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LATEST HAPPENINGS

News Events of the Day in the State and Nation.

Within the past two weeks twelve buildings in New Bern have been condemned by inspectors.

Rather than tell where he got some whiskey, Gus Prindle, young man of Wilmington, chose a thirty day jail sentence.

The fall ceremonial of Sudan Temple will be held at Wrightsville Sept. 1. About 1500 Shriners are expected to attend.

The food administration with offices in Raleigh is expected to open at an early date to combat the high cost of living.

Farmers, farm women, home demonstration agents and others interested in that line of work will go to Raleigh August 27, 28 and 29 to attend the N. C. Farmers' and Farm Women's convention.

Fourteen years ago there were 257 banks in North Carolina and 195 of them were enrolled with the State Bankers' Association. Today there are 552 banks with 503 enrolled with the association.

Capt. Josephus Daniels, Jr., United States marine corps, son of the secretary of the navy, has resigned and will return to Raleigh to resume his duties with the business management of his father's paper.

Employees of High Point furniture factories are on a strike and have picketed all factories to prevent new men from starting to work. It is said that the manufacturers are determined that the strikers shall not return to their jobs.

Republican leaders in Congress have heard that John M. Morehead of Charlotte will be nominated by the Republicans to make the race for Congress in the ninth, when Representative Webb is appointed judge. They are so bold as to predict that "with the trend towards the republicans he will win."

Alleging that his brothers are conspiring with a Wilmington doctor to keep him in the Highland hospital in Asheville, Moses Bear, a wealthy Wilmington young man, has begun his battle for liberty from the local institution. He alleges that his brothers are keeping him in the local hospital in order to get command of his property and he has a petition for a writ of habeas corpus filed in the superior court and he has a petition for a writ of habeas corpus filed in the superior court.

Evidence given before the French military court at Lille, France, inquiring into crimes committed by Germans during the occupation indicates that a charge of murder will be brought against Von Heinrich, former military governor of Lille, Madam Jacques and Madam Martens, widows of men shot by the Germans, testified that after sentence of death had been passed on their husbands, Von Heinrich authorized their lawyers to appeal to the German Emperor. While appeal was pending, Von Heinrich ordered the men to be executed and they were shot twenty-four hours later.

Tom Bost, in the Greensboro News, makes the following interesting observations: "In Charlotte, against the almighty influence of Wade Harris in keeping rumors down, there is a story that Dr. H. Q. Alex is going to enter the elimination contest in which Carey Dowd, John McRae and Dr. C. A. Bland now are contestants, with danger of Ham Jones and at least another Charlotte man. Clyde Hoey, of Shelby, is the only Cleveland possibility and Mecklenburg takes an early start in the hope of corraling all the Independence county votes. The "rumor" of Dr. Alexander's candidacy comes by way of the Charlotte Observer. The president of the Farmers' union does not appear to have made his own announcement, but the Charlotte people accept his candidacy as settled and proceed to forget it."

The daylight savings bill has been repealed over the veto of President Wilson, and Theodore Tiller, a Washington correspondent, in speaking of the vote of the North Carolina delegation in Congress, says: "Pressure from back home caused most of the Southern Democrats representing farmer constituents to vote to override the veto. Representative E. Yates Webb was the only member of the Tar Heel delegation voting to sustain the President's veto. Major Stedman was absent, while all other Tar Heels voted to override. Many Democrats voted against the President with reluctance, but Mr. Wilson himself said that he was in doubt about the daylight savings law but had finally come to the conclusion that it should remain on the statute books and retention would benefit more persons than repeal. Farmers throughout the country, however, objected to moving the clock ahead an hour in the summer time. They said it interfered with the farm routine, got everybody up too early, advanced the schedules of the milk trains and produce wagons, and so on."

"The Unpainted Woman"

The battle of a girl against the forces of society which demanded that once a hired girl she should always remain a hired girl, and how she marries a worthless scion of a well-to-do family, loses him in a drunken brawl, and then finds salvation with a farm of her own and the love of a real man, will be shown at the Pastime Theatre to-day. Admission 10 and 15 cents.

UNCLE KILLED BY TRAIN.

