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and

The Highlands Maconian

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WEEKLY BIBLE THOUGHT

"Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way."—Romans 14:13.

The Prohibition Forum

The Debate Ends

THIS is the last installment of "The Prohibition Forum," as the causus belli will have been settled before the next issue of The Press-Maconian is published.

The editor, who has conducted the "For Repeal" column, and his mother, who has led the "Against Repeal" department, join in an expression of hope that their efforts have helped to stir a lively interest and frank discussion of the issue without arousing any personal animosities.

Against Repeal

BY MRS. J. W. C. JOHNSON

Some Prohibition Leaders

WE are indebted to the Rev. J. A. Flanagan's letter in last week's forum for convincing and authentic facts showing improvement under national prohibition in spite of lax and dishonest enforcement.

Further, if government figures show that deaths from alcohol decreased from 5.2 per 100,000 to 1 person per 100,000 population, and Keely institutes decreased from 98 to 12, what more reliable index can be cited to prove that conditions have been better under prohibition than in "the old days"?

If repeal is to bring us better conditions, upon what do we base our hopes?

Some Pertinent Questions

We ask those who are hesitating which way to vote to face squarely the following questions:

If you vote to legalize an evil traffic that has been outlawed by the nation, what will you substitute—government liquor traffic or private liquor traffic?

If the government goes into the liquor business, it means that you and I go into the liquor business.

One of the strong points of the repealists is that we—the government—lose a lot of profit in not being in this flourishing business!

If private individuals and corporations are to enjoy government protection and license, can we hope for a reduction in the amount of liquor consumed?

It is only natural that every private business should use every means to secure a large sale of its wares as possible.

A study of the Canadian system of government control reveals that the government is controlled by the liquor interests.

We who remember the history of the short-lived dispensary system in South Carolina know that it degraded many citizens who were involved in the scandals that cropped up as thick as weeds in connection with the taking of private commissions from wholesale liquor houses by those who handled the purchase of liquor for the state.

In 1908 North Carolina voted to outlaw liquor after every method of control had been tried and found wanting.

Governor Aycock, who won the victory for a higher standard of public schools for the state, also fought to outlaw liquor as the enemy of the child, the home and the school.

Josephus Daniels, as secretary of the Navy during the World War, not only ordered prohibition for the Navy but effectively enforced it.

A period of prosperity followed these progressive steps; we can remember when the prohibition laws were much better enforced than they are today.

Can we hope for better conditions when liquor is easier to obtain?

pestilence in the night.

"Temperance forces saw their cherished ambition achieved in the enactment of the 18th amendment. Then they settled down to ease and rest. But they have found out now that evil does not retreat. While the temperance people have been sleeping at the post and taking their ease, the repeal movement has been steadily gaining in power all along.

Lawlessness has been taking on most alarming proportions. "Liberty without law is anarchy; liberty against law is rebellion; liberty limited by law is the formula for a lasting civilization."

Is our present civilization to emerge by virtue of a renaissance of the forces of education, or will cataclysm be complete?

VOTING DRY AND DRINKING WET

How often do we hear this phrase uttered by repealists. They seem to think they have said a mouthful when they get this off.

True, there have been many wets posing as prohibitionists. To carry out their hypocritical purpose they even vote dry.

These characters are just a sorry class of wets. Should real prohibitionists be blamed because hypocritical "wets" try to steal the honor of being "drys"?

Shall the real Christian be blamed because there are hypocrites in the church? Shall Christianity be condemned because there are those who profess to be Christians and are only wolves in sheep's clothing?

Good money is often counterfeited. Worthless money, never. Who ever heard of a Christian posing as an infidel? On the other hand you often find the ungodly man counterfeiting the Christian.

Why? Because the Christian is worth counterfeiting. Did you ever see a prohibitionist posing as a wet? Not once. But the wet counterfeits the prohibitionist. Why? Because the prohibitionist is worth counterfeiting.

Our repealist friends tell us we are waging a hopeless fight, that prohibition is doomed. It has been said that a woman's voice against repeal is "futile."

It may be well to remember that when John came preaching the Kingdom of Heaven was at hand, the idea was very popular at first.

He was thronged by the multitudes who wished to be baptized and have a part in the coming kingdom. By some means this kingdom did not take the world by storm as many ambitious ones expected.

Three years later, notwithstanding the sick had been healed, the dead had been raised, the gospel had been preached among men, we find "sentiment had veered in the opposite direction. John had been imprisoned and beheaded, Jesus was arrested as a criminal, Judas had betrayed Him, Peter had denied Him, other followers had generally sought safety in flight.

When he was dying on the Cross certain good women remained to the end. "They were last at the cross, first at the tomb," and brought the first news of His resurrection. Was the cause lost? Was the abiding faith of these good women "futile"?

