

NEWS ITEMS OF INTEREST.

Interesting Reading Matter of Local and National Affairs in Condensed Form.

Three stores have been broken into and the safes blown open by robbers within the last few days in Yadkin county.

Forrest Lee, a young man of New Bern was thrown from a motorcycle Monday afternoon, while speeding at the rate of 60 miles per hour and instantly killed.

Robert Duncan, an alleged deserter from the army, was captured in Hickory Monday by the chief of police, and returned to the proper authorities in Atlanta, Ga.

Three cases of smallpox have developed among the University students at Chapel Hill. Among the number having contracted the disease is James Story of Blowing Rock.

Charlie Moore, of Fayetteville, after pleading guilty to larceny in the Superior Court, walked quietly down stairs and disappeared, during the confusion incident to the adjournment of the court at noon.

Officers raided a still near Carthage Monday and captured John Cheek, who was operating it. Cheek opened fire on the men with a Winchester rifle and refused to run or surrender. He was shot through the thigh and forced to surrender.

Fines aggregating \$81,500 were imposed Tuesday in the United States District Court by Judge John R. Haze of Buffalo, New York in the cases of 11 individuals and six corporations in the Government's action against the "coaster brake trust."

The town of Honea Path, S. C. was visited by a severe cyclone on Tuesday afternoon, and much damage was done. Among the buildings wrecked were the Presbyterian, Baptist and Methodist churches, the school building and several stores.

As a result of a demand to be sold a package of cigarettes on Sunday, W. B. Stevens, commissary clerk of the Norfolk Southern railway, engaged in a quarrel with G. S. Smith, chief of the construction force of the same road, and the latter was fatally wounded by a pistol shot.

W. M. Arnheim and Mrs. Edna Morris were killed and Mrs. Arnheim injured in an automobile accident near Tarboro Sunday afternoon. Mr. Arnheim was driving the machine, and it is supposed that he intended to apply the brakes, when his foot struck the accelerator, causing the car to plunge forward at a terrific speed and it was overturned in a ditch filled with water.

Bonds Are Voted.

(Daily News.)

Wilmington, May 27.—New Hanover county today by a small majority voted for \$175,000 of bonds for schools and \$100,000 of bonds for good roads. Few votes were actually cast against the measure, but the advocates had to secure a majority of the registered vote which they did the majority for schools being somewhat larger than for roads. The money will be used in building new school houses and to extend the good roads system. This is the largest amount ever voted for school purposes in any county in the state.

BROKE UP MEETING.

(The Observer.)

Raeford, May 26.—Some of the big hunters up in the Piedmont section of the State would have been glad had they been down in Hoke County late yesterday evening and early this morning. A big black bear was nosing around Antioch Church yesterday morning and being seen by some of the congregation fled away. Some of the men anxious for a chase gathered up their guns, put dogs on its trail and ran it all night. The crowd increased to about a hundred or more and the chase began.

Running through woods, cotton and corn fields, across gullies, branches, creeks and the worst of swamps seemed to be easy for that bear. Finally the crowd got so numerous the bear concluded the ground was no place for it and hid up in a large oak tree near the farm of Mr. W. T. Covington, who was among the number of men chasing it. Mr. Lonnie Currie was the first one to get close enough to the tree to shoot it and upon the second shot it fell to the ground, jumping up and running off. Several shots were fired which killed the big bear, which was taken to Antioch this morning by J. A. Hodgkin and others.

Show Tent Is Blown Down: One Man Killed.

(Daily News.)

Henderson, May 27.—Just as Buffalo Bill's Wild West and Pawnee Bill's Far East combined shows were opening for the afternoon performance here today a terrific wind storm, accompanied by an almost torrential downpour of rain, broke upon the city and the show grounds. A portion of the large tent was blown down upon the assembled spectators. Robert Davis, a well known farmer of the county was struck by one of the falling poles of the big tent and so badly injured that he died in the local hospital an hour or so later.

A lady was seriously injured and several others were hurt.

A general panic ensued and people fled in every direction in the heaviest downpour of rain that has been seen here in a long time.

Mr. John M. Connelly Dead.

Many readers of The News will learn with regret that Mr. John M. Connelly died at Dr. Long's Sanatorium in Statesville last Tuesday morning. He had been a sufferer from Bright's disease and other complications for some time and his death was not a surprise. He was the eldest son of the late James B. Connelly of Statesville and has numerous relatives in this county. He was for a number of years a Pullman conductor on the railroads of the south and later held a responsible position with the Drummond Tobacco Company in Dallas Texas, where he resided when his health became impaired. He was about 40 years old, never married and is survived by his mother one brother and two sisters.

A lot of people who pray would be surprised if their prayers were answered.