Rev. John A. Wray Returns From Ridgeway, Where He Conducted Relatives' Funeral.

Rev. John A. Wray returned from Ridgeway, S. C., Wednesday night after conducting funeral services over the remains of Mr. and Mrs. C. P. Wray, relatives of his, who with Eugene McCarrell, a Concord boy, were killed about eight o'clock Sunday night when the automobile in which they were riding was struck by a freight train. There were eight people in the car when it was struck and splintered by the heavy freight engine. Mr. Wray was killed instantly. Mrs. Wray and the McCarrell boy died shortly afterward in a Columbia hospital, while a Mrs. Parks and Arthur McCarrell, brother of the boy killed, suffered injuries from which they are not expected to recover.

Rev. Mr. Wray conducted services at the request of their only daughter, Mrs. John Crozart of New York. Mrs. Crozart was at her home in the metropolis when she received a telegram relating the sad news. She with her husband immediately took the train for Washington where a special train was chartered to bring them to Columbia. Funeral services were conducted Wednesday afternoon in the First Baptist church in Columbia in the presence of a great crowd of friends. Interment was in one of the cemeteries of that city.

The deceased Mr. Wray was an uncle of Rev. Mr. Wray and had visited here on several occasions. He is remembered here as a clever gentleman and had many friends. He was Ridgeway's wealthiest and most influential citizens and his death came as a terrible shock to the people of that town. He was interested in a number of the business enterprises of Ridgeway and president of the bank. He owned much real estate. He was a philanthropic disposition and gave liberally to worthy causes, more especially to educational purposes.

A telegram was received here Sunday night notifying Rev. Mr. Wray of his uncle's death. He left immediately, accompanied by Mrs. Wray and two sons, Louis and Charles. The telegram did not mention the fact that Mrs. Wray had been injured and they were doubly shocked when they arrived to find Mr. and Mrs. Wray dead from the accident.

Eye witnesses describing the accident to Rev. Mr. Wray said that the automobile was approaching the track at a good rate of speed, and that Mr. Wray, who was driving, apparently did not see the freight train, which was an extra. It was declared that when within about 35 feet of the track the car suddenly shot forward at an increased speed. A negro tenant of the deceased says that he was standing beyond the track and waved frantically and called in an attempt to direct Mr. Wray's attention to the oncoming train. There are two theories in an effort to account for the accident. The first that Mr. Wray did not see the train until very near the track, as the view was partly obstructed, and then in an effort to stop his car pressed the speed accelerator by mistake, causing it to shoot forward. The other is that he misunderstood the negro's frantic motions to mean that something was wrong up the road and to hurry to render assistance.

The Dance Described.

Samuel Democrat.

We looked in upon the dance at Lumina (Wrightsville Beach), given "complimentary" to the Press Association. No "immodest" dancing is allowed there, we understand, but when an 18-year old youth rests his cheek against that of an equally youthful partner presses her breast against his, interweaves his legs back and forth between hers and vice-versa—well that kind of dancing is just as much a "compliment" as the Democrat desires of the kind. But, mind you, there were couples upon the floor that danced more decently and also more gracefully. It seemed to be a case of choose your own style of hug, and there were all degrees after a hand lightly laid upon the back with the young lady's face and body several inches from those of her partner to the style described above, with an occasional extra touch to that. But how does a mother know what style her daughter or her daughter's partner will prefer? Somebody's daughters certainly chose or allowed the closer embrace. But maybe flesh and blood are not heirs to the old passions; yet somehow we think they are.

A telegram received last week from the railroad authorities at Marion, Va., informed Mr. J. H. Rector, of North Wilkesboro, that the company's agent, his brother-in-law, Mr. Robert Humphreys, had been killed by a train there. About a year ago Mr. Rector had another brother-in-law killed in that state by railroad accident and since that time a nephew who was a government guard on a railroad bridge during the war was found dead at night by the guard who went to relieve him.

Wanted It Kept Safely

"It gives me great pleasure, O'Connor, to pin this medal on your breast," said the commander, "and tell you that I am also placing twenty-five dollars to your credit in the bank."

