

## THE BREVARD NEWS

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Thursday, November 17, 1932

CASTING THE FIRST  
STONE.

When you are tempted to say something that will hurt someone or will be a reflection on their character in any way, stop long enough to repeat to yourself the story of Christ and the woman who was caught in sin and brought to Him that he might have her stoned. Instead of ordering her punished for her crime Christ merely told those who were accusing her to cast stones at her if they were not guilty. He said, "Him that is without sin among you, let him cast the first stone at her." The woman, not only was not stoned but she received the forgiveness of the Savior and was told to go her way and sin no more.

You may not be guilty of the sin you accused another of but nine times out of ten you are guilty of sins that are equally as bad.

In the first place it is not your duty to judge another. You do not and cannot know what there is in their make-up that prompts them to do the things of which you disapprove. If you know you might sympathize with them rather than persecute them.

If you are guilty of no sins yourself, then go ahead and "cast the first stone."

ADVERSE CRITICISM IS  
ALWAYS HELPFUL.

It is not a bad idea to visit the camp of the enemy sometime and learn what is being said about you. Your friends, for fear of hurting your feelings will seldom tell you of your faults. And because you hear only the good things you do not know how to go about remedying the things that are not right because you are told nothing of them.

Visit the enemy's camp. It may prove an enlightening experience. You may find you are not as good as you thought. You will probably learn of ways and means of making some improvements you had never realized you could make. And there is always room for improvement no matter how good you are or think you are.

Visit the enemy's camp. It may hurt your feelings. It may cause you some temporary embarrassment but it will more than likely pay you big dividends. This is a world of progress but friends have never learned that they can help you more by offering adverse criticism than by casting bouquets at your feet. Brick-bats hurt but in the long run they do more good.

Visit the enemy's camp. They won't be afraid of causing you displeasure and they'll tell you the truth. Your friends will lie to you rather than "rub your fur the wrong way." Friends are good things to have but enemies have their place, too.

SIT BACK AND WAIT FOR  
BETTER TIMES.

A certain class of people, now that the Democrats have been given the reins of government, will sit back and say, "Well, you promised us a new deal, better times and a new prosperity, let's have it."

The Democrats can't do it. The Republicans can't do it. No party can do it. The Democrats have promised to do the best they can. And they no doubt will. It is a safe bet that Roosevelt and his colleagues will exert every effort to restore the prosperity that has been "just around the corner" for so long. They would not expect even the tolerance of the American people if they did not do their best.

Political parties exist because we do not all think alike. One believes that a high tariff is detrimental to the best interests of the nation while the other holds that it is necessary. They both present good arguments for that belief. They both are no doubt conscientious in it, and in all their difference of opinion. But that is not the point. Prosperity is not now, and never has been, dependent on any political faction for its return or endurance. It is up to the individual. The President and the Congress regulate conditions. The people make them.

The man who sits idly by and awaits the return of prosperity will never know it. And he who expects his country to do something for him, without any effort on his part is foolhardy. You, as an individual, are a cog in the machinery of your nation. If you fail to function properly then this great machine is deprived of its full scope of usefulness.

Your president and your Congress must have your cooperation if they carry out the work they have undertaken. The success of this administration will be no less dependent on you than was the former administration. If you want prosperity there is only one way to get it—go out after it.

YOU MAKE THE WORLD IN  
WHICH YOU LIVE.

Are you one of those who would like to see all the wealth in the United States divided equally among every man, woman and child? Would you like to see the capitalists deprived of their millions; the millions you have helped them accumulate?

The average person—the person who has always endured a life of deprivation; who has never had "his share" of this world's goods, would more than likely answer that question in the affirmative. But would you like it? Stop and think over the question for a moment. You may decide differently.

The man who has never accumulated any wealth has failed to do so because of his inability. If he were given the opportunity of acquiring it he would do so.

The man who has wealth has secured it just as you would if the opportunity presented itself for you to do so. Or, perhaps it would be better to say if you should see the opportunity. For there is no reason in the world why you can not accomplish just as much as anyone else, if you know how to go about it. It is a matter of being able to recognize the opportunity as it is presented to you. In that lies the difference between the successful man and the unsuccessful one.

If all the wealth in the nation were divided equally among all the people, those who have demonstrated their ability to accumulate fortunes in the past would soon repeat their past successes and those who have never been able to make any progress along this line would be no more successful than formerly. There are those who have piled up fortunes dishonestly but they comprise the minority, not the majority. They are not worth counting.

Those who are so bitterly opposed to the big corporations and the capitalists should stop and think of one thing: If it were not for this combining of fortunes and forming of big corporations; if every man, woman and child in the country had only a few dollars; if we carried out this socialistic idea as many would like to see it carried out then there would be no automobiles, for there would be no factories in which to build them; there would be no railroads for there would be no money to build them; there would be no steel mills to produce the rails and the cars and other equipment necessary for the construction of them; there would be no radios for there would be no one to manufacture them; there would be none of the comforts of life for it is only through the consolidation of wealth that it is possible to build factories in which these things can be produced. AND, if there were none of these factories, there would be twice or three times the number of unemployed in the world than we now have.

