

Boost E. City
For
Good Will Day
July 4th.

THE ADVANCE

News Without
Bias
Views Without
Prejudice

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REDFIELD'S WILMINGTONSPEECH CONTAINS FOOD FOR THOUGHT

Address There before National Fisheries Association
Should Be of Interest Here

Mr. Chairman and Ladies and Gentlemen: I have not come with any formally prepared address this evening. I would very much rather talk to you quietly and frankly about certain things of interest to us all and of special interest to me because they affect our work, and things which if we will give them heed will mean that our children will be better off than we. I take it no man is so selfish and so foolish as to be blind to that argument that his children shall be better off than he. In that lies deep and strong the foundation of all we think of doing in conservation and the saving of waste. We can understand, you and I, that an animal without a man's brain and without a man's heart might so do his work if he had it to do as to give no thought to those who were to follow him; but because a man is a man he does, if he be a man, give thought to those that follow.

The earnings of to-day, the earnings of next week, the earnings of next month, are not all there is for you and for me to consider. We should be less than worthy the name of man if we thought no farther than that, but because we are men and because we have children whom we love we expect so to do our work that there shall be something more for them than we had when we came. If we fail to work that way, then we are depriving our children and turning over to them — deliberately more or less — a smaller thing than we ourselves found. I doubt if any of us would be willing to admit that we so worked and so lived. In that simple statement lies the argument after all, as I have said, for conservation in all its forms.

It is pretty hard for you and me, I suppose, to think that there are lands where people are always on the border of starvation, where the thing to be dreaded is that there shall not be enough to eat. Some months ago I was in the city of Wheeling, W. Va., in February, and a heavy snow was falling. I found in the minds of all men the question as to whether there would be with the opening of the spring the floods that meant so much of loss and of terror to them. If you go to India, you will find men, millions of them, to whom the keeping of anything in store has been impossible through many generations and to whom the shortage of a crop from any one of a number of causes means the immediate presence of starvation. There may be enough yonder, across the mountain, for them, but the means of transportation may be so insufficient and often are such that men starve within a few score miles of plenty. If you go to China, in that thickly settled country you find frequent recurrences of lack of food and occasionally the starvation of men by thousands. But if you will pass to Japan you find a country where almost the same conditions exist and yet where care and wise foresight has so controlled those conditions that a great and powerful people has grown up under very narrow circumstances. For if you look at Japan you will find that, I think I am correct in saying, but 20 per cent of its entire area can be cultivated. The larger part of Japan is inhospitable, with lofty mountains, and a vast population, many tens of millions, must live upon a land of which but one-fifth is open to cultivation. Under these circumstances if the Japanese did not live on food from the sea they would not live at all. A very large percentage of their food supply is taken from the sea, far more than we have any idea of in this country, and that, coupled with a degree of economy in living of which we know almost nothing at all, compared to which the narrow expenditures of our poorest seem wasteful — that

economy of living with that extreme carp for the food products of the sea make Japan in large part the great and powerful nation that she is. For she has nothing else upon which to depend for her living.

In this country we cultivate but 45 per cent of our arable land, and of that which we do cultivate — so wasteful are our methods that only 12 per cent is cultivated as well as we know how to do it. We have as yet but scratched the surface of our possibilities in agriculture. Yet already relatively to our population our food supply begins to fall off, not in the total but relatively to our population. You have only to ask your good wives to get the facts. What is the price of meat as compared with the price of meat ten years ago? How many cattle are there in the country compared with the population that there were? There are 20-odd million more people than there were 20 years ago and there are 10 or 11 million less cattle than there were at that time. There are fewer food animals. There are many millions more to eat them. We used to be a great food-exporting country. In my boyhood I heard about the plans of the West feeding Europe. They do not feed Europe as much as they did and we have begun to import food. We import food very, very largely. I do not say, I do not mean to imply, that we are so much as approaching even in a remote degree the condition of India or China or Japan, for that would not be true, but there has been a change in your lifetime and mine in the proportion of our food supply to our population which we need all our brains and energy to overcome, and the evidence of it is in the price of bread and flour and eggs and milk and cheese and meat that you buy every day. There it is written on the books of every retail store in the land, plainly to be seen of all men and only to be overcome but certainly to be overcome if we will put our brains and our vision into it. For just as you and I can not afford to live without thought of our children, so we can not afford to live in the present with our eyes closed and fail to see these things which are going on all about us. To do that is to become truly mentally blind, and being blind to wander in foolishness to our hurt.