"Thank you, sorr," said the private.

"But, sorr—"

"Yes?"

"If you wouldn't mind now, sorr," asked O'Connor, "couldn't ye pin the twenty-five dollars on me breast and put the medal in the bank?"

MR. HELMS SHOOT PERSON ATTEMPTING TO ENTER HIS HOME

Was Aroused By Some One Raising Window and Fired at Flashlight—Frank Watts, Colored, with Thumb Shot Away is Under Arrest.

Frank Watts, colored, who lives on Mr. W. D. Hawfield's place in Vance township, will face trial on September 3, charged with breaking and entering the home of Mr. Tom Helms, who lives on Mr. Bud Secrest's place in north west Monroe township. The negro is carrying his left arm in a sling with his thumb shot away. It is alleged that the wounds were inflicted by Mr. Helms when the negro attempted to enter his home, in which his family was sleeping.

Mr. Helms was aroused at about 11 o'clock Wednesday night by someone raising the window at the foot of his bed. Hastily arising he seized his gun, and as he did so the person outside ran. Mr. Helms crouched beside the bed and about ten minutes later he distinguished in the darkness on the outside the bulk of a person stealthily approaching the house. Cautiously a hand was placed on the ledge of the window and a flashlight in its grasp illuminated the room. At this moment Mr. Helms fired at the light.

The flashlight fell from the hand but the person made his escape. Going out Mr. Helms secured the flashlight and a portion of a sleeve which had been torn away by the shot. A trail of blood disclosed the direction the night prowler had taken.

Deputy Sheriff Clifford Fowler was notified and trailed the wounded one for several miles. The community in which the negro lived being thus discovered, Enquiry was then made by telephone if a negro man of the community had had the service of a physician in the past few hours. In this manner it was learned that Frank Watts had gone to a Charlotte hospital with wounds in his left hand and arm. When the negro came down on the train from Charlotte last night he was immediately placed under arrest. He told the officers that he had accidentally shot his thumb away while drunk.

The flashlight which fell from the hand when Mr. Helms fired is about 18 inches long and an extra fine one. A hook which, it is said, burglars use in removing objects of clothing from a house or the walls of a room, was also secured. Watts has previously borne a good reputation.

The Anti-Typhoid Campaign.

Three years ago Union County began its campaign against typhoid fever by providing free vaccination or inoculation with typhoid serum. That this resulted in a marked decrease in the prevalence of this disease there can be no doubt. It is the opinion of those who know most about the subject that the immunity lasts probably three or four years. For this reason the present board of county commissioners have made arrangements to again furnish free inoculation to every one who wishes to take it. It is earnestly desired that as many as possible can, will take advantage of this opportunity to the end that this disease may be eventually stamped out in Union County. The State Board of Health has charge of this campaign and offers to give this treatment free to that county in which the largest percentage of the population is inoculated. There are thirty counties in the State that are in this contest and judging by the number that have taken it in the counties that have finished the campaign Union County stands a good chance to be the banner county and thus get its protection practically free of cost. The campaign started last Saturday. Doctor Johnson of the State Board and Doctor Stevens of Monroe have been to various appointments thus far and report a good beginning. The program provides for four visits to each of the appointed places hence those who have not taken the treatment this week, may start in next week at their most convenient place and still get the complete treatment. Some have forgotten—others were in doubt as to the time and place—and some others could not make up their mind—to all these there is still an opportunity to take the treatments necessary to confer immunity. Chose whatever place is most convenient to you, irrespective of township or voting precinct lines. It is hoped that the people of Union County will unite to make this campaign a success.—By Order of Board County Commissioners.

"The Unpainted Woman" will be shown at The Pastime Theatre To-day. Admission 10 and 15c.

Murder!—Read This One.

"I want a couple of good rubber nipples," said C. H. Kellar, a farmer from Whipple Creek, as he walked up to the counter in a Portland drug store.

The clerk wondered why the nipples were needed and was told by the farmer that one of his brood sows had a family of twelve youngsters, but nature had provided for only ten lunch counters for the litter.

At the present price of pork Kellar decided he could not afford to let two pigs die for want of nourishment, so he will act as dry nurse to the extra porkers for a time.—The Drug Clerk's Journal.

