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All Men Must Have the Right to Work.

Manufacturer's Record.
The New York papers of last week told of how one man had been murdered by a gang of laborers who attacked because he was at work while they were on a strike, and from various parts of the country come reports of riots and blood shed and the killing of men who have dared to assert their right to work, untrammelled by union labor regulations.

This is a situation that must be faced squarely and fairly, or else this country is doomed. When the law does not protect every man who desires to work, but permits murderers to go unhung because as union labor men they beat and murder those who prefer to work without the collar of the union around their necks, this country is headed straight for destruction. Human liberty cannot live where men can freely murder and go unpunished. Civilization cannot exist where men are not protected in the right to work; as against the murdering campaign of any organization of any kind whatsoever.

Many editors and preachers freely and justly denouncing, even when it is for the blackest crime on earth, but how many denounce with equal energy the crime of murdering and lynching a man merely because he wishes to work without being a member of a union.

One community lynches a fiend, the vilest on earth, and the pulpit and the press ring with the denunciation of the whole community and the State itself.

In another community a wholly innocent man is coldly murdered by a diabolical gang of cut throats simply because he works while they strike, and the pulpit and the press are as silent as the grave.

Why? Do they lack the moral courage to denounce the criminals in labor unions who murder men for no crime whatever while denouncing the criminals who murder a fiend by lynching him for the most fearful crime known to humanity?

The Mollie McGuire of the Pennsylvania coal regions who for years filled that section with riot and bloodshed and death, were not more guilty of crimes which fitted them for the gallows than is every man, whatever may be his occupation, or whatever organization he may belong, who beats, with the intention of murdering any laborer who demands the right to work, unshackled by labor unions. We would not for one moment say that laboring men have not a right, legally and morally to organize into unions and to use these unions for the betterment of their own condition whenever and wherever this can be done by legal and morals, but the moment that union labor overrides the law and becomes a murdering power, all human liberty demands that it be suppressed.

Lincoln said that this government could not live part free and part slave. If Lincoln were alive today he would say that this government and civilization itself cannot live partly free and partly controlled by the murdering power of men who are taught that a crime is not a crime if committed in the name of union labor. The American people will have to meet this situation.

Mrs. Keach Tells How She Got to Know Rat-Snap.

"Have always feared rats; lately noticed many on my farm. A neighbor said he just got rid of droves with Rat-Snap. This started me thinking. Tried Rat-Snap myself. It killed 17 and scared the rest away. Rat-Snap comes in three sizes, 25c, 50c, \$1. Sold and guaranteed by L. L. Critcher.

We're All Guilty.

Speaking of profiteering, every doggone one of us will take the last red cent of profit the trade will stand for. If an article cost 25 cents to produce and it can be sold for a dollar, there is not a mother's son of us that would not take the dollar. Suppose any commodity now selling on the market for 25 cents a pound, or by any given measure, should on account of its scarcity or on account of speculation or for any other reason go to a dollar, how many would refuse that dollar, although at the price of 25 cents there was 100 per cent profit? Why you could count on one finger every one who would refuse to take the dollar and then have one left over. Yes, we all want all the profit we can get and then some. The only reason we do not get more for anything that we have to sell is that the other fellow who has a like commodity to offer will not let us.—Monroe Enquirer.

While the foregoing is a trifle extreme, possibly, we all know that is substantially correct. The most common failing in the world probably the one failing that is responsible for more evil results than any other, is selfishness—greed. We can all talk glibly about the other fellow; from our viewpoint the fellow who exacts a stiff profit from us is a great scoundrel, and yet the people who are not guilty of some similar wrong are few—not so few as Bro. Ashcraft seems to think, for there are more strictly honest and unselfish people than we imagine. But the other crowd is so much in the majority that its conduct stands out and overshadows. The trouble is that selfishness is so imbedded that we can see clearly the mote in the eye of the other, the beam in our own obscuring our vision only when it is turned on ourselves. It is amusing and tragic as well, to hear folks talk by the hour (and we're all guilty here) about the failings of their neighbors, the shortcomings of society, etc., when each and all of them are equally guilty in some respect. But of this they seem blissfully unconscious.