These are facts, these that I have mentioned to you, and they must be dealt with soberly, like men, quietly, unselfishly, with vision and in the light of day. Now let me, if I may, speak to you of another country wherein some of these thoughts that we gather under the head of conservation have been worked out, with very extraordinary results. Come with me in fancy, if you please, to the island of Java, which I had the pleasure of visiting only a few years ago. It was then to me, as I fear it is to many still, a spot upon the map. I wish you and I knew more of that spot, for proud as we are of the productivity of our own land we have things to learn from the Javanese and the men that control that wonderful island. It is about the size of the State of Pennsylvania or the State of New York, almost exactly the size of each of those two States. Its territory is very largely mountainous. There are, I think, 60 volcanoes in Java. A long range of mountains runs the entire length of the island, which supports a population of over 30 millions of people, nearly one-third that of the entire United States. And it exports food! That has been done because of the wonderful management of the Hollander. He believes in conservation. If it was not for that there would be no Holland. If Holland was not conserved every day it would not be there. Much of it would be salt water. And the Hollander has carried his ideas of con-

servation into his colonial possessions, where he was free to work them out. Consequently you do not have to raise the question whether there is a bad road in Java. Indeed the Malay farmer knows that the bad road he can not afford. He is only a Malay; he is a Buddhist by profession of religion, but he knows that about the most expensive thing for the poor Malay farmer is a road over which he can not haul quickly and cheaply to the nearest market. So every foot of that land is intensively cultivated and extensively cultivated as far as it goes. I have seen a mountain there 5,000 feet high which from its tip summit to its base was wholly one continuous field of rice. From the top down in successive small waterfalls, flowing from terrace to terrace, where there were a few square feet to be gathered out of the mountainside to make a little pool in which rice grew — throughout the whole mountain on all its sides was one continuous rice field. And they have achieved that wonderful result (in of course a tropical land where there are no winters and where things grow all the year around) of supporting over 30 millions of people on 48,000 square miles of territory and of exporting coffee to the United States and sugar and tapioca and other articles of food to Europe. We may learn something if we will from the successful management of the Hollander and from the every-day behavior of the Malay farmer under his care.

So may we talk a little while tonight about wastes and the kind of things that bring waste and the cause of them in this land of ours. I think it is the Good Book that said, "Faithful are the wounds of a friend," and I suppose it was right. My old partner used to say to me, "Don't tell me about the things that are going right about the shop. I know those things. Tell me the things that are going wrong, that I may correct them." And so for many a long year I never went out into the shop without looking not to see what was good there, not to see that which I could tell of with pride, but to find what was wrong in order that we might make it right, for in wrongs and weaknesses corrected rather than in right things existing lies the future and growth alike of a factory and of a people.

We suffer first of all from wastes arising from imperfect organization in this country. We are not organized so that the poor man gets altogether the chance he ought to have. What do I mean by that? In the city where I live there were said to be at one time about 30,000 small tradesmen, men keeping small stores. Most of them lived above or behind the store out of which they made a modest living. For the small amount of money those men needed for their business their credit was just as good as yours or mine or that of any large concern anywhere. But conceive what would have happened if one of those small tradesmen had walked into an ordinary commercial bank and asked for a loan of \$10. I think you know he would not have been welcomed. I think you know that there is no established way in this country whereby the small tradesman, honest and for the loan he desires just as good as you and I are, can get a small business loan in the same sense and in a similar way to that available to a large concern. We are not organized that way. We are organized for the man who wants \$500, \$1,000, \$5,000. He gets considerations; but the man who needs \$5 does not find it as easy to get a loan on honorable terms, with regard for his own self-respect, as he ought.