Fire early Wednesday morning completely destroyed the main factory of the Nissen Wagon works in Winston-Salem. The loss is estimated at about \$150,000.

THE CHURCH AND LABOR

A Sermon by Rev. S. L. Rotter.

"I am the way."—St. John 14:6.

By "the church" I mean Christian people generally, and by "labor" I mean the labor question of the present day. What should be the attitude toward the labor problem of people who are trying to walk in the way of Jesus.

The history of labor shows us four distinct stages of development:

1. Slavery—Capital owning labor, or capitalists owning the laborers.
2. Feudalism—Capital owning the land, and labor attached to the land; or the landlord as capitalist owning the labor of the tenant.
3. Apprenticeship—Capitalist owning services of apprentice by contract for a term of years, when the latter became a journeyman and his own master, working with his own tools.
4. Capital owning the tools and employing the laborer at a wage agreed upon.

We are in the fourth stage of the development now. The tools have become too expensive for the most part to be owned by the laborer. So a capitalist, or several or many capitalists, become the owners, usually in the form of a corporation or stock company. The stage driver used to be able to own his own stage, but the engineer cannot own his own locomotive. The expense of the tool, or more broadly the machinery of production, has caused a great gulf between capital and labor, and placed labor to a certain extent at the mercy of capital.

So the effort of labor has been to control the tools. There appear to be two widely recognized ways of doing that: 1. Organized labor, to indicate who shall use the tools, how long per day, and at what rate of wage. 2. Socialism, under which all tools would be owned by the government or state, as well as all productive wealth.

Organized labor is the rule now for the most part, and economic war is the condition. We know that by the strikes and rumors of strikes and lockouts and rumors of lockouts that all the papers and the air and the conservation of the day. These strikes and lockouts are the raids and forays across the enemy frontiers and indicate the state of war that exists.

The conflict seems to be due to a sense of moral distrust on the part of the laborer. He is protesting not because he is earning less than he used to, for he is earning more; but he knows more and feels more and wishes more and needs more. The division of profits seems to him unjust. And so while on the one hand there is going on a search for industrial peace, on the other there is a demand for industrial justice. The problem is to get peace with justice and without the necessity of victory.

Co-operation is a proposed solution of the problem under the present conditions of organized labor and economic war. It has been tried in spots with success in some and disaster in others. It means profit-sharing, or in other words giving labor a proportionate share in capital itself, stock in the plant, part ownership in the tools, recognizing labor as part of capital, with corresponding dividend of profit or loss. Being more of a moral movement than an economic device it depends for its outcome upon the patience, thrift, loyalty, character of its operators. It is a prodigious fine human beings if successful.

It is related that the passage of Caesar over the Alps was delayed most seriously by the number of asses that were used as burden bearers. It has also been said that the progress of co-operation has been retarded by the same animals. And co-operation has failed many times in actual practice.

As a system, however, it does illustrate somewhat the teaching of Jesus that we must be diligent in our every-day tasks in order that we may become better fitted in character for higher and higher work; that we must look at our work from above and interpret it from within. A group conducting a co-operative shop with fidelity, self-sacrifice, and patience, seem as the work grows, to have made a good commercial venture, while really they are showing the principle of the Christian religion as to industry, that progress begins from within. This is because it converts a machine into a man and so has a place in the Christian program of industrial life.

As to the solution which Socialism proposes, I wish to consider one phase merely of it by attempting to answer one question:

Is Socialism the way of Jesus?

It has been observed by economic scholars that much as there is in the language of the Gospels to encourage the view that Socialism is the way of Jesus, nevertheless the identification of the teaching of Jesus with modern Socialism has never entirely commended itself to the Socialists themselves. It has been remarked that the more thoughtful advocates of this radical reform have felt a subtle difference, as a change of atmosphere, when they passed from their social teachings out to the spirit of Jesus' teaching. One breathes in the Gospels a climate of tolerance, mercy, and many-sidedness that is far from stimulating to the Socialist temper, and which moderates the bitterness of his indictment of the world. So even Socialism is said to have never felt secure in accepting as an ally the impulses of the Christian religion.

