

Home Rebellion Or Home Religion?

(By George Walter Fiske)
 "To many grandchildren smoke and too many grandparents jazz," says Doctor Cadman. "Mutton masquerades as lamb and lamb as mutton." These are minor symptoms of a widespread home disease: Individualism run amuck. In countless American homes every member is busy "expressing himself" with selfish abandon, obeying instinct and impulse without restraint, each running off on his own pet tangent, till the old home-centered life is no more. This subtle selfishness is killing out the old home loyalty which has been the cement of American society. The individualistic mother centers her interest in bridge and social climbing. The individualistic father is absorbed in fighting his competitors and "the plaguey unions." No wonder the individualistic sons and daughters pursue their own favorite sense pleasures, crushes, crazes and intoxications, quite independently, each going his own separate way, and making the home chiefly a point of departure and reluctant return.

Such centrifugal homes are seldom found in the country. They are usually urban or suburban, symptoms of overprosperity, social satiety, demoralizing luxury and the sudden growth of commercialized sensational amusements. Rural life in general plods along in the same safe grooves; but city life finds a new thrill every week for every member of the family, and thrill-chasing absorbs the time and energy of the multitude, who lose their ideals in the easy glamor of the city. In fact, the thrill is the chief pull to the city, for rural youth whom it entices are really more fun-hungary than dollar-hungry.

Partnership on the Farm
 Farm life is necessarily a partnership. The farm family simple has to function, or the business fails. But the city home, especially in flats tenements or apartments, easily becomes centrifugal. There is less mutual dependence and infinitely more temptation for each to go his own selfish way. Country life is still home-centered. City life must again become so, if the American family is to be saved. It is rather rapidly becoming a very different sort of social institution. This selfish, thrill-chasing group in the centrifugal home, related by blood but no longer by mutual interests or real life-sharing, is not longer a true family. Often they are tied together only by the parental purse strings; certainly not by the maternal lap-strings, or by anybody's heart-strings. And probably the matter owns no apron anyway.

This type of home presents a difficult challenge to religion. The church in the city and the suburb must find a way to rebuild the temple of home religion, for nothing else can stop the spread of this insidious disease. Education alone cannot do it, not even social education, for it lacks sufficient motive power to work the miracle. Only a new-born spiritual purpose, in terms of modern religion fitted anew to modern social life, can furnish motivation powerful enough to conquer this "individualism run amuck."

The worst phase of the situation in selfish centrifugal homes is the damage done the younger children, who often realize they are being neglected. A spirit of resentment toward their parents, rising sometimes to open hostility, is occasionally revealed to sympathetic teachers. In a frank discussion about parents revealed to sympathetic teachers recently in a class of fifteen-year old girls there were some significant revelations. Only two of the group were inclined to make a slight defense of adults in general. "The rest," the teacher says, "attacked their parents with cheerful energy." They loudly protested that their parents failed to understand them, could not get their viewpoint, had forgotten they were young themselves once, and did not appreciate the bailiwick of older boys and girls to think for themselves, make decisions and take care of their own affairs. Quite evidently some parents are a problem to their children, as well as the reverse!

Acute Problems of High School Youth

In the midst of the discussion, one girl blazed forth with this bitter arraignment: "Parents are three things. They are cowards, because they are afraid to tell their children what they actually know and actually think themselves. The yare hypocrites, because they try to pretend to their children that they are what they are not. And they are dishonest, because they try to make their children do things that they won't do themselves, and be what they aren't themselves." Inquiry discovered the fact that this astonishing philippic echoed the words of an older sister; but the deep feeling proved it was no mere echo. There was open rebellion in that family and the youngest was one of the rebels. Several others in the class, though not phrasing so sharply their antagonism toward their parents, showed real hostility, evident disrespect and even dislike for their fathers and mothers. In how many self-indulgent homes, where the elders sacrifice unity and the welfare of children to the selfish pursuit of their own pleasure, are foolish ultramodern parents reaping this awful harvest of the wrath of abused and resentful youth? Surely this is reaping the whirlwind.

People who are making a careful study of high school youth know that young folks today in middle adolescence are facing serious personal problems. They are difficult social and moral problems, more serious than their parents faced three decades ago, for they are complicated by the automobile and the general speeding up of modern social life, the breakdown of home discipline, the weakening of old social conventions and time-honored religious sanctions, with many new freedoms unaccompanied by any new self-controls. General laxity seems to be in command. The old pudgism has gone forever, but the new social control has not yet been achieved. While a once-respected judge goes from city to city profitably debating trial marriage, disguised under a new and attractive name—"Compassionate marriage" a negro preacher calls it!—the citadel of adolescence burns with freshly kindled fires.