Suppose your wife or the wife of a very poor man in this country is minded to give him a good dinner. She must needs if she wants chicken, and can afford chicken in these days, buy a whole one. It is not so necessarily in other countries. I could take you to great civilized countries where she could buy a leg of a chicken or a slice of chicken or a wing of a chicken. May I illustrate this lack in our organization by telling you of an actual experience. When I was living in France in the year 1906 we found that the

Continued On Last Page

FOUR LIVES WAS THE TOLL

When the Eight Escape
Gas Bont Marion Sinks
In The Pamlico River

(By Eastern Press)
Washington, N. C., June 16 — Four passengers were drowned and several others had a narrow escape from drowning when the gas boat Marion, Captain Lawrence Tate, bound from Bath to Washington, sank Thursday morning at nine o'clock a short distance from the mouth of Bath Creek.

The dead are Maud Mason, age 14, daughter of W. W. Mason; Ruth Brooks, age 14, daughter of C. J. Brooks; Katie Brooks, age 18, daughter of C. J. Brooks and J. S. Woolard, age 69.

Those who were saved were Edgar Campbell, Will Arnold, Sam Brooks, Surry Bowen, Hilton Bowen and Captain Tate.

The Marion left Bath early in the morning with a large load of potatoes. The boat had just rounded the point, of J. B. Archbell's farm, when she turned over. The accident occurred about 500 yards from the shore and in 20 feet of water. The screams of the passengers brought Mr. Archbell and others to the waterfront. Four small boats were immediately secured and rescuers hurriedly rowed out to lend assistance. The survivors of the tragedy were hanging to the sides of the craft, which had not sunk, but was floating almost bottom side up. Captain Tate, Sam Brooks, J. S. Woolard, Surry Bowen and the 3 girls were in the pilot house when the accident occurred. As the Marion went over, Captain Tate, Mr. Brooks and Mr. Bowen managed to crawl out through the windows. The girls and Mr. Woolard were penned in, however, and were unable to get out.

Swell Caused Disaster
Clarence Mayo, captain of the Pungo, has arrived in the city and stated that his boat was coming out of Bayside when they noticed the overturned Marion. The survivors were standing on the bottom of the craft, she having completely turned over. Mr. Mayo headed the Pungo over to the craft and when he arrived there, attempted to right her by the use of a line, fastened from boat to boat. His efforts were unsuccessful, however.

Mr. Mayo states that he talked with Captain Tate and that the latter attributed having loaded the craft rather heavily. Captain Tate said that when she came out of the creek into the river, the swell washed over her and she became waterlogged.

FIRST METHODIST CHURCH

The pastor will occupy the pulpit at both morning and evening hour. In the evening he will preach the fourth sermon in the series on "The Making of a Man." The subject will be "The Spiritual Man" or "The Development of the Religious Life." A cordial invitation is extended to all.

FIRST BAPTIST CHURCH

Dr. B. C. Henning returned Friday from Richmond where he attended a meeting of the Foreign Mission Board, and will occupy his pulpit Sunday morning, preaching from the subject "The Happy Dead."

At the evening service Dr. Henning will preach from the subject "Living in Error." The public are cordially invited to be present.

BLACKWELL MEMORIAL CHURCH

On Sunday morning at eleven o'clock Rev. J. N. Loftin will preach from the subject "Grieving the Spirit."

At the Sunday evening service Mr. Loftin's subject will be "Prayer, the Release of God's Possibilities." A cordial invitation to attend these services is extended the public.

THE MIKADO IS THE CLIMAX

Of Seven Joyous Days
Under The Big Chautauqua Tent

Chautauqua's Seven Joyous Days came to a close last night with the excellent rendering of the Gilbert and Sullivan classic, "The Mikado," which proved, as was anticipated, to be the brilliant climax of the week's entertainment.

In the afternoon Junior Chautauqua opened the program, with its delightful "Junior Town."

"We want something to do," pleaded the boys and girls, and we will be more useful when we grow up. If you will give us something to do."

Uncle Sam and Mother Earth were visited by Mother Earth's Children, the Indians and the early settler's descendants. Dances, drills and the well-known song since last Chautauqua. "My Town," were a part of the demonstration made by the children for Uncle Sam. The Commissioners of Junior Town were introduced and prizes were awarded by Uncle Sam for excellence in canning, gardening, and other industries. Pyramid building, fancy tumbling, building a human bridge, relay race, and the Chautauqua march followed in succession, and the Junior Town play closed with the chorus, "Depend on the Boys and Girls."