The right hand will know what the left doeth so long as they belong to the same individual.

STANDARDS OF SUCCESS

The True and The False Aably Delineated by Rev. J. F. Deal in Sermon Delivered to Graduating Class of Lenoir Graded School.

(Continued from last issue.)

But this Machiavellian formula affects more than our industrial life today. It is, to an alarming degree, the working formula of our political parties. It has reduced at least one great sport to a degradation which is a national scandal. It crops out in every art and profession. It has invaded the field whose teachings are most fundamentally antagonistic to it—the field of the Christian religion. What are the scandals of our political life but the gross application of the great Italian's principles? We buy votes that our party may succeed. It is illegal. It is corrupt. But the success of the party is a higher law, to which we must sacrifice our common creed of morals. We stuff ballot boxes, run in repeaters, juggle the returns, all for the glory of the party. We take the funds of corporations whose only object we know to be to provide a future favor and protection for themselves, we do it though in many places it is contrary to law, and everywhere contrary to sound morals. We tolerate, even support, in their aspirations, unspeakable politicians like Addicks of Delaware, Depew of New York, Quay of Pennsylvania. The good of the party requires it. If by any chance scandals occur, bribery is too flagrant, the alliance between the Campaign Committee and the corporations too obvious, the activities of the politicians too pernicious, we do our best not to force out the truth that we may correct the wrongs; we cover them with plausible explanations, condone them with Scriptural quotations on the sin of judging our fellow man—as if the whole basis of government by the people was not a judging of him—protect them by the pious challenge, "let him who is without sin cast the first stone," silence all critics by a bluster of righteous indignation as to the impossibility of people whose aims and words are so noble doing these vile things. It is the Machiavellian game of affirming that you are virtuous, whatever your practices. It is a great game, and well played, it works a long time.

But it is impossible in a nation where business and politics are the two absorbing interests that the dominating creed of those interests should not influence all departments of life. It is inevitable that our life, art and literature should not escape the Machiavellian hand which rules us. We see it in the overweening respect we have for the "best sellers" among books, the big prices of the artists. Quantity and price, not the integrity, sincerity, freshness of the product, are the unquestionable, powerful motives in artistic life today.

Most deplorable of all is the influence these doctrines have on the Church. In a poem published not long ago in a leading religious journal this line is found, "The Union right or wrong, still this will be my song." It is nothing but a new version of the Middle Age theory that for the glory of a country a man should be willing to sell his soul. And could any thing be more brutally Machi-

vellian than the arguments brought to bear on one great captain of industry by those who were trying to induce him to contribute to foreign missions, that quite apart from the persons converted, the mere commercial result of missionary effort to our land is worth a thousand fold every year of what is spent on missions!

It is this threatening saturation of all our activities with commercial Machiavellianism which is the most alarming phase of American life today. Unless it is checked it means a general demoralization of the sense of fair play, a general lowering of our intellectual honesty. Our indifference to it up to this point has, perhaps, been natural enough. The nation, as a whole has been dazzled by its material success. There is no one of us with blood in his veins, with love of games and great fights in his heart, that is not stirred by the sight of growth, of expansion, of the piling up of wealth and power. These mammoth enterprises of ours, extending around the earth, fill us with exultant pride. We are an achieving people, we say. We recall, too, that these material successes mean other things. They mean endowments for our colleges, buildings and equipment for our hospitals, fresh funds for our missions, parks in our cities, pictures in our museums.

It is, perhaps, natural that in our pride at the magnificence of our results we should overlook the integrity of the means by which they are achieved, should fail to ask ourselves whether clear thinking, honest living, aspiring ideals, unselfish devotion to unselfish ends were growing as fast as endowments and buildings. It is certainly easy enough for any one to persuade himself, for a time at least, that material growth is its own justification, particularly when that success contributes to one's pet enterprises. At all events, warnings against corruption inherent in our immortal and illegal business practices have been received by the majority of those to whom our public morals are entrusted with silence or apology. This is no advocate of hasty condemnation. To accuse without proof is a crime, but to excuse when you have proof is likewise a crime. Why was Machiavelli repudiated by Italy as soon as The Prince was published? Why has his name remained in all nations to this day an adjective of reproach? Because he set forth uncondemned a system which demands that men sell their souls for worldly glory. And never in any age, blind and hard and temporizing as men may have been, have they been willing to admit aloud that it pays to buy wealth or power or glory at the cost of the soul.

And thus we see that this hard-headed, business, material, success worshipping age is giving an answer to the question of the Saviour, that there is no profit: that it does not pay to purchase success at the expense of the soul.

