

**VANN X ROADS**

Clayton, Route 2, Mar. 31—Mr. Dalma Stephenson of Smithfield, passed through here Sunday.  
Mr. and Mrs. Lonnie Stephenson, of Smithfield, visited friends and relatives here Sunday evening.  
Mrs. J. T. Underwood, of Goldsboro, has been spending a few days with her parents, Mr. and Mrs. W. L. Johnson.  
Miss Lillie, Mr. and Mrs. J. W. Johnson and Robena Gower spent Saturday afternoon the guests of Mr. and Mrs. B. B. Boykin near Raleigh.  
Messrs. Carey Johnson, Vernon Vann, of this section, and Everett Pennell, of Clayton, visited some friends near Raleigh Saturday evening.  
Mr. and Mrs. D. G. Gower and children, of near Johnson Union, visited relatives here Sunday evening.  
Mr. and Mrs. C. V. Knox and C. V. Jr., and Mr. and Mrs. J. T. Underwood, of Goldsboro, were in this section Sunday.  
Mr. D. E. Price, of near Johnson Union, was here on business Thursday.

his ideas concerning the family as follows:  
I have said that the gravest question that confronts us is how we shall rear right-minded men and women. We cannot rear them by turning them loose as children and letting them go their way.  
The trend, I know, is to coddle children and criminals, to administer democracy in overdose. I confess I have no sympathy with the trend. First in the fulfillment of this purpose is the institution of the family, in which purpose if it fails, there is no reason for its existence. After the family come the schools, which may supplement the family's work, but by no means can they take its place; and out of the family and the school come the further adjunct of civil government and orderly society. If these institutions function with serious purpose the human equation of this environment is ever better than its predecessor. The better the institution of the family and the firmer its government, the better the school, the better the individual, the society and the government founded upon them.  
Not only is the family the necessary unit-foundation of civil government, it is the type of all government that is best, in that its authority is exercised for the common good of all its members. In that it is limited only by the conception of the common weal, it is a republic; in that the authority of its head is absolute, of it will be, and absolved from the consent of the governed, it is a monarchy. In view of its purpose the justice of such government admits of no question. The sovereign law is always the love and constructive wisdom of the wiser and more mature.  
In the face of the declaration that all governments derive their just powers from the consent of the governed, here the consent of the governed is neither asked nor required. For the justness of parental authority, the consent of the child, the immature and incompetent, is immaterial. If the child consents it is better for him. If he is rebellious, so much the worse for him. We practice this doctrine measurably in our democracies. We govern millions in our Southern states and in some of our dependencies some millions more without their consent, and we believe that we give them a just and the very best government of which they are capable. Parental authority exists as an imposed and inalienable obligation that must be exercised. What the incompetent and immature may consider their rights are not to be conceded or considered for a moment. The duty of the mature to the immature; of the competent to the incompetent; of the fit to the unfit; of the higher to the lower, in order to level the lower up to the higher; of the wise to the foolish; for the increasing wisdom and welfare of both the foolish and the wise, this always is paramount in any form of just government.  
And in order that just social government may exist at all, this duty of authority must find its first and fullest exercise in the government of the family. So with all our increase of knowledge and accumulation of wealth our utilization of material resources and prevention of material waste, our marvelous state and national progress, the thoughtful man cannot fail to inquire if we are rearing men and women; building character; if the family is fulfilling its purpose as well as it did in former times. If not, then notwithstanding our evident increase of knowledge and wealth and the gay pleasures of living, we are but tithing mint and anise and cummin and forgetting the weightier matters of the law. Are we as law-abiding as we used to be? On every hand there are