Let the churches throughout the civilized world that lift their spires toward heaven answer the question. The consecrated Christian women, who are veritable pillars of the church, are in the main, supporters of prohibition.

Mistakes have been made by leaders. Traitors have bowed from within. Judases have betrayed the cause with a kiss. A temporary reverse is being undergone. But standing on the side with the vast majority of the Christian mothers, we may rest assured the cause is not dead.

Let us stand firm to the end, and, if possible, retain North Carolina as a "Gold Star" state. Let us retain the Good Old North State as a refuge and recruiting station for the cause that, by and by, must prevail. If, for the time, we are defeated, let us say in the words of a great, good and wise man, "It is better to be beaten in right than to succeed in wrong."

LUTHER ANDERSON.

For Repeal

BY BLACKBURN W. JOHNSON

IN a futile effort to stem the mounting tide of public opinion against the Eighteenth Amendment, repealists have raised a hue and cry that if North Carolina votes for repeal it will mean the return of the saloon in this state.

They have painted a dire picture, but one which is utterly fictitious, of saloons on every street corner. They have attempted to frighten the people into believing that if they vote for repeal they will bring back conditions which existed prior to the enactment of state prohibition in 1908.

Thinking voters will not be scared by this bug-a-boo, for they know the issue before them now is a question of national, not state, policy. Repeal of the Eighteenth Amendment by no means can be interpreted as authorization for saloons to resume business in North Carolina.

This state has a prohibition law of its own, the Turlington Act, which has even more teeth in it than the national prohibition statutes. All the brewers and distillers in the country cannot invalidate this law if the people of the state wish to retain it.

Unless we are a mighty sorry judge of public opinion, the North Carolina legislature would not dare abolish the Turlington Act. It might submit it to a referendum, but that is another question, Franklin, by the farthest stretch of imagination, we cannot see the people of this state voting in favor of saloons.

It is possible they might approve a substitute for the Turlington law, but if they should signify such a desire in a legal election, then their wishes should prevail. The writer strongly believes that if the democratic form of government is to survive, the people shall not be deprived of the right of referendum on any issue of major importance.

But that is getting beside our point. Let no one be misled into believing that the election on November 7 has anything to do with our state prohibition laws. The only question at issue is repeal of the Eighteenth Amendment. To say that a repeal vote in North Carolina means return of the saloons is a figment of an over-zealous mind, a misconception of the facts and the probabilities.

Nullification

Prohibitionists have talked much of nullification. Somehow, they fail to realize the meaning of this word, or certainly they fail to recognize the existence of the state it describes. For nullification has been rampant most of the time since the Eighteenth Amendment became effective.

The amendment itself has had a nullifying influence on temperance and it has nullified state as well as personal rights. Furthermore, it has nullified the good effect which local prohibition laws, supported by public opinion, were beginning to have.

Do we want to continue this nullification? Thirty-three states already have voted in the negative. Here is another angle on nullification. We quote from an article by State Senator Roy Francis which appeared in a recent issue of The Waynesville Mountaineer.

"The measure of enforcement has grown less as the years have passed, even though we have had many changes in the personnel of the executive branches of both the federal and state governments, from county sheriff to president—each sworn to uphold the law—since its adoption. Assuming for the sake of argument that as many as thirteen states will not vote for repeal, who can predict future success for the Eighteenth Amendment? If it cannot be enforced, it is not only unwise, but also a waste of public funds to retain the amendment as a part of our constitution?"

"A very positive and decided sentiment for repeal means non-enforcement, because no law can be enforced without the support of strong, healthy public sentiment. The American people now recognize that they are presented with the question of repeal or nullification. Every good citizen desires to see the provision of the constitution of the United States carried out in full. The people of America infinitely prefer repeal of the Eighteenth Amendment rather than have it nullified. If an overwhelming majority of the American people are opposed to the Eighteenth Amendment, it follows that the interests of good government demand its repeal."

That, we submit, is straight logic based on circumstances as they exist.

The trouble with the anti-repealists is that they refuse to face the facts. They are always basing false hopes on imaginary conditions, hoping against realities for attainment of Utopian conditions.

Woodrow Wilson, with his sound judgment and keen vision, realized the folly of national prohibition and foresaw the ill effect it would have on the nation. With determination characteristic of strong conviction, he vetoed a prohibition act passed by congress. But the national legislature, more interested in politics than the future of the nation, enacted the law over his veto.

