

The Week in Washington

A RESUME OF GOVERNMENTAL HAPPENINGS IN THE NATIONAL CAPITAL

(Special to The Democrat)
 Washington, Oct. 18.—The word in Washington now is "Peace." The European war cloud having been dispelled, at least for the time being, government officials are turning their attention to domestic peace.
 Peace between capital and labor, particularly peace between the administration and business, are the themes of the moment.
 There is great apparent effort being made by the President's intimates and spokesmen to make personal political capital for Mr. Roosevelt out of the fact that he sent two personal messages to Adolf Hitler urging the Reichsfuehrer to settle the Czechoslovakian dispute by conference and not by force.
 Particularly do those who seek to impute great credit to Mr. Roosevelt stress the fact that he cabled to Mussolini, urging the Italian premier to join in the Munich conference as a conciliator. Mussolini did receive Mr. Roosevelt's plea, he did telephone to Hitler, and he did sit in at Munich.
 The difficulty with trying to make Mr. Roosevelt the hero of the Czech settlement on that ground is that Mr. Chamberlain, the British premier, and M. Daladier, the head of the French government, had already telephoned their invitations to Mussolini before the Italian Duce heard from Mr. Roosevelt.
 Many of the President's personal supporters, however, think their best policy is to make as much capital for their chief as possible out of the favorable comment which his direct appeal to Hitler evoked all over the world. It was praised in their respective parliaments by Mr. Chamberlain and M. Daladier. It drew unstinting approval from Mr. Roosevelt's predecessor, Herbert Hoover, in a public speech.
 On the theory that the President's action was the decisive turning point in the international dispute about Czechoslovakia, ardent New Deal enthusiasts are putting forward the slogan, "He helped keep the world from war," for use in the current

congressional and senatorial campaigns by supporters of Mr. Roosevelt.

It is reminiscent of the Democratic slogan of 1916, when Woodrow Wilson was running for re-election.

Talk on Peace

Peace was the theme of an inspired talk to newspaper men at Hyde Park, the President's country home, by an unnamed "White House spokesman." This was an innovation for the present administration.

When Calvin Coolidge was President he used to tell newspaper men things for which he did not want to take personal responsibility, and say that they could use them as coming from "A spokesman for the White House." The subterfuge fooled nobody but sometimes "saved face" for Mr. Coolidge and always gave him a chance to deny that he had ever said anything of the sort.

The "White House spokesman" was thought to be dead and buried until he was resurrected a couple of weeks ago to tell the world that the administration ardently desired peace between capital and industry and the government.

The "spokesman" thought that could be brought about the way peace in Europe was brought about, if only industry would stop "rattling the sabers" and sit down at the conference table with government.

To which Charles Hook, president of the National Association of Manufacturers, replied that so far as saber-rattling is concerned government has done more of it than industry, and that the things business most earnestly desires are exactly what government desires—better business, more security for wage-earner, peace with organized labor and, most of all, peace between business and government.

New Step Uncertain

Just what the next step will be toward greater co-operation for industrial and economic peace it is difficult to estimate; but regardless of internal friction, the assurance that there will be no immediate European war has proved a stimulant to business confidence, evidenced by a sharp rise in security prices on the stock exchange which some observers hail as the beginning of a general rise in prices of all commodities and which others deplore as a possible herald of a speculative boom.

Another international problem to which the administration is giving attention and consulting with other nations is that of the great numbers of Jewish refugees who are being forced out of Germany, Austria and Italy and have no place to go. Quota limits under our immigration laws have room for only a small percentage of them to be admitted to the United States, and there is little likelihood of congressional action to increase the quotas, which are, moreover, on a national and not a racial basis.

Problem of Refugees

The solution which is being considered, and which has been submitted to the British government as well as to ours, is that of making the three Guianas, the British, French and Dutch colonies on the northeastern coast of South America, into an independent Jewish nation.

It would have many advantages over Palestine, where there not only is not room enough for all the Jews who wish to go there, but there are few natural resources.

The Guianas are fertile, undeveloped, believed to contain much mineral wealth and oil.

The scheme, put forward by responsible leaders, is for the United States to sponsor and assist in the establishment of the new Jewish state, by cancelling the war debts of Great Britain and France in exchange for trade concessions and as a contribution to the solution of the refugee problem, to which Britain and France would contribute by ceding their entire Guiana colonies.

