

House Puts First Things First

Dr. R. B. House, dean of administration at the Chapel Hill department of the greater University, made what I almost deem an epochal address before the assembled Legionnaires at Greensboro Sunday evening. The address should have an awakening and quickening effect upon his hearers. It should also gratify the citizens of the state to have this evidence of the ability of the newly chosen dean of administration to put first things first. An institution largely administered by a man of the clear-cut religious and economic principles enunciated in that address is very fortunate. So impressed is the writer with the text of Dr. House's address that it is being largely incorporated in this article, and without further comment it is, in large part, given below:

"There is but one sure means to make a better world, and that is the religion of Jesus Christ.

Religion of Peace and Love.

"It is, in the first place, a religion of love. The fundamental problem inside of every nation on earth today, and between the nations of the earth, is not economic or political; it is spiritual. There is enough and to spare of material things for us to live and to live well; provided, we can learn to live together in reason rather than in hate.

"It is a religion of peace. We can never live together in terms of love and reason so long as war can call the tune of our lives at will, destroy both life and property, and eat up our daily substance in the unending circle of wars that promise peace but never do anything more than create new wars. It takes no prophet to see that Europe is headed just as definitely into war today as it was in 1914, that there is a jingo movement leading to war between this country and Japan; that there are those in this country who prefer the hopeless task of fighting out our internal problems to the hopeful task of thinking and working them out. It is for us who honor those who gave their lives for a better world to set our faces like flint against war.

Plea For Society's Slaves.

"It is a religion of mercy. There are in this country thousands of people so badgered and battered by the shock of these years of war and depression that they are sick in body, mind and spirit, and utterly unable any more to shape their own circumstances. They are casualties of war and depression. Left to themselves they will but infect our whole body politic with despair and confusion. Left to themselves they are but slaves to society. They must become the wards of society and be nursed back to health.

"It is a religion of justice. We must never forget that our dead died in an age that did not hesitate to draft a boy but feared to draft a dollar. The boy could be blown to atoms in Flanders, but the dollar had to be preserved to bear interest forever. And we know that the most hopeful sign in this world today is the leadership of America which is endeavoring to remotivate this nation in ethical terms rather than in the old terms of brute force, and that is unafraid to set human needs that are concrete and tangible, crying, above property rights that are abstract and recalcitrant. We can have no better world so long as the few have luxury and the many have penury and fear and despair.

"But the religion of Jesus Christ is above all a religion of individual responsibility. There is a great debate waging in this country about the responsibility of the individual. Some people claim that the government is interfering so much with the individual business that it has removed the possibility of individual freedom and thereby removed the necessity for individual responsibility. Those who present this argument have, as a rule, done pretty well for themselves under the old order. They have been willing to gamble security for freedom because they have been able to turn freedom to their own account. There is another group who not only welcome the entrance of the government into the field of individual freedom but would like for the government to relieve them of the responsibility of any thought or action of their own initiative. They are willing to gamble freedom for se-

curity because they have neither the courage nor desire to act on their own initiative. What each side needs to understand is that freedom and security are based in something deeper, and that is moral character and intelligence. The government itself cannot guarantee welfare to a people who cannot rise in their own thought and action to the level at which the government is aiming.

Need Spiritual Awakening.

"The fundamental question in this country is whether or not the rank and file of the people desire to better their lives, and purpose to put forth the effort to better their lives. It is a matter of spiritual awakening. Religion, democracy, education, and culture are the spiritual forces that can better our lives. They do not operate on nothing; but they do operate through the established institutions of society. We will not have the benefit of religion until we are willing to make the church a more vital part of our lives. We will not have the intelligence necessary so long as we nourish the intelligence of our children in starveling schools under starveling teachers. We will never have better government so long as we leave the operations of the government solely to the professional politician and reserve for ourselves the right to criticize on the basis of selfishness or whim. We must participate in our government locally, in the state, and in the nation, and make its decisions our decisions; vote with conviction, and criticize fearlessly and magnanimously."

T. J. Council Approaches The Century Mark.

It was our pleasure Sunday at the reunion of the Utleys at Holly Springs to meet Mr. Those. J. Council, who lacks less than three months being a hundred years old. Mr. Council is able to walk about and seems clear of mind and in good health. His son Claude is as gray-headed as the father. Mr. Council himself has no strain of Utley blood but married into the family. Another veteran of the Utley clan is Miss Nancy Utley, who taught for about a half-century. She is eighty but strong and active. A. Mr. Norris present is eighty-five and appears as if he might be good for a hundred too.

He Loved His Native Land.

Not of the ilk the poet described as having souls "so dead that to themselves they have never said, 'This is my own, my native land,'" was W. W. Fuller, who died the other day at his northern mansion. He still loved Cumberland county and its institutions. The remodeling of Old Bluff church, near Wade, was effected largely through the contributions of Mr. Fuller. Less than a year ago this writer met him there and found that he knew far more of the writer than half the people in Dunn, where he had lived for ten months, knew of him. That is, Mr. Fuller was interested in North Carolina and its people.

As a young lawyer he became concerned in the reorganization of the North Carolina tobacco industry. As chief counsel for the American Tobacco Company, he became wealthy. That connection carried him physically from the State, but not his affections.