In the "searching of souls" that is being caused by the awakening to a realization of the

conditions set forth above, let us not forget to go to the root of the matter, and discover the causes that have led to this low moral and ethical standard. When we examine some of the characteristics of our people, especially during the past generation and at present, are we not constrained to confess that one of the most prominent, yes, the predominant one, is the intense desire for riches, a desire which our Lord no doubt had in mind when He spoke the words of the text?

"The love of money, is indeed, a root of all kinds of evil," and this love explains many of the evils which afflict our country. Children already hear the praises of money, and are taught that money means almost everything. To get money is the chief concern, for if you have money, plenty of it, every door is open, friends, enjoyment, promotion, influence, and still greater success and distinction are within reach. There is an eager pursuit of wealth, a greedy race for riches, and contentment is almost out of the question, for the desire grows, and men strive for still greater riches. This shows itself particularly in the largest centers of population and activity, which are constantly attracting ambitious and enterprising young men from the smaller communities, who believe that they stand as good a chance as others to make a fortune, where so many have been made. In this race and struggle, in this fierce competition, men are very much in danger of "falling into a temptation and a snare, and many foolish and hurtful lusts, such as drown men in destruction and perdition." How many, reaching after riches, "have been led astray from the faith, and have pierced themselves through with many sorrows?" Have we not heard of startling examples within these recent years?

An article in The Outlook not long ago, entitled "The Ethics of Money," is very apropos here. "It was remarked by Mr. Gladstone that a man's mental and moral character is largely revealed by the way he deals with money. Most people think of money simply as a means of getting themselves served with whatever they desire. Everybody knows that he cannot, except by robbery, get the coveted money-order for service, without some giving of service, more or less, real or fictitious. But to care more for getting the money than for giving its full equivalent in service is to have started on the down grade to robbery in a predatory state of mind. That money when not a gift of affection is held by no moral right, except as earned by a proportionate amount of service, is an elementary moral truth. Lowell remarked that there is dynamite enough in the New Testament to shatter our social system, if not carefully handled. Jesus' saying, 'The Son of Man came not to be served but to serve,' is true of every son of man. 'He that is great among you shall be your servant' is a fundamental law of the republic of God. Essential to social stability as well as to personal integrity is an ethical valuation of money as the measure of service in equal reciprocity between man and man. 'All reputable economists agree that the present problem in their science is a more equitable distribution of wealth. In plain words, our economic system is

(Continued on 2nd page.)

LOOSE SMUT IN WHEAT.

An Instructive and Interesting Article by Mr. G. M. Goforth.

As this is the time loose smut or black heads in wheat are noticed, I desire to write a few lines about it, as but few farmers know much about it, except they see the black heads as wheat is heading.

Loose smut as well as all other smut is preventable, and should not be raised. I have been observing smut heads closely as I ride over the county. Some fields have as high as 5 per cent and others have comparatively none. An average for the county would probably be about 1 per cent. Loose smut, unlike the covered smut, does not injure the grain except the total loss of the stalks that have the black heads. The loose smut is blown by the wind into the heads of the wheat when the bloom is on, and gets into the grain of the good wheat, and if sown will produce more black heads next year.

While there are several ways to prevent stinking or covered smut, there are only one or two known to prevent loose smut, and that is by the modified hot water treatment. Soak the seed wheat in cold water for five hours, then remove immediately, drain and put in hot water at a temperature of 129 degrees for ten minutes. If less than 124 degrees it will not kill the smut; if the water is 130 degrees the time should be only five minutes. Temperature must not get over 131 degrees or the seed will be injured. The wheat should be put in a basket and first dipped in a tub of water at 120 degrees, and then dipped in a tub at 129 degrees, as near as possible; if not as high as 129 degrees, let it stay in longer than ten minutes. As this is a very particular job, it is advised that you only treat enough for a seed patch. The above will also kill stinking smut.

There is a good opportunity for some farmer to raise seed wheat for sale, and have his seed perfectly clean, clear of all kinds of smut. I will write later on corn smut and the stinking smut of wheat and oats.

G. M. GOFORTH.

P. S.—Since writing the above I have studied out a remedy for black head in wheat. If the loose smut blows off of the black heads and gets in the good heads at the time of blooming only, it will be destroyed if the black heads are cut off and burned or burned as soon as they come out. This would be very easy done for a seed patch. This is my own remedy and is original with me.

G. M. G.

Many readers of the News will be pained to learn of the death of John Sterling Moody, son of the Rev. J. S. Moody, who was at one time rector of St. James parish Lenoir. The young man was a victim of tuberculosis and died at the home of his parents in Fayetteville on the 20th.

Marie—I wonder how old you are?

Julia—I just told you my age.

Marie—Yes; that's what set me to wondering.—Cleveland Leader.

Not until some men are broke do they prove themselves a bad egg.