Now, Franklin Delano Roosevelt, the greatest leader we have had since the days of the immortal Wilson, is trying to lead us out of the error of the past twelve years. Is North Carolina going to bolt this leadership to follow the advice of unreasoning fanatics and misguided idealists? We hope not. We think not.

failure of prohibition, but on the determination of an overwhelming majority of the people to erase the constitution. Surrounded by a wet regime so immense and powerful, what hope could our state have of enforcing her own prohibitory laws? About as much as a snowball would have to survive an avalanche into the torrid zone.

"The nation could not endure half slave and half free." Much less could a single state maintain a system of prohibitory laws that arouses so antagonistic feeling against a combination of states of forty-odd to one.

"The experiment noble in motive," is now seen to be "a zeal for righteousness, but not according to knowledge." For North Carolina to vote to retain the eighteenth amendment would be a secession from the sisterhood of states, to which she would, by the logic of events, be compelled without force and arms to return at an early date.

The strenuous ballyhoo to defeat repeal confirms the adage: "Whom the gods would destroy they first make mad."

Judge E. Yates Webb has been telling his audiences that North Carolina has built her school system, good roads, manufacturing, and religious institutions under the beneficent influence of prohibition. He did not mention that the worst slump in both the economic and moral sphere since the Civil War has occurred during the last four years of the blessed prohibition era.

The judge also called the tax on legalized whiskey "a mere pittance" in defraying the expense of the liquor traffic. Again he failed to mention that even that "pittance" is missing from the expense account of legal enforcement of prohibition. Sir William E. Gladstone said: "People can not be made good by law, but wholesome laws can make the practice of virtue easier and the practice of evil more difficult."

Guided by that standard, the people have decided that the eighteenth amendment is notoriously unwholesome.

To say that drunkenness is a fertile source of crime, poverty and pauperism is a mere platitude. The addict to strong drink is as much a slacker as he who evades military service. Since we are all under the equal protection of the law, the only way to make the debauchee pay for his protection and his probable correction is to tax his liquor.

Everybody's business is, in some measure, everybody else's business. "I am a man; therefore, whatever concerns mankind concerns me." Some inveterate drinkers will go to the poor house and finally to the potters' field. A good stiff tax on the booze that sent them there will compel them to pay for their funeral in advance.

After Noah entered the ark and the rain poured and the flood roared, a man, perhaps a former dry, came wading up, tipping to keep the water out of his nose, and begged Noah to take him aboard. Noah told him the boat was loaded. He waded off, muttering that he didn't care a rap, for it was going to be a light shower anyway. To an uncompromising prohibitionist a vote of thirty-three to nothing is a mere sprinkle.

B. M. ANGEL.

ed over what is happening to the church as portions of it align themselves definitely and officially with political propaganda. It is quite right for the church member as an individual to express his political influence through legal channels, but when the church lines up officially in politics she is bound to offend many of her own children and lose her influence in the world.

It is the function of the church to create the life, spirit, ideals, which will find themselves in an ordered and just social order. We have trusted too much to laws. We must make good citizens and trust them to make good laws. The church's work is from within, out; not from without to the within. We must teach more. The church is to lighten the lump of society. The state must act the policeman.

Someone has said, "Let me write the songs of a nation and I care not who make her laws." He was quite right. Let the church go about the business of writing law in the hearts and the minds of the people and she will have no need to write them in books.

Many thoughtful men and women are turning away from the churches today because the churches are seeking to coerce thought and action, and so to narrow and limit the range of liberties that they cannot accept the church.

If a few of us will live out our Christian profession, it will have far more power than all the laws we can enact.

REV. NORVIN C. DUNCAN.

FOOLISH FANCIES

BY ROY L. GRIFFIN

MY brother and I are so much alike that our own mother can't tell us apart. In school my brother would throw spitballs, and the teacher would whip me. Of course, she didn't know any better; but I did. My brother got into a fight and the judge fined me five dollars. Of course, he didn't know any better; but I did. I was supposed to get married last week but my brother got there first and married the girl. Of course, she didn't know the difference; but I did. However, I got even with my brother. I died last Monday and they buried him.

AN old farmer living far back in the hills of North Carolina was walking along a road one day and found a mirror. Now, this aforesaid old man had never seen a mirror before, and when he looked into it he said, "Why, this is a picture of grandpa." He took it home and hid it in a barrel. Ever so often he would go to the barrel and look at the picture of "grandpa." His wife saw him going to the barrel and became suspicious. One day she decided to find out what the strange attraction in the barrel was. Now, the wife had never seen a mirror either, so when she looked into the barrel and saw her own reflection in the mirror, she jumped back and said, "So that's the picture of the hussy he's been running around with."

I CAN remember the time when Dewey Dent, one of the boys in camp, was in school. Dent, as some of you know, is pretty good at figures, even if he doesn't look it—Oh! I beg your pardon. Well, to get back on the subject, I will refer you to a little incident which happened back in school. "Dewey," the teacher said, "How many do mother and father and baby make?" "That's easy," boasted Dewey, "Two and one to carry."