Many of Jesus' sayings read like orthodox Socialist doctrine, but then suddenly there is uttered something destructive of the Socialist creed. For instance the Parable of the Laborers in the Vineyard, where the principle of remuneration proposed is that all who are ready to work be paid an equal wage. Was ever parable of industry more prophetic of a modern program? has been asked. It well-nigh anticipates the new formula, "Man for man, time for time; from each according to his capacity, to each according to his needs." It gave Ruskin his text in "Unto this Last."

If this saying were the whole of Jesus' teachings on industrial life we should have a sweeping doctrine of social revolution indeed. But turn a few pages and read words in complete opposition to the doctrine of equality—a law of essential and cumulative inequality. "For unto every one that hath shall be given," and "From him that hath not, even that which he hath shall be taken away." And we see the same principle applied not only to money gain, but gain in knowledge, capacity of observation, or judgement.

Now, the whole experience of life testifies to the enlargement of capacity by its use, and the shrinking of unused faculties, as of a limb, by disuse. Jesus evidently was not thinking of economic profits or losses, but the education of souls for the Kingdom of God, and he observes that in God's training two principles exist: Cumulative returns, proportionate judgement. So a man is led to do his best because his powers either develop or atrophy as he uses or disuses them, and also because the judgements of God will be determined not by absolute achievements but proportionate fidelity. Thus the two principles that seem economically inconsistent are spiritually allied. All to the confusion of the Socialistic reformer.

Jesus' way contains the program of Socialism at its best, and much more. There is place in it for the principle of equal compensation, and also recognition of the opposite truth of unequal endowment.

The relation of the Christian social ideal and the Socialist ideal has been compared to that of two parallel lines in different planes. Both have the same direction. But they are on different levels. Their starting points are different and their ends are different. And they can never meet. The Socialist program begins with the observation of economic needs and ends in an ideal of economic change. Jesus' way of life begins with a sense of spiritual need and ends in the ideal of a spiritual kingdom. Both move through the life of the real world, giving laws to its industry and direction to its energy. But the aim of the one is to make the poor rich, and the aim of the other is to make the bad good. Socialism finds in economic transformation the cause of character. Jesus counts on character to bring economic change.

The Socialist program must depend for its perpetuation upon selfishness, magnanimity, and simplicity of character. But it seems to make no adequate provision for the training of these virtues. It seems to say, Nationalize the means of production, abolish capitalists, and then the same persons who are today ambitious, competitive, self-seeking, will become tomorrow public-spirited, generous, and self-controlled. Cleanse the outside of the cup and platter, and the inside will be purified. Jesus teaches that the chief difficulty with industrial life is not mechanical but moral. Many a modern man has accepted Satan's terms when shown the glories of this world and told they may all be his if he will but fall down and worship the Devil. The root of industrial trouble Jesus finds not in conditions but in character. The question has become threatening not because the economic system is bad but because people are. Not through good machinery primarily but through good men is the solution to be reached.

We can see the practical problem of modern industry through this contrast of ideals. Here are the two levels, the upper as traced by Jesus, the lower as pointed out by Socialism. If the social movement of the day does not proceed along the higher plane, it is likely to take the lower level. A problem so intensely felt is bound to find some channel of expression, and if that channel be not the one marked out by Jesus, then it will be the one most ready to receive the stream of passionate feeling, the channel of the Socialist transformation.

So in many minds the creed of social revolution has become a distinct substitute for a spiritual religion. Men are going to the scaffold or the chair for the cause of economic revolution as once they died for Christ. They are giving their lives for the creed of Socialism with a spirit akin to that of Christian martyrs. This seems surprising when we consider that this creed is in form an economic program, and that the articles of this religion deal not with spiritual realities but with question of wages and taxation. But it is all because this creed represents to multitudes of people a religion, and provides a substitute for that way of Jesus that they have been led to reject.

It has been well said that the Socialist program, in other words, represents the penalty the modern world is paying for its insufficient oddity to the social teaching of Jesus. The truth of this is paralleled by that companion truth that the World War in one aspect was the penalty the nations paid for their failure in

GEX. HAIG'S JERSEY COWS

AND LEE'S SOLITARY HEN.