Certainly, that loyalty was nothing but natural, yet it is not infrequent that one finds that "dead soul" which causes utter forgetfulness of one's native haunts and the friends of his youth. That W. W. Fuller was not of that ilk, though his wealth made it possible for him to choose in all the world, will be longer accredited to him as a virtue than any benefaction he may have made while alive or by the will, the contents of

which have not yet been disclosed.

Goldsboro-Dunn Railroad Proposition Receiving Serious Consideration.

The Government is spending near a half-million in constructing a port at Morehead City. The port itself will be a real port, so far as capacity, depth of water, and other physical features are concerned. But a port without business is a poor investment. North Carolina alone cannot furnish the business that will justify the expenditure. But the middle-west has the business. The question is how to get that business. Thus far, the first desideratum is a line of railway straight into the area from which the desired business may come.

That railroad exists with the exception of one little link—that from Goldsboro to Dunn. But we shall let the Fayetteville Observer tell you the rest, as itself, interested in the development of the Fayetteville port, sees it. It does so as follows:

MOREHEAD DREAMS OF RESTORING SHATTERED C. F. & Y. V. VISION.

"Interesting if true is the report that New York capital in concerning itself with the proposition of leasing the State-owned Atlantic and North Carolina railroad from Goldsboro to Beaufort and hooking it up with the Durham and Southern by building a new railroad from Goldsboro to Dunn, thus securing a straight chute from the Ohio valley to the projected new ocean port at Morehead City via Goldsboro, Dunn, Durham and the Norfolk-Western railroad.

"At present the A. & N. C. road is leased by the State to the Norfolk-Southern for 99 years but the Norfolk-Southern is behind in its rent and there is the possibility that the State may be able to break the lease if it desires.

"Thus is renewed the idea of an East-West railroad running through North Carolina and connecting a North Carolina ocean port with the middle-west.

"Such a dream was held by the builders of the Cape Fear and Yadkin Valley railroad more than a generation ago when they sought to link Wilmington through Fayetteville by rail with the West.

"That dream was shattered when the C. F. & Y. V. was thrown into receivership and partitioned between other railroads.

"As a result of that partition the entire State of North Carolina was thrown into a species of freight rate servitude to the Commonwealth of Virginia because Virginia had exactly what was snatched from North Carolina.

"A strong East-West railroad through North Carolina connecting the West to an ocean port undoubtedly would bring North Carolina lower freight rates.

"The plan in the present related instance should produce results—

"If the interests which propose the East-West route have the finances and the desire to create a strong, modern railroad and not merely a dummy concern which will serve the purpose of preventing the creation such a road; and

"If Morehead City can really be made an ocean port.

"Fayetteville's interest in the proposition lies in the amount of competition such a set-up would create against goods shipped by inland waterway to the port of Fayetteville one hundred miles in the interior of North Carolina for trans-shipment to more distant points.

"For instance if the lower rates which might obtain on account of the Morehead City-Dunn-Durham-Middle West hook-up would make it possible to bring gasoline to Morehead City by tanker and reship it by rail to Durham more cheaply than gasoline might be shipped to Wilmington by tanker, to Fayetteville by barge, and to Durham by rail or truck, then the proposed set-up would hurt Fayetteville's inland port certainly to the North of a line running through the center of the State, although it would have little effect on business in the southern half of the State on in South Carolina.

"It strikes us that with Fayetteville

able to get the cheaper water rate 125 miles further inland than Morehead City its position should be hurt very little even if the proposition is carried to completion and a genuine, strong East-West railroad is set up.

"But why not an East-West railroad based on Fayetteville as the port, a railroad which would bring the middle west 125 miles nearer water than one based on Morehead City, and a railroad which would have a much greater field to draw from than one based on Morehead City because it would be further from the low rate competition of the Virginia East-West systems?"

The Textile Strike Seems Almost Certain.

There seems little hope at this writing that the proposed general strike of American textile employees will be avoided. The textile operators are poorly paid and have had imposed upon them a further stretch of the "stretch-out" scheme by which as much cotton is manufactured within the shorter hours as was during the longer ones of the ante-code period or at least that is the claim of the Union. But the writer sees little, if any, hope of the employees benefiting themselves by a general strike.

The truth has now been more generally recognized that no one industry can enjoy uninterrupted prosperity while others are in the lurch. The sorest place in the whole economic body has been agriculture. In the South agriculture seems on the point of recovery. The prosperity of the Southern farmers means a great group of purchasers for cotton goods—in fact, the whole population of the section, since a prosperous farm population assures a general prosperity in the South. But the materialization of that prosperity depends chiefly upon a good price for cotton. A strike which will stop the mills almost inevitably means a lower price for cotton during the farmers' marketing period. Six months from now the danger would not be so menacing. The cotton would be in the hands of those who could protect themselves.

The drought area is already impoverished and will not be able to buy a normal supply of cotton goods. The impoverishment of the South and the West, for the tobacco area is only an inconsiderable portion of the former, means a necessary curtailment of factory operations throughout the country, and that further menaces the textile industry.

Accordingly, the prospect of the mills being in better condition to increase labor is lessened, and not improved, by a general strike. In fact, a general strike will probably mean the elimination of many of the smaller mills, which are now finding it practically impossible to compete with the large mills under code regulations. That would mean the permanent loss of jobs, by thousands of employees, and the reversion of the textile industry to the stronger group of mills. That would be an unfortunate consequence at a time when an attempt is being

The writer has contended made to decentralize industry.

many years for a more just distribution of wealth, but is sure that only a nation-broad scheme which takes into account all industries and ac-

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