cries of increase of crime. Have we the old-time reverence for high and sacred things? In the mad quest of pleasure and the assertion of individual rights, are we holding on to that ancient faith which can save a man? Are we not rather following the lead of the prodigal who spent his substance in riotous living and faint at last, though a Jew, would have filled his belly with the hushes which the swine did eat?  
Do not misunderstand me. I am not preaching you a sermon. I am not a preacher. I am a simple-minded, piney-woods philosopher, come out of the lowlands by the sea, where we sometimes think that we feel the hand and hear the voice of God. This much I know: If my son have not respect for my authority and the authority of the state; if my daughter reverence not high and holy things; if they have not faith and hope and love abiding in them; if they have not respect for the rights of others and profound respect for themselves; if they have not that intangible something which we good call character, no wealth of mine and no knowledge of theirs can tell me that they are not dangerous delinquents without anchor, and I shall know that they are the "heavenly of their father."  
It is said that when the court chaplain of Frederick the Great was asked by that bluff monarch for a concise summary of the arguments in support of the truth of the Scriptures, he instantly replied: "The Jews, your majesty, the Jews"—a people of families, obedient, reverent, faithful, law-abiding, enduring, taking to themselves, therefore, the mastery of the world. Have you never read, "And the Lord said, shall I withhold from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him?" It could come in no other way. Let us say reverently that not even the Lord could bring it to pass in any other way.  
The family in other words is the divine instrumentality for rearing men and women to right living and good citizenship to the end that justice may come into and bless the world. The family is an institution of such prime necessity that there can be no civilization, no sure government, and progress without it. Our savage bent is such that children untrained in the family become lawless men exaggerating personal obligation. They make not strong men, but passionate men, and passionate men are always weak men—men who suffer because they express the mastery not of the best, but of the worst that is in them. Untrained to obedience to authority and to control of self, they are unorganizable and ungovernable, except

by force. In the building of strong character and the making of good men and women; in the making of good citizenship for just and stable government, this training of children in obedience is fundamental. He that was never ruled can never be fit to rule even himself. Only by those who have themselves been disciplined can discipline be taught to others.  
For the character of man; the rule of conduct set up in men; the sense of values which shall guide men, is a work of early and not of late years. Nations are but aggregations of individuals. Those, therefore, who will control and teach the children and the youth of the land, shape and fix the destiny not only of individuals, but of nations as well. For the character of society is determined by the character of its units, and its character cannot be formed or reformed en masse. Every child, the individual unit, must be trained in the way he should go or he will not go it. The training of the child is not only the family right, but it is the family duty also. It is not a work which you may do or not do at your pleasure, it is your inalienable obligation both to your child and to the state. The parent may not shift his obligation to the teacher. The teacher does well who discharges his own obligations. Some things in life are fundamental and cannot be gained, contravened, or ignored with impunity.  
Am I declaring a doctrine of extreme hardness? Nay, it is the wholesome doctrine of repression for healthy growth. We practice it in the vegetable world and in our dealing with lower animals. Indeed it is the sanest, the safest and most progressive doctrine ever proclaimed. The Puritan may have been unduly austere, but the Puritan made strong men and women. Am I advocating cruelty? Nay, but rather the very essence of tenderness. I am building up. I am not tearing down. The cruelest of all cruelties is that false tenderness which coddles, robs and spoils your child. What is that but to take out of your dearest the best that is in him along with all his best possibilities? What think you of a guardian who squanders the estate of his ward? When the ward comes of age his estate is gone. Make the child's life richer and sweeter; make him safer, better and greater; put your child in control of himself with a rich, helpful and lasting freedom—lest when grown he become like a city that is broken down and without walls. For his sake drill into him obedience and courage, uncommon honesty and high purpose, hardihood and industry, reverence and self-respect with self-control; and implant in him by your life a sense of value, the love of high ideals and a wise sense of the good and beautiful.  
Permit me to say that I know no more destructive sin in all the world than this: That men and women mate and marry and have children born of them, selfishly contenting themselves with the pleasure of living or the accumulation of wealth, so engross-

ing themselves that they neglect meanwhile their parental duty to their offspring and to society through them.  
I care not what your blood may be, the moral qualities of parents are not inherited by the child. When parents neglect the training of their children their children come up not much advantaged over illegitimate waifs. An undue burden is devolved upon the schools and the state, and the union from which such children spring is hardly worthy of the sacred name of marriage. If you have children, therefore, take time from everything else to rear and train them. The school teachers will help you, but you must precede and support and still accompany the teacher. The better you have done your work the more tolerable is life to the teacher and the more helpful the teacher can be to you and to the state. Have you a daughter? Give her every day somewhat of your time. Have you a son? Take time to become his most intimate friend. It may encroach upon your business or pleasure and you may thereby leave a little less money to your children when you go out to your long home and carry nothing with you, but you would leave your daughter a better woman and your son more of a man, for the progress of the race and the betterment of the state. You will have lived constructively for your children and for society, the life of a god fulfilling a divine purpose.  
And now just one final word in conclusion: As a physician of long experience, I have suggested here, I verily believe, the best possible prescription for the curing of social ills and the betterment of mankind.