Confederate Veterans Smile at the Story of the English Commander's Cows When They Think of Lee's Lone Hen and His Disappointing Jug of Buttermilk.

(Literary Digest.)

Two excellent Jersey cows were included in the retinue that followed Field-Marshal Haig, the English Commander-in-Chief, in his campaign on the French front, so that the headquarters staff might never be without fresh milk and cream. "Confederate veterans will smile reminiscently and enviously at this story," says The News-Leader of Richmond. "Think of the affluence of an army the commander of which carried two milk cows with him wherever he went!" The editor proceeds to call up from the past a personal and picturesque bit of American history:

To old gray-coats who grow hungry even now in reflecting upon the privations of the later years of the war between the States, the thing seems inconceivable. Why, the mess of General Lee never boasted of a single cow, except for a very brief period. Its solitary hen, the pride of Cook Bryan's heart, was guarded with jealous apprehension, because no man knew when the hunger of some passing soldier might deprive General Lee of his daily egg, the chief staple of his diet. In fact, there was a suspicious element of mystery about the final disappearance of that hen. All the winter she nested in a headquarters wagon, alarmed neither by the roar of cannon nor the clatter of couriers' horses. She was as regular in depositing her egg for the beloved commander as Stuart's cavalry was in its scouting. But when the army began to move for the final summer campaign, the hen whose cackling had been constant music at headquarters and whose unabashed presence had graced many a council of war was nowhere to be found. In his charity to all men, Lee explained that the hen must have strayed away; but deep down in his heart, Bryan had a conviction that it was not a case of straying, but of stealing. Some irreverent soldier, Bryan always maintained secretly slew and ate the sacred fowl whose eggs had helped in making the battle-plans of the Army of Northern Virginia.

And to think of gallons of fresh milk—gallons, literally—for the private mess of Marshal Haig, whether the commander was pressing his offensive or hurrying to the endangered front! The old Confederate never had fresh milk, and when they had buttermilk, the fact that it was kept in a jug usually raised false hopes the shattering of which left no stomach for buttermilk. Was it not so that famous day when Lee invited his staff and a few visiting generals to have a drink? There had been a report, detailed and precise, of a certain bottle of very old apple brandy which some admirer had prest upon General Lee. The commander, of course had not touched it, but men whispered excitedly he always carried it with his headquarters baggage. When, therefore, he smilingly invited his guests to take a drink, instant came visions of that bottle uncovered in great good humor and passed from parching lips to cracking throat. But the corpus delicti proved to be a jug, not a bottle, and what was a much more serious matter, despite an insinuating gurgle, when at last it poured forth its contents, they proved to be buttermilk, not brandy. Lee, history repeats in all soberness, was the only man who enjoyed either the joke or the drink!

As for Haig—who knows but that a general who carried two cows after him on a motor-lorry might not have had a hidden hamper as well? The luck of some men!

A Genuine Surprise.

What are the three greatest vices? This question was the gist of a questionnaire made among thousands of our boys "over there." When the results were all gathered together, and it was surely thought that the three would be "Drinking," "Immorality," and "Gambling," not one of them appeared. The three vices were:

- First, Cowardice;
- Second, Selfishness;
- Third, Boastfulness.

He Had Musical Pains.

A private answered sick call the other day and complained of "pains in the head."

The surgeon asked "What kind of pains?"

"Musical pains, sir."

The surgeon asked how they sounded.

"Like 'Home, Sweet Home,' sir."

their dealings with one another to observe the fundamental principles of the religion of Christ.

No, Socialism is not the way of Jesus. And that is why the church, the body of Christ, cannot ally itself with it or any other scheme of economic reform, but must offer only Him Who said "I am the way." Who surveys economic problems from above, and perceives that fidelity in the affairs of industry opens the way to the Kingdom; Who approaches economic problems from within and finds their key in character; Who finally with a triumphant hope pictures the eager life of the world of trade taken up into the Divine process of spiritual education, and moving along the higher level of His social idealism toward the realization of the Kingdom of God."