was the ability to spell.

Editors who read letters addressed for publication from sundry citizens are usually impressed with the lack of this art in modern usage.

And even letters addressed for publication which otherwise indicate tokens of learning and even of educational attainments sometimes lamentably fall down in this simple grace of good and correct spelling.

And if you don't tell anybody about it, the fact is that sometimes school teachers are deficient at this point along with others from whom much less is expected.

To remove a spot from a light felt hat, apply naphtha, which will leave a small ring. Continue applying naphtha, thus enlarging ring out to the edge of the brim. Sew binding around brim.—The Detroit News.

BY THE WAY
By E. N. S.

It seems that the Presbyterians have had a great part in the founding of our nation, and every Presbyterian boy and girl has a right to be proud of their Presbyterian forefathers.

The historian Bancroft says: "The Revolution of 1776 was a natural outgrowth of the principles which the Presbyterians of the Old World planted in her sons." And again, "The first voice raised in America to destroy all connection with Great Britain came from the Presbyterians."

Henry Walpole said in the English Parliament: "Cousin America has run off with a Presbyterian Parson."

When Thomas Jefferson submitted his declaration of Independence to the Continental Congress, it was the immortal words of Dr. John Witherspoon, a Presbyterian minister that caused Congress to sign the Declaration. Said Dr. Witherspoon: "Though these gray hairs must soon descend to the grave, I would infinitely rather that they descend thither by the hands of the executioner than desert at this crisis the sacred honor of my country."

One of the fiercest battles took place near a Presbyterian church, and the colonial soldiers found themselves without paper to make wads for their muskets. In these lines Bret Harte has told the story of what a Presbyterian minister did:

"They were left in the lurch for want of more wadding. He ran to the church, broke the door, stripped the pews, and dashed into the road with his arms full of hymn books, and threw his load at their feet. Then above all the shouting and shots rang his voice: Put Watts into 'em boys! Put Watts into 'em! And they did. That is all."

The name, Dr. John Witherspoon, calls to mind something. The town of Wilkesboro was founded in 1778 by a committee appointed by the General Assembly to select a county seat for Wilkes. This committee consisted of John Parks, John Barton, George Gordon, Francis Hardgrave, Roland Judd, George Morris and John Witherspoon. John Witherspoon, was, I think, the son of Dr. John Witherspoon, one of the signors of the Declaration of Independence, and is an ancestor of our townsmen, Messrs. John W. and L. B. Dula.

On the 17th day of June, 1837, the Wilkesboro Presbyterian church was organized, and into the organization were received by certificate, John Finley, and wife, Ellen Tate Finley, Collin E. Stevens, and wife, Frances Stevens, Alexander A. Hall and wife, Martha R. Hall, Mrs. Martha V. Roberts was received on profession of faith. These members answered the roll call. Rev. J. S. McCutchan, moderator, with Collin E. Stevens, Alex. A. Hall, and John Finley, elders. John Finley was elected clerk. Collin E. Stevens applied for baptism for his infant daughter, Etheline E. Stevens, which was ordered to be done that evening.

(Mrs. Archie R. Ogilvie, of Oakwoods, is I think, a granddaughter of John Finley and Ellen Tate Finley.)

From a letter dated December 26, 1848, written by Dr. A. A. Seroggs, to Dr. Robert Franklin Hackett, then a student in the Jefferson Medical College, Philadelphia, Pa., we get this item of interest: "The contract for the Presbyterian church at Wilkesboro was let to old Dameron for one thousand and forty dollars. It is to be a brick building, with big pillars in front." This old church stands in a plot of lovely greenward, with fine old trees protecting it from summer's heat, and winter's storms.

Sometime after the church was built, and before he died, General James B. Gordon had the spire built, and gave the church the bell. We are using that same bell now. After an illustrious career in the Confederate Army, General Gordon died in 1864 from wounds received in the battle at Brook Church on May 12th. His remains were brought to his native soil, and he sleeps peacefully in historic old Saint Paul's cemetery. When the spire which Gen. Gordon had built had served its usefulness, Colonel W. H. H. Cowles (the father of Mrs. T. B. Finley) had another spire built, the one we see there now. Having served his country exceedingly well, Colonel Cowles passed away after an illness, and now rests in the Presbyterian "Garden of Sleep."

Another member of this old church passed "beyond the river" a few weeks ago, Mrs. Ellen Erwin, (the mother of Miss Essie Erwin, to whom I am indebted for this bit of history) and the grandmother of Ray Erwin, now with the Charlotte Observer.

In the ninety-six years since its organization the following ministers have served the church as pastors: Rev. E. N. Sharr,

M. Anderson, Rev. O. W. Robinson, and several other ministers. Rev. J. P. Taylor of Winston-Salem is the present pastor, holding services twice each month. Among the members of this church we find the D. E. Smoaks, some of, if not all of, the Finleys, the Dulas, and Miss Essie Erwin, and there are other members whom I do not know, and the Pharr's and their families.

State Expecting Aid From Federal Forces

Ehringhaus Says State Proposes To Endeavor To Enforce Its Dry Laws

Raleigh, Nov. 10.—North Carolina today looked to the federal government to protect the aridity indicated by Tar Heel's 150,000 majority against repeal of the dry amendment.

Governor Ehringhaus said the state "proposes to endeavor to enforce its prohibition law" but also "expects the federal government to aid it in enforcing its dry statutes in accordance with the 21st amendment."

North Carolina's Turlington law, enacted in 1921, will prohibit the manufacture, sale or possession for sale of intoxicating liquors in this state after repeal. Beer and wine of 3.2 per cent alcoholic content were legalized last spring.

The state, under federal prohibition, left enforcement of the Turlington act to local officers. There were 7,656 prohibition cases in municipal and county courts in the fall terms of 1931 and spring terms of 1932, while the superior courts handled 3,374, records at the attorney general's office revealed.

Governor Ehringhaus was asked if the highway patrol or other state agencies would be assigned to prohibition work. He replied that the duties of the patrol were defined by the law, adding:

"The state intends to attempt to do its part in enforcing the Turlington act."

STORY OF ATTEMPTED ATTACK IS RELATED

Raleigh, Nov. 9.—Lucille Ray, 22-year-old Wake county woman, took the stand in Wake superior court today and accused Ira Page, young Durham man, of attempting to assault her during an automobile ride near here the night of September 2.

She testified she fought off several advances by Page and was rescued by six men, three of whom had heard her screams and had notified the other three. All six went to the scene, they testified, to investigate the screams.

Cosey Ray, a relative of the prosecuting witness, testified that he, with Veda Ray and Tom Harrison, noticed Page's parked automobile while walking along the highway nearby and heard Miss Ray's screams.

The three decided to go to the home of Earl Rudd, nearby, and in company with Rudd, Tom Poteat and Zelma Rudd, they returned to the Page car. Earl Rudd testified Page drove off after offering a ride to Miss Ray, which she refused.

Mrs. Lucy Ray, widowed mother of the prosecuting witness, told the jury of finding bruises on the arms, back and feet of her daughter when she returned home that night.

One hundred and eighty 4-H club members attended the four regular club meetings held in Gaston county last week.

Big shipment of Peter Shoes just received. \$1.98 and up.—Payne Clothing Co. 2t.

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