When you grumble about capitalism; when you think you would like to receive your pro-rata share of the wealth of the nation, think of these things and how it would effect the entire world if no one person had any more wealth than any other one person.

TEN THOUSAND BANKS HAVE  
CLOSED IN THE UNITED  
STATES

More than nine hundred banks closed in the United States last year. This brings the grand total to about 10,000. It would be difficult to estimate the amount of money depositors have lost through these closings. But in almost every instance it has been the depositors who have lost. Just what the trouble actually is, and why the depositors must stand this loss is not known. The bank is the servant of the people. Yet the people suffer when they fail.

This nation, with its model government, is the only nation where bank failures are so common. And in the nations where they do occur occasionally it is not the depositor who is the loser. Canada has had very few failures; Norway and Sweden have had none. Whether it is the fault of our laws is difficult to determine, but whatever the cause it must be remedied. If the entire banking system is wrong then it should be revised. If the laws governing the operation of banks are at fault then we should have new laws.

This is a matter that it is hoped will be taken up by our law-making bodies soon. It must have attention. There is some remedy and it must be applied. People are losing confidence in the entire banking structure. And it is obvious that banking is an integral part of our business life.

Taxes, tariffs, unemployment and thousands of other problems will no doubt be taken up and given the attention of our Congress and it is to be hoped that this problem, which is certainly no less important, will receive the attention it deserves.

HANGING OUT ON  
MAIN STREET

By A. Lounger

Well, folks the newspapers tell us we had a quiet election. Time and it struck me that he was conversant with any subject that might be brought up. Not in the manner of the know-all one so often meets, but in a sort of easy-going way that told you he was not trying to impress you with how much he knew but was really trying to tell you what you wanted to know. And if you did not urge him; if you did not give him to understand that you were really interested he would not bother to tell you anything. He was not a talker—the kind who talks just for the pleasure he derives from it—but he could talk and that was what made him so interesting.

Then some one told me he had very little education. That he had only been to school for a few years and that due to the death of his parents had been forced to get out and earn his own way in the world. I did not believe this. No man, I thought, could accumulate such a wealth of knowledge unless he had attended college, for many of the subjects on which he spoke were subjects that one does not merely "pick up" in ones wanderings. They were things that one does not even bother about unless required to do so in his college work.

Then one day, in order to satisfy myself, I asked him if this were true. "Yes," he replied to my question. "It is true. I never finished the fourth grade." "I have known a number of people," I told him, "who have made good in life with little or no education. I have known many who were better masters of the English language than many of their associates who had university educations. This type is not unusual for it was difficult in those days to get education and many, forced to shift for themselves have accomplished a great deal in spite of their handicaps. But I have never met one who could discuss such subjects as philosophy, psychology, who has read the classics, and who could talk on many other subjects that are not usually taught or learned outside of the college or university, until I met you." "I learned long ago," he confided, "that there is a difference between a genuine education and a sort of 'polish' which some have applied to themselves. This polish usually amounts to nothing more or less than a reasonably correct use of the English language and a little 'culture,' secured through a study of a book of etiquette and perhaps through associations with people who were good enough to 'lend a hand.' But you can not hide behind that altogether. I was deprived of the kind of education but I found that I had enough time to devote to study so that I could gain some knowledge of the things I would miss otherwise, by not being in position to attend the institutions of higher learning. I studied just as conscientiously as though I were in one of these institutions. I liked the studies.

"I have done this for the past twenty years and in that manner I have been able to store up a bit more than the boy or girl who finishes the prescribed course of study and then quits. I am still studying and always will be. I enjoy it. I employ every idle moment to the best advantage. And even when I am talking with people I study them and I find the study of human nature to be one of the most interesting of studies. You have at your command at all times an inexhaustible supply of material. I am accused of not being much of a talker. I make it a point not to be. If people want to know things that I know I will tell them. The things I know; the things I have studied and stored away, I will always have with me. What I want is what the other fellow has and I can not get it by doing the talking. I must let him do it. I generally talk enough to get him started and then by letting him know I am really interested in what he has to say, I can keep him going."

"Don't you find it bothersome to have to listen to some wind-bags who think they know so much and who simply talk your ears off?" I asked. "On the contrary I find them interesting," was his surprising reply. Then he explained, "There are many people who are talkers. They usually employ a good many words but when they have finished and you sum it all up they have said very little. But every individual who belongs to this type is just a little different from any other. I like to determine just why it is they find it necessary to use so many words and say so little. It may be that the individual is uneducated, does not know the value of brevity, thinks a lot of beautiful adjectives help his story, is inclined to give too many unimportant details which may seem important to him or any one of a thousand different things. At all events each one of them presents a problem in psychology which is quite interesting if you have the time and the inclination to study him. I have, as a matter of fact, learned more, along certain lines from the man who is usually termed a bore than from many of the so-called 'wits.'"