At first glance the scheme sounds fantastic, but it is being given serious consideration here.

The ancients believed the emerald benefited the eyes and the amethyst prevented drunkenness.

IMPROVED UNIFORM INTERNATIONAL SUNDAY SCHOOL Lesson

By HAROLD L. LUNDQUIST, D. D., Dean of The Moody Bible Institute of Chicago, Western Newspaper Union.

Lesson for October 23

OUR DAY OF REST

LESSON TEXT—Exodus 20:8-11; Luke 13:14-17.
 GOLDEN TEXT—Remember the Sabbath day, to keep it holy.—Exodus 20:8.

Rest—how full of meaning that little word is when we recall that it means quiet for the struggling one, calm for the troubled, repose for the weary, tranquillity for the disturbed, cessation of labor for the worn-out one. God in His infinite wisdom saw that without rest man would soon destroy himself, and He made provision for one day in seven when labor should cease and man should be free for that re-creation of soul and body which should fit him for the labor of the week. Men in their greed have coveted the time God gave for rest and have used it for themselves, and the ragged nerves and broken bodies, to say nothing of the impoverished spirits of our day, testify that it can be done only at our peril.

Our study centers around Scripture passages which have to do with the Jewish Sabbath, but since it was essentially a day of rest, and afforded an opportunity for the worship of God, the principles surrounding it are applicable to our day of rest—the first day of the week, the Lord's Day.

I. Why We Keep a Day of Rest (Exod. 20:8-11).

1. God commanded that there should be a day of rest—one out of seven—and that should be sufficient to cause His people to "remember" the day "to keep it holy." It is cause for grave concern that Sunday has become a day of swimming, hiking, auto-driving, golfing, and one might go on with the list almost indefinitely. Many men or women who have had built into their own characters the stalwart virtues nurtured by family attendance at the house of God, have not only forgotten their own need and responsibility but are destroying every vestige of interest in divine worship in the hearts of their children. It is serious business to go astray oneself, but infinitely more serious to mislead one's own children.

Notice that the day of rest was to be not only for the family but also for servants and for visitors. The employer who operates his factory or office on Sunday violates this commandment. Note also that the man who is to rest on the seventh day is supposed to work on the six days. Some folk neglect to do both.

2. God's command is strengthened by the divine example (v. 11). We are not able to do all things that God does, but here we are privileged to follow His example.

II. How We Keep the Day of Rest (Luke 13:10-17).

The incident recorded by Luke does not give us an exhaustive list of things to be done with our day of rest, but it is interesting to note that our Lord was

1. In the house of God (v. 10). Jesus was in the synagogue. The distinguished Apostle Paul never became too great or too good to attend divine worship. We all need to go to church (if it is at all possible for us to do so) to fellowship with others in the things of Christ. Let us have a revival of church attendance, and not only on Sunday mornings, but also on Sunday night and for midweek prayer meeting.

2. Alert to the needs of others (vv. 11, 12). It is not indicated that the woman asked to be healed. Jesus saw her need and met it. We can not do what he did, but there are needs that we can meet if we are but alert to see them and willing to help.

3. Active in service (v. 13). In spite of the criticism which He knew would come from the lazy and helpless standers-by, Jesus did the work of God. We may glorify God by being ready—yes anxious—to serve in the church. Our daily work is set aside on the Lord's Day not that we should be indolent, but that we should be free to do the Lord's work.

4. Contending for the faith (vv. 14-17). Jesus met the unjust criticism (which, by the way, was leveled at the poor woman because the critic feared Jesus) by a masterly appeal to the law of the Pharisees (vv. 15, 16). But He did more than that, for He ably defended the rights of humanity as superior to the formalities of man-made law. The law is always supreme until the Lawgiver comes, and no law can hinder Him by its letter, as He fulfills its spirit.

We may not speak as Jesus did, that is to declare what the law is, but we may in His name, and by His grace and power declare the full counsel of God, defend it against its critics and withstand those who while bearing the name of Christian leaders only hinder the work of Christ (compare III John 9, 10). For such service we need His guidance, His wisdom, His power, and His grace.

The Wise Man

The wise man is like the druggist's chest, silent but full of virtues; and the blockhead resembles the warrior's drum, noisy but empty.—Sadi the Persian.

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