But to get back to the first proposition: All this does not excuse anybody exacting an unreasonable profit, and especially in this time of stress. Exactng an unreasonable profit now, because conditions enable one to do that and get away with it, is a greater wrong, morally, than it would be in normal times, for even a legitimate profit makes prices a burden. It is no use to say the people are willing to pay it. Robbing a man when he is unconscious is a greater wrong, morally, than to hold him up after the manner of the highwayman. The most common excuse, as it is the most common for all evil practices, is to say that "others do it and I might as well get my share." That is no excuse at all, for that sort of logic would justify the commission of any crime.

But one great wrong in connection with the talk of profiteering is to make reckless charges. Because high prices are charged does not of itself mean profiteering, but the average man will go ahead and glibly charge the dealer with making enormous profits when he has no definite or practical knowledge of the cost to the dealer. Some figures appeared in The Landmark recently, leaving the impression that the enormous profits are made in certain lines, but not one word was said about the expense of carrying on the business. There is profiteering enough, the Lord knows, for

True Americanism.

What is true Americanism and where does it reside? Not on the tongue nor in the clothes nor among the transient social forms, refined or rude, which mottle the surface of life. True Americanism is this:

To believe that the inalienable rights of man to life and liberty and the pursuit of happiness are given of God.

To believe that any form of power that tramples on these rights is unjust.

To believe that taxation without representation is tyranny; that government must rest upon the consent of the governed, and that the people should choose their own rulers.

To believe that freedom must be safeguarded by law and order and that the end of freedom is fair play for all.

To believe not in a forced equality of conditions and estates, but in a true equalization of burdens, privileges and opportunities.

To believe that the selfish interests of persons, classes and sections must be subordinate to the welfare of the commonwealth.

To believe that the Union is as much a necessity as liberty is a divine gift.

To believe that a free state should offer an asylum to the oppressed, and be an example of virtue, sobriety, and fair dealings to all nations.

To believe that for the existence and perpetuity of such a state a man should be willing to give his whole in labor and in life.—Henry Van Dyke.

The Waitress' Revenge.

This girl doesn't pretend to be in the statesmanship class. But she showed a telephone manager a thing or two in simple justice.

She had had occasion to do some long distance telephoning from Stillwater, where she is a waitress in a restaurant. She did not get the party with whom she wished to talk. Nevertheless she had to pay for the message under the Burlesonian station to station, person-to-person system.

A day or two later the manager of the telephone company at Stillwater to whom she had protested in vain for charging her merely for "the report" that the party she wished to talk to was not available for conversation, was waited on by this waitress. Among other things he ordered a piece of cherry pie. He was advised that the larder was innocent of cherry pie at that time. As he came up to the cashier he noted on his check that the pie was charged to him just the same.

He protested somewhat violently—just how violently one may imagine by picturing himself in his place. But the waitress was there with the quick reply that there was no cherry pie to be had.

This pie story ought to travel the length and breadth of the land. The charge the waitress made was exactly as legitimate as the charge she had been compelled to pay.—Sioux Falls Press.

the average man, as said at the outset, is so greedy and selfish and the opportunity is so great, that to resist the temptation takes more than the usual courage. But lying is morally as bad as stealing if evil results therefrom, and to circulate false reports that damage reputation—steals one's good name—no matter how honest one may be in the matter, is as bad as robbing through the exaction of unjust charges.—Statesville Landmark.

The Soldiers' Code.

The soldiers of the American Expeditionary Forces were not strong for "orthodox Christianity" but they had a "natural religion," according to Dr. Elmer T. Clark, who, in his "Social Studies of the War", says:

The welfare workers who had been preaching and moralizing to the boys had concerned themselves with what they had regarded as the cardinal sins: profanity, gambling, drunkenness and sexual immorality. But while they harped on these things constantly they secured little interest on the part of the soldiers themselves. At last cards were circulated among the multiplied thousands of the men and they were asked to designate what they regarded the five most repulsive sins. The answers were illuminating. Neither drunkenness nor gambling nor profanity nor vice figured in the replies. Heading the list was cowardice. Then came selfishness. And the other three in order were hypocrisy, disloyalty and meanness.