Yet idealism is still strong in the hearts of youth, and a wholesome purpose is usually found there "to live true, to right and wrong and to honor the king." In general our high school youth are struggling for moral stability, for the supremacy of character and for spiritual victory. Inexperience and often lack of help at home make it difficult for them to see clearly what is right and why wrong is wrong. Conscience is dimly emerging from the shadows and speaks with rather uncertain voice. Though self-assertive in many ways, they are often timid and dubious in the midst of the moral tangles of their complex lives. They know that their social schedules have grown faster than their spiritual insight.

New Temptations Teach New Duties
 Thousands of them in many high schools have been interviewed by various people the past two years, to discover what they consider their chief personal problems. Frank, honest answers have been given and a great variety of moral difficulties and social situations discovered. The ethics of "dates," "petting," "joy-riding," pocket flasks," et cetera, recur frequently, recalling very similar but less high-powered dangers in the slower days gone by, but revealing far greater variety and subtlety in the temptations our modern youth are facing.

No one could examine many hundreds of reports from these honest girls and boys without feeling the keenest sympathy with them and admiration for their moral earnestness, as they confess their chief character problems and reveal their need of clear-cut ideals and spiritual help. The following summary of problems reported, classified under seven convenient groups, will be an interesting indication of the moral struggles of our adolescent youth. These groups are not mutually exclusive. To some extent they overlap (especially the last two,) which accounts for the excessive percentage. Personal problems of school and vocation _____ 42 Problems of honesty and truth-

Problems of social pressure, imitation, etc.	11
Personal problems relating to religion	12
Difficulties with parents and relatives	15
Social relations with the opposite sex (Including acute sex problems, 11 per cent)	32
Problems relating to social plea-	

Our data sufficiently general so that this percentage may perhaps be taken as fairly typical, indicating the kind of difficulties our high school youth are facing. At least it is clear that many of them are having their trouble with their own parents, and that they all need the moral and spiritual help of sympathetic, intelligent and strongly Christian homes. It is plainly evident that hosts of them are not really getting this help from home.

What Some Parents Have Done

For five months last winter an influential group of parents in a suburb of Cleveland determined to face the home needs of their community in a discussion class. It was a well-educated group and intensely in earnest. All through the winter they studied the sociology of the family and the practical problems of social ethics and home religion broadly interpreted. At the closing session a summary of results was discussed, which represented the co-operative thinking and convictions of the group. This was put in the form of a mutual covenant and was unanimously adopted. A condensed summary of this covenant follows:

"We realize the startling seriousness of the home situation in our modern suburban life; yet we are thankful for our modern world and our children. We believe we are living in a better world than our grandfathers knew, yet with all our modern privileges and comforts our home problems are complicated by changing social standards and the very opulence of life. Even our moral ideals are threatened by the reckless speeding up of this automotive age, with its resulting nervous tension, overstrain and restless, hectic city living. To often we find luxury breeds self-indulgence, disregard of the rights of others and a thoughtless life of mere sense-level pleasure with its subtle sex-complex. We therefore come to the conviction that we must not longer drift along complacently, but must make the effort to reconstruct religion in our modern homes, whatever it may cost us in curtailed selfishness and individual preference. In the spirit of a fresh consecration to both, we pledge ourselves to a higher level of home loyalty.

Children Have the Right of Way

"We recognize that the rights and welfare of our children must have the right of way. We admit we have nothing to live for more important than this. If we have been giving the right of way to personal comfort, social ambition, business profits, our personal pleasures and self-indulgence, this must stop,—for the children's sake. If 'individualism has run amuck' in our homes, we must somehow get back to a home-centered life. We will plan for more sharing of life with our children, cost what it may in sacrifice of selfish adult interests.

"We will strive to make our home a true democracy, with mutual respect for personality. We will not abdicate responsibility for the moral welfare of our children, nor turn this function over to school or church. We will try to endow them with the great moral safeguards of life: self-control, self-respect, a sense of honor and the spirit of chivalry. By faithful instruction and the homely projects of the household, we will practice them in all the homespun virtues.

"We know this task is hopeless without religion, which must be the motive of it all, its inner spirit and power. We therefore face the necessity of a vital personal religion, frankly acknowledged and honestly lived with our children. We pledge ourselves to find afresh the high inspirations of the Bible in the light of modern learning. We agree to revive the simpler prayer custom of Jesus, at least to bless our family meals with the grace of thanksgiving. We pledge cooperation with the church and its allies which are striving to raise up a generation of

youth who can meet victoriously the subtle temptations of present-day living.

"In thus resolving to rebuild the temple of home religion, we seek not simply to restore a neglected altar in a corner shrine apart from ordinary living, but to carry the sacred flame of its altar fires into all our home life, making holy all its work and play, its laughter and its tears, its mutual sacrifice, its inexpressible joys."—*The Christian Review.*

The annual two-day short course for beekeepers of North Carolina will be held at State College, January 24 and 25.