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**CORBETT HATCHER SCHOOL**

On Friday, March 14, the sixth and seventh grades gave a program on Europe. We had just finished studying the continent of Europe. We had a pupil to represent each country. They were arranged on the stage as the map. The small pupils were chosen to represent the small countries and the larger ones the large countries. Each person told his or her country, and some exhibited products of theirs. We let the fifth grade guess which countries were represented. We sang two European songs with the program, one a song about Scotland and the other was an Italian song.  
The second grade wrote some paragraphs about their pets last week. We selected one from the boys and one from the girls.  
**MY PET DOG**  
(Elizabeth Eason)  
I have a pet dog named Spot. I know my dog can catch rabbits. He is a pretty dog. I feed him twice a day. He is a smart dog. He can run fast. My dog

quality production of tobacco by E. Y. Floyd, tobacco specialist at State college.  
Mr. Floyd says the analysis to use on heavy and more productive soils is eight per cent available phosphoric acid, three per cent nitrogen or ammonia and five per cent potash. For the light and less productive soils, he recommends eight per cent phosphoric acid, four per cent nitrogen or ammonia and six per cent potash. The tobacco plant needs five principal plant foods. These are the three given and some chlorine and magnesium. The phosphoric acid stimulates root growth and aids the crop to ripen properly. Nitrogen causes plant growth and should come from the organic and inorganic forms with about fifty per cent from each kind. Potash aids maturity of the plant and helps it to resist certain leaf diseases.  
A small quantity of chlorine helps to increase the acre value of the crop, but too much injures the growth and reduces the quality, makes it cure out dull in color and thin and soggy. It also has an unfavorable effect on the burning quality of the leaf. Less than two per cent of chlorine should be in the fertilizer material.  
Magnesium prevents sanddown which is a different trouble from potash deficiency. Where soils are acid, it pays to use dolomitic limestone at the rate of from 600 to 1,000 pounds an acre, says Mr. Floyd. It is best applied broadcast on small grain during the fall or winter before the tobacco is planted. It also gives good results applied in the drill from 60 to 90 days before the crop is transplanted. The loss of green color in the tobacco leaf shows how the sanddown malady is attacking the plants.

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THINK! HAVE MONEY!

**THE FAMILY AND THE CHILD**

Dr. Cyrus Thompson, of Jacksonville, in his presidential address to the thirty-second annual meeting of the Tri-State Medical Association of the Carolinas and Virginia, discussed "The Family and the Child." He begins his address with this statement: "I am persuaded that most that is best in the education of the child is very old, and that much that is new is but a fashion." He thinks "that the rearing of right-minded and right-hearted men and women is today and always man's chief business; humanity's severest task and sublimest duty," and he asks the questions: "How shall it be done? Shall it be done in the old way of authoritative training or in the new way of the loose rein and the bride free?"  
Dr. Thompson is inclined to believe more in environment than in heredity, for the reason that this belief keeps him out of the pit of helpless fatalism. He says: "We cannot control the heredity of the child; that is past; but we can measurably control his training and environment, and so make of him if we will, a new and different creature from what he would have been."  
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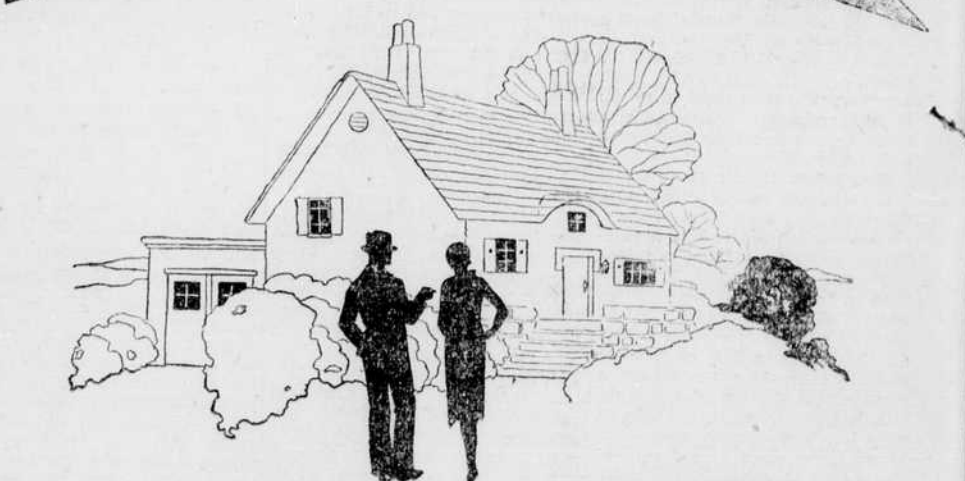
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