This is all the more interesting because the soldier's code thus set forth in very similar to the code of the "gentleman or man of honor" who makes no claim to religion in the orthodox sense. Like the soldier, this type of "gentleman" or "man of honor" scorns cowardice, hypocrisy, disloyalty, selfishness and meanness, but more or less tolerant of profanity, gambling, drunkenness and sexual immorality.

To the reflecting mind it is obvious that hypocrisy and disloyalty are very interior and serious evils, and that selfishness in proportion to its deep seatedness partakes of the same quality, while cowardice, though extremely offensive anywhere and abominable in war, may at times be rooted in bodily infirmity rather than in culpable weakness of the spirit. Meanness in the sense of stinginess may also be less culpable when traceable to the habits of grinding poverty. Of course it is a mistake to suppose that such evils as hypocrisy, disloyalty and selfishness are neglected in the true christian code, which, on the contrary, condemns them utterly.—Winston-Salem Journal

Good Roads and Prosperity.

Good roads agitation is very old. Julius Caesar was a good roads fanatic, and some of his highway are still in use in England and France.

Today there isn't a more vital subject than that of transportation, and the great bulk of food products and raw materials of industry are at some stage of the distribution process, hauled over country roads.

Now that the motor truck is being utilized to speed up distribution; to link producers and consumers wherever possible—good roads are of paramount importance.

In older countries than ours, all roads are good roads. They have to be, to feed the population from crowded acres.

Bad roads have been accepted as a matter of course in unsettled communities, and good roads have been luxuries.

But the best possible highways are now necessary, in every part of the United States.

The Federal Government, the State, the County, the township, and every one who eats food and wears clothes are vitally concerned in good roads.

The question is not "Can we afford to build good roads?"

It is, "Can we afford to support bad roads?"—Scatter Star.

How the Famous Poem Was Written.

Admirers of of Sam Walter Foss's poem, "The House by the Side of the Road" are many. The story of his writing it is known to few. He was an enthusiastic traveler, and on one of his trips through England he came at the top of a long hill, to a little unpainted house set almost in the road, so near it was. Near one side was a queer constructed sign post finger pointing to a well-worn path and a sign "Come in and have a cool drink." Following the path, he found in the bank, some distance from the house, a spring of ice-cold water into which a barrel had been sunk and above which hung an old-fashioned gourd dipper; and on a bench near by—a wonder—was a basket of fragrant apples, with another sign "Help Yourself."

Seeing a story he went back to the house, where he found a childless old couple in straightened circumstances with the rocky farm as their only source of livelihood. But it was rich in the delicious spring water and an abundance of fruit; so the sign was placed guiding to the water and from the time of ripening of the first purple plum to the harvesting of the last apple a basket of whatever fruit might be in season, was placed near, that every one passing might rest upon the long hill and refresh himself.

The old gentleman explained that they were too poor to give money, so took this way to add their mite to the world's well-doing.

The beautiful thought and its real helpfulness so impressed Foss that he immortalized with his pen the spirit of the ideal home:

"Let me live in the house by the side of the road,
Where the race of men go by:
They are good, they are bad, they are weak, they are strong,
Wise, foolish; so am I.
Then why should I sit in the scorners' seat
Or hurl the cynic's ban?
Let me live in my house by the side of the road
And be a friend to man."—Sel.

Two Notable Suggestions.

Two notable suggestions have been made lately, both bearing upon urgent economic conditions.

One was the declaration that higher wages are less desirable than lower living cost.

That comes from one of the railroad brotherhoods. It is indeed sound.

The other was the suggestion that, pending an adjustment of conditions upset by the war, there be an armistice of at least six months within which labor would pull no strikes.

That came from the New York State Federation of Labor. It is a sane, timely, patriotic idea.

It is a good idea to remember these suggestions when you hear some extremist on the reactionary side denouncing all labor organizations as revolutionary and destructive. They signify a sensing of the situation and a spirit that demands cordial, sincere cooperation. Those timid souls who are afraid of what may happen and who crawl into their holes and pull their holes in after them would do far better to come out, open their eyes and their ears and improve the opportunity that is offered them to co-operate in solving the problems of the day.—Minneapolis News.

FOR SALE: As the season is now over at Blowing Rock, we have for immediate sale 10 or 15 choice milk cows. Green Park Hotel Co.