And because of these things Ralph Farley really lived. He knew people better than they knew themselves. He could tell whether a man was educated or not regardless of whether he used "polished" language or not. He was playing a game and he was the winner because the people with whom he played did not know he was playing. People talked to him, told him things and he listened, and they never knew that he was learning far more about them than they intended that he should.

People  
I Meet . . .and the Lessons  
I Learn by ob-  
serving them.

(By Harold Brownson)

I often wished I had as much education as Ralph Farley. I had listened to him from time to time and it struck me that he was conversant with any subject that might be brought up. Not in the manner of the know-all one so often meets, but in a sort of easy-going way that told you he was not trying to impress you with how much he knew but was really trying to tell you what you wanted to know. And if you did not urge him; if you did not give him to understand that you were really interested he would not bother to tell you anything. He was not a talker—the kind who talks just for the pleasure he derives from it—but he could talk and that was what made him so interesting.

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What a pleasure to go

The Practical  
Religion.As Applied To Daily Living  
(CECIL G. BRANTLEY)

"But shun profane and vain babblings: for they will increase unto more ungodliness." II Timothy 2:16.

Stop for just a moment and think back over the things you have talked of during the course of the day; with your family before you left the house this morning; with the people you met on your way to take up your daily labors; with your associates and those with whom you came in contact during the day. Analyze this conversation carefully and then decide whether or not it would come under the head of profane or vain babbling.

In your conversation today and your conversation yesterday and since the time you first uttered a word, how much of it was really worth while? How much of it would have been better unspoken?

It is not that you may have offended in your conversation nor is it that you have actually been profane as the term is generally used. But the very harmfulness of it; the very lack of anything worth while in it would place it in the category of vain babbling.

Conversation is too easy for most of us. We do not give it the consideration it deserves. From the time we awaken in the morning until we close our eyes at night we are talking. And in the vast majority of cases the individual never gives any serious consideration to his conversation. There are those who would not, for the world, talk about their neighbors; there are those who would not be profane in their conversation. But how much of your conversation each day would you classify as useless as far as anything upbuilding or constructive is concerned?

We are told here that vain and profane conversation will lead to other things that are not the proper things even though there be no actual wrong in what we say. As we become lax in our conversation there is a certain amount of evil sure to creep in. Perhaps it is not noticed. But in time it takes such a hold on the individual that he is eligible to come under the classification of "a vain babbler."

Life is too short to be wasted in idle conversation. There is too much to be done of a constructive nature to spend a lot of time in gossip. I believe we are to be held accountable for the things we might have said but have left unsaid just as surely as we are to be brought to account for the evil things we have spoken. It has been said that "you are the only Bible some people will ever read." What are the lessons they will learn from their study of you? Would you be pleased to know that all you have said and done is to be a determining factor in the life of some individual? Would you like to think back over the life of some person who has been associated with you and feel that if you had that part of your life to go over the things they have learned would be a lot different than they were? Then bear this in mind. There is no word you may speak, however, lightly, that will not, directly or indirectly influence some individual. Perhaps to no great extent but at least to some extent you will be instrumental in moulding the life of someone who must come in contact with you day by day. Is that influence to be elevating, degrading or of no account at all, which because of the elevating influence you might have exerted, is just as bad as if you had been guilty of "profane babbling."

We are all proud of our faculty of speech. And why shouldn't we be? Through this medium we are able to express the finest emotions of our beings. We are able to tell our little tales of woe and there are those who, because they possess this same faculty can utter little words of sympathy and understanding and the whole world, for the time being is brightened, so far as we are concerned. Most of us would sacrifice almost any organ of our body rather than our tongue. Yet it has been termed an "unruly member." We curse our brother with it in on breath and sing praises to the God who gave it to us in the next. We tell "dirty jokes" and stories, vicious lies and idle gossip and with that same unruly organ breathe a prayer to Him who gave it to us and told us how to use it.

Guard your conversation. It may be clean, pure and devoid of profanity but if it is of no value—if it is not constructive and elevating and wholesome it is better unsaid. Your sins of omission—failing to speak the proper word at the proper time—will be counted a sin just as surely as the other sins of which you are guilty.

out of life at so little cost. What a

satisfaction to know that no matter how low you may fall financially there is an education; the most wonderful education any man could ask to be had for the taking. And sometimes I wonder what this man, who took every advantage of the little he had offered him, would have accomplished if he had been enabled to get his education through the college or university.

TO THE VOTERS OF  
TRANSYLVANIA COUNTY

I wish to thank each and everyone of you for your support in the general election held Nov. 8, 1932, and for the many courtesies extended to me during the campaign.

REV. S. B. McALL