A few numbers from the orchestra and other members of "The Mikado" company followed, at the close of which a violent thunder storm threatened to cut off the afternoon's program. Prof. Rauschenbusch, to whose address the most thoughtful people of the city had looked forward more than to any other number during the week, was obliged to wait some time before delivering his lecture on Christianity and the "Social Crisis."

Perhaps the term "a Christian Scholar" most accurately describes Prof. Rauschenbusch, for his address left no doubt of the serious study which he has made of the subject discussed by him, and his attitude throughout was that of the man who loves his fellowmen.

Prof. Rauschenbusch began by saying, "We use this word 'social' frequently, and sometimes without realizing what it means." He illustrated the meaning of the word by animal life and later by the human family. "When God said, 'It is not good for man to live alone' He created a social being, creating at the time for us greater power, greater pleasure, and greater possibilities, but also, greater responsibilities and dangers. For while our greatest joy is found in our dearest friends and loved ones, these are also they who cause us most anxiety. It has been said that a man's wife is his dearest enemy and that a woman's husband is her most tantalizing friend. I knew a little girl once in the New York slums who when her father found her doing something naughty one day spanked her, ran crying to her mother and said 'Mama, that man that sleeps here on Sundays slapped me.' That was the child's impression of her father and his habits.

"There is more or less antagonism in human society, even in marriage. Society becomes complicated for a man as soon as his wife's relatives come to his life, and his problems become more difficult. There is always in society the possibility of hostility. When our children come, life is yet more complex. The family evolves, then the community. The community enlarges and becomes a great center of human life."

"The Christian ideal is each for all and all for each. This is the great possibility."

"But as we look about us we see a great division, extreme wealth and poverty. A few have taken the choice places and by owning them have control over the whole land. It is as though a mother left the cupboard key with one child to give food to the others and the selfish

LOOKS LIKE HYDROPLANE

Generous Subscriptions
Secured Last Indicate
Success In Undertaking

Following the Chautauqua program last night, Mr. Pugh, in behalf of the Chamber of Commerce, called a meeting of citizens to put before them the question of whether Elizabeth City will have a hydroplane here on the Fourth of July, Good Will Day.

It will cost Elizabeth City \$600 to get this machine here in a demonstration flight on that day, but Mr. Pugh is very optimistic and believes that the money will be forthcoming. A fairly good beginning was made last night. Dr. L. S. Blades led off with a subscription of \$25 and O. F. Gilbert followed with a like amount. There were quite a number of ten and five-dollar subscriptions, especially considering the fact that the purpose of the meeting was not understood and many business men did not remain for it.

Mr. Pugh announced that with a committee of helpers he would see the business men personally within the next few days and that by Tuesday of next week he would be ready with a definite announcement. By that time it will be certainly known whether there will be a hydroplane here for the Fourth.

It looks like the movement will go through.

CANN MEMORIAL CHURCH

Dr. Hugh W. White, who is at home on his furlough from Yen-cheng, China, at which place he is stationed as a missionary from the Presbyterian Church, will occupy the pulpit at Cann Memorial Church both Sunday morning and evening. Dr. White is well known here and will be welcomed by many friends who remember with pleasure his six months stay here, during which he preached regularly at Cann Memorial church.

The public are cordially invited to hear Dr. White at the Sunday services.

child for the food extorts from the other children their choicest playthings.

"The question is, shall this tendency go on and intensify itself or can we reverse it and create a more even social life?"

"This question is a religious one. Our churches are dependent upon the social life of our community. If that life is uneven in the way in which I have mentioned it is difficult for both the rich and the poor to develop religiously as they should. Investigation has shown that religion among the well to do flourishes though it is somewhat superficial; among those who have little pleasure or time for pleasure it becomes meagre and austere. In the dregs religion disappears. There are no ideals and religion is blotted out.

"Religion thrives best in a population where conditions are most even and where there are few differences among the people."

"The real test of Christianity is this; that we serve our fellowmen, that we meet this wrong tendency and reverse it so that humanity shall be lifted up. Not solely in church membership, nor in donations for missions is our religion expressed. We must meet this wrong tendency with a driving force that will make its imprint on the future. We must do it even if it involves the sacrifice of some of our dearest personal pleasures."

"We must do it in order that the 'Kingdom may come,' for which Christ taught us to pray."

The people who use Gas prefer it to any other fuel. They say it is cheaper and less trouble than any other fuel.

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