Flu Will Return Says Surgeon General Blue.

Will the flu come back this year?
This question, being asked by thousands of scientists and millions of laymen throughout the world, is discussed by Surgeon General Blue, of the health service, in an official bulletin in which it is said that the plague probably will reappear, but not as severe as last winter.

"Probably, but by no means certainly, there will be a recurrence of the influenza epidemic this year," says General Blue.

"Indications are, that should it occur, it will not be as severe as the pandemic of the previous winter. City officials, state and city health boards, should be prepared in the event of a recurrence. The fact that a previous attack brings immunity in a certain percentage of cases should allay fear on the part of those afflicted in the previous epidemic.

Calf Swallows Watch.

Snakes are not climbing trees, and alligators have cut out jigg-dancing in this drybone section, but there's evidence of warm-weather influence on the weather reporter of the Mascon City Globe-Gazette:

Seven years ago a farmer living west of this city hung his vest on a fence in the barnyard. A calf chewed up a pocket of the garment in which was a standard gold watch.

Last week the animal, a staid old milk cow, was butchered for beef and the time piece was found in such a position between the lungs of the cow that the respiring—the closing in and the filling of the lungs—kept the stemwinder wound up, and the watch had lost but four minutes in the seven years.—Exchange.

NOTICE OF SALE.

Under and by virtue of an order of the superior court of Watauga county North Carolina, made in the special proceeding entitled Smith Hagaman, Administrator vs Roy Reese and wife Julia Reese, non residents, Mae Reese Manly Williams and wife Bruce Williams, whose maiden name was Bruce Reese, Asa Reese, all of full age, and Lewis Reese, age 18 years and Dean Reese whose age is 16 years and who are represented by their guardian ad litem, the same being No. —, upon the special proceeding docket of said court, the undersigned commissioner, will on the sixth day of Oct. It being the first Monday thereof, 1919, at as nearly 12 o'clock m. as possible and certain between the hours of 10 o'clock a. m. and 2 o'clock p. m. at the court house door in Watauga county North Carolina, offer for sale to the highest bidder on six months time, approved security four certain tracts of land, lying and being in Beaver Dam township, Watauga county and state of North Carolina. First tract begins on a chestnut corner of the heirs of Thomas J. Farthing and runs east 60 poles to a chestnut oak, then north 102 poles to three red oaks, then east 30 poles to a chestnut, then north 60 poles to a red oak, then east 60 poles to a maple, then north 200 poles to a stake in the state line, then west with the state line 170 poles to a stake in the state line, thence to the beginning and contains 150 acres more or less. Second tract lying and being in the same township county and state and adjoining the lands of C. S. Farthing heirs and Jas. Cable's heirs et al, and begins on a chestnut corner of Thomas Farthing's heirs and runs east with Cable's line 30 poles to a maple, Cable's corner, then north with Cable's line 65 poles to a spanish oak, Cable's corner, then east with Cable's line 40 poles to a sarvis tree, Cable's corner, then east 5 poles to a spruce pine, then north with Daniel's line 130 poles to a stake in the state line, then south 67 degrees west with the state line 72 poles to a stake, then south with Greene's line 200 poles to the beginning and contains 120 acres more or less. Third tract lying and being the same township, county and state of the former two tracts and begins on a red oak and runs north 31 degrees w 50 poles to a stake and chestnut pointers, then north 38 1/2 degrees east 22 poles to a chestnut corner to Ward heirs in the state line, then with the state line to B. H. Farthing's corner, then with his line east 92 poles to a stake and pointers, then south 45 degrees w 115 poles to the beginning and contains 25 1/2 acres more or less. Also a one half undivided interest in the following described land lying and being in same township, county and state of the aforesaid tracts of land which is designated and known as the Thomas Love Tract, and being situated between the Loest Gap and Bakers Gap of the Stone Mountain, and adjoining the lands of Roah Greene and Jesse Huffman et al, and bounded as follows, to wit: Beginning on a chestnut in the state line and runs east 100 poles to a stake, then north 58 poles to a stake, then west 10 poles to a chestnut in the state line, then with the state line to the beginning and contains 25 acres more or less. This September 1, 1919.
SMITH HAGAMAN, Commissioner.