Tom Tarheel says he has found it pays him to sell his corn and hay crops to livestock on the home place.

LEGAL MATTERS

TRUSTEE'S SALE

By virtue of the power of sale contained in a deed of trust executed by C. C. Mills and wife Dona Mills, registered in the office of the Register of Deeds of Cherokee County in book 94 at page 211 and in the office of the Register of Deeds of Graham County in book 5 of Real Estate Mortgages and Deeds of Trust at page 182, conveying to me the lands hereinafter described to secure the payment of certain notes, default having been made in the payment of said notes, and the holder and owner thereof having demanded foreclosure, I will, for the purpose of satisfying said notes and the costs of sale, sell at the door of the county courthouse in Murphy.

On the 25 day of February, 1929, at public auction to the highest bidder for cash, the following described lands:

First tract: In Graham County, North Carolina, Tract No. 1995, granted by the State of North Carolina to John Dockery which grant is registered in book F page 512 in the office of the Register of Deeds of Graham County, and conveyed to C. C. Mills by Earl P. Tatham and J. P. Easwood by deed the first of which is registered in said office in book W at page No. 292 and the latter in said book W at page 469, reference to which said record of said grant and deed is hereby made for more full and perfect description. Said tract is on the waters of Little Snowbird Creek in Graham County and contains 260 acres more or less.

Second tract: Part of tracts No. 7927 situated in Cherokee County. Beginning on a black oak corner of James Turk Davis and runs with that line N. 42 W. 14 poles to a locust corner; 29 E. 29 poles to a corner of same; thence N. 55 W. 30 poles to a chestnut corner of same; thence N. 42 E. 124 poles to a black oak corner; thence S. 59 E. to the top of the mountain divide between Hanginglog and Davis Creeks; thence down the main divide to the beginning, containing 55 acres, more or less. Being the lands conveyed by H. I. Mulkey Trustee in bankruptcy to M. W. Bell Trustee by deed registered in deed book No. 96 at page 24 and by deed of M. W. Bell Trustee to C. C. Mills registered in book 97 at page 86 in the office of the Register of Deeds of Cherokee County, reference being here made to both of said deeds for description.

Third Tract: Adjoining the lands of F. W. Davis and others in Cherokee County. Beginning on a chestnut the corner of 7925, and running thence with that line N. 15 W. 68 poles to a chestnut the beginning corner of said tract No. 7925; thence S. 80 W. 149 poles to a dogwood; thence S. 59 E. to a Hickory stump; thence 49 E. 180 poles to the beginning, it being the lands bought by C. C. Mills from Joseph Davis by deed registered in the office of the Register of Deeds of Cherokee County in book 98 at page 331, which see.

This the 24 day of January, 1929. (25-47-jm.) J. D. MALLONIE, Trustee.

NOTICE

Having qualified as administrators of the estate of Rev. A. B. Smith, deceased, late of Cherokee County, N. C., this is to notify all persons having claims against the estate to present the same to the undersigned, and all persons owing said estate any indebtedness are hereby notified to make immediate payments of the same to the undersigned. This notice will be placed in hat of day and all claims not presented to the undersigned within one year from and after this date.

JOHN P. SMITH, Mars Hill, N. C.
 OSIE SMITH, Marble, N. C.
 Administrators of estate of Rev. A. B. Smith deceased. (25-60)

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To justify the claim that Our Country can look forward to a continuation of real prosperity on its present foundation, take a few simple and elementary facts:

1. In the automotive industry a single manufacturer (not Henry Ford) increased his output of cars manufactured continuously in the past 15 years fourteen hundred per cent.

2. From 1919 to 1925, four great divisions of labor—farming, mining, manufacturing and railroad—increased 20 per cent with 1,800,000 fewer workers, higher wages and shorter hours. The turn over of labor was mainly taken up in newly created jobs.

3. In the first quarter of the present century, the population of Our Country increased 50 per cent but in the year 1925 we produced two and one-half times as much wealth as in 1889, with industrial workers on a 10 per cent shorter day and higher wages.

4. Disclosing the great growing future of Our Country is the increased use of power on machines used in manufacturing. In the first 25 years of the present century power use of the great prime movers among American manufacturers grew from 10,000,000 horse-power to 37,735,000 horsepower.

Industries Inspire Confidence

Stockholders of our greatest industrial enterprises today comprise millions of citizens, including their own customers and employes. Tickers on the stock exchanges during the past year could not operate fast enough at times to record the purchases of industrial securities by the people. Unprecedented sales reached from five to six million shares per day.

Bertie County has the distinction of being the largest peanut producing county in the United States, having an annual yield of about thirty-six million pounds.

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