If I remember correctly, the teacher was unable to teach for a couple of days, on account of a nervous breakdown.

Simple sayings of a simple sap—All are not girls that giggle. Life is butter passing dream. Many are called, but most of them are wrong numbers. A tack on a chair has put many a man back on his feet. He who hesitates loses his parking space. If at first you do not win, date again. A good man keeps hitting the bulls-eye without shooting the bull. Many a woman loves a man for all he is worth. The girls of today never go out for athletics; they are out for athletes. Married women wear wedding rings to distinguish themselves from single women. Married men wear worried looks. There is many a pocket flask near the seat of the government. Stockings were invented in the eleventh century, but not seen until the twentieth. Laugh and the world laughs with you, smile and you are just a flirt. The fellow with the largest ears isn't always the best listener. The chap who marries a phone operator is more than apt to get a wrong number. But after all, there is nothing so pathetic as to see a horse perched on an automobile.

St. Agnes Episcopal Church FRANKLIN, N. C. Rev. Norvin C. Duncan, Rector

SUNDAY, NOV. 5

10 a. m.—Church school and Bible class, Thomas Johnston, Supt.

7:30 p. m.—Evening prayer and sermon. The Rev. George L. Granger, rector of St. Andrews church, Canton, N. C., will officiate.

BY REV. N. C. DUNCAN

THERE are a number of impossible events recorded in the Bible, impossible from the human standpoint. Under the inspiration and guidance of the Holy Spirit these events were recorded to strengthen and increase man's faith in things spiritual and to lead him to seek for values which are not found in material things. We call these things the miraculous; and I believe in miracles.

One of these stories is found in the sixth chapter of the book of second Kings. Elijah had taken a group of young men to train for the prophetic office and ministry, and they decided to build a house in which they would live and study together. They were cutting logs by the river side when the axe of one young man flew off the handle and landed in the river. While he was lamenting his loss the prophet appeared, and, throwing a stick into the river where the axe fell, the axe rose to the top, and the young man reached out and took it. This was contrary to all known law and principle. By the law of gravity it sank, and there it should have remained. However, the impossible happened; it rose to the surface. I offer no conjectures. I believe it happened. There may be natural explanations, but we cannot go into that here. As far as we know it is supernatural.

The Christian life is one of faith. All material values change, disappoint and, at best, are temporary. All around us is change and decay. Yet the Christian believes in permanent things, in values beyond the seen. "Faith is the substance of things hoped for."

Without the faith which would remove mountains one cannot live on the ordinary plane of life. One cannot go on seeing decay, helplessness and death in everything, and have heart for anything unless he has some sense of spiritual values, some insight into eternal things. One knows human nature and how depraved it may become, but one must believe in regeneration; must see a redeemed humanity. One must see into the nature and value of truth to believe in its enduring quality, when it is so often crushed before his eyes. Some will say, "We have always had war and we always will." But the Christian must see a triumphant Prince of Peace, in a warless world. Again: "Folks have always acted that way and always will." But we must believe in changed men. The axe of goodness must come up straight out of the waters of human depravity. We are always seeing death; but we must believe in life. If failure confronts me today, I must see success ahead. I must believe that in spite of my sins, weakness, tendencies to evil, faults, failures, unworthiness, that the Son of God may live triumphantly in me. I cannot see with my small human sight how these things may be done—"But with God all things are possible."

Cartoogechaye

Mrs. Charles Nolen and Mrs. W. H. Withide took their babies to Franklin last Saturday to take the last of the toxin-anti-toxin treatment for diphtheria. This is the time of year diphtheria takes its toll and we are all thankful for the feeling of security we have to know our children are immune.

Mr. and Mrs. Al Williams attended the singing convention at the courthouse Sunday.

Mr. and Mrs. David Ledford are visiting his parents, Mr. and Mrs. Bud Ledford.

The fourth quarterly meeting for Macon circuit was held at Maiden's Chapel Sunday. The Rev. J. L. Teague delivered an able and timely sermon in the morning, followed by a basket dinner which showed that even though money may be scarce the people around Maiden's are in no danger of starving.

The Rev. L. B. Hayes preached at 2:30. At the business meeting which followed, some of the churches reported paid out in full, although the circuit as a whole is behind in conference collections and pastor's salary. We hope the accounts may be balanced before annual conference.

Mrs. J. H. Slagle and Mrs. H. C. Arthur went to Rainbow Springs Sunday night to a "dry" meeting. They reported a large and attentive crowd.

Jesse Slagle has a fig tree growing in his chimney corner with ripe figs on it. This is the first year the fruit has ripened, in fact the first we have known to ripen in Macon county.