

## GREAT COLLEGE TO BE BUILT AT HOT SPRINGS

### Jeasuits Take Over The Property From The Safford Estate THEIR YOUNG MEN TRAINED THERE Million Dollars Will Be Spent For Building And Equipment

Hot Springs, N. C., has become a Jesuit college. The Provincial of the Southern Province of this famous Catholic order, Rev. E. Cummings, S. J., of New Orleans, in a letter to the managing editor of The Citizen, from Hot Springs, announces the taking over of this property from Mrs. Safford, the present owner. There has been some litigation over options given by Mrs. Safford to other parties, and this litigation will be settled at Marshall on Sept. 29. If it goes against the Safford estate the Jesuits are fully protected in their rights. If it is decided in favor of Mrs. Safford, the Jesuits get a clear title to the property. The Jesuits are already in possession of the property.

Rev. Father Cummings, in a statement to the Citizen, unfolded something of the plans the Jesuits have in mind for the development of the Hot Springs property. It is their intention to establish a great college or university there for their own men, where the novitiates of the order will get four years of intensive training for their future work. These novitiates are now being trained at the Jesuit College at Hendersonville, N. C., at Spring Hill College, Mobile, Ala., and at other Jesuit Colleges where lay students are now received.

The property at Hendersonville will be sold and the proceeds used with other funds in developing Hot Springs. Theological students (those who have expressed the intention of taking the vows of the Jesuit order) after three years intensive study at St. Charles College, Grand Coteau, La., will be sent to Hot Springs, where they will continue their studies for four years, after which they will be sent to the mother college at Seville, Spain, for other years of intensive work, before they become full-fledged Jesuits. The whole course requires 14 years of study and meditation, before the final vows of poverty, chastity and obedience are taken.

### It Is An Ideal Place

"We could not have found a more ideal place for our college if we had hunted the world over," said Father Cummings. "It has great natural beauty, which is inspiring to the mind and the soul. It is quiet, where there are no outside distractions to take the mind of a student off his work. And it is a health-building place, where our young men can indulge in every form of athletic sport and exercise, including swimming and mountain climbing, and our old men and our infirm men can regain their health at the hot baths."

When a young man announces his intention of becoming a Jesuit priest, he leaves home with only his clothes on his back, and never afterwards is he allowed to accept any gift or token or garment or anything of that sort from his family. For three years, in the Southern Province, for instance, he is kept at Grand Coteau, and not once allowed to set his foot outside of the college environment. His family can come to see him at great intervals, but he can never return to his home during this three-year testing time. After this comes the harder four years of separation where in past years the young men have been sent to Spokane or some other Pacific Coast city where a Jesuit College for novitiates is maintained and where the Southern boys have gone. Now they will all come to Hot Springs.

### Vacation Home

There are several places in the South where the Jesuit Fathers spend their long summer holidays. Many prefer to remain in their community houses at their colleges. Others go to other community houses and still others to seashore and mountain resorts to recuperate. Many have gone to a resort on Mobile Bay, known as Battles Wharf, and many others have been coming to Hendersonville. Now it is the intention to bring all of them who wish to come, to Hot Springs.

Father Cummings said he had still larger plans. During the summer months some of the brilliant and noted professors at the great Jesuit Colleges of this country and of Europe will be brought to Hot Springs for lectures and for special courses for the young men and for the ordained priests who are now teaching in the South. This feature will be one of the big things that the Jesuits hope to do, and by doing it well, establish their college at Hot Springs as the foremost place of its kind in the United States.

### Home for the Aged

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reclining years amid scenes of their former activity, associating with the students, and living over old days with their fellows in community houses. These men will be given elegant quarters at Hot Springs where it is believed that their association with the young men entering the order will inspire them to their best endeavors. The Jesuits have been great teachers from the beginning and their chief work is done in that sphere. Some of them have achieved world fame as scientists, notably Eric Wassman, the Belgian monk, whose recently discovered work on plant life began a new era in botany. These men find out the particular aptitude of a student and turn his mind and training in that direction. Wherefore they have developed notable men in all branches of learning. The college at Hot Springs will be the beginning of a great educational movement if Father Cummings has his way, and he usually has his way.

### A Great Administrator

The writer of this article has known Father Cummings intimately for sixteen years. Intellectually and culturally he is one of the foremost men in the Catholic church. It is said that he is a member of the royal family of Belgium, but if you ask him if this is so, he will tell you simply that he is just a man as other men are. All men who know him, whether of his own church, or Protestants, or of no faith, soon learn that he is broad-gauged, simple-hearted, gentle as a woman, bold and courageous, and having but one passion, to save men for Jesus Christ. While a speaker of force and ability, a preacher who is heard with joy by thousands when it is announced that he is to preach, an after-dinner orator, and a teacher of rare insight into the pupil's mind, it is as an administrator that he has made his mark. As president of Spring Hill College, as president of Loyola University at New Orleans, and as Provincial, he has climbed up step by step to a position of authority and influence second to no man in his order. A few years ago he was summoned to Rome to give counsel on educational policies of his church. Such is the man who has taken over the Hot Springs property with the intention of building one of the greatest educational institutions in the South there. He will probably tell you, and tell you truthfully, that the Jesuits have no money, and are poor men, and yet he has the most winning way with the rich men and women of his church, and gets large benefactions from them for the educational institution in his care. He will spend a million dollars or more at Hot Springs on buildings and equipment before the next decade begins.

### —The Asheville Citizen.

## CORN YIELD REDUCED BY PULLING FODDER

Fodder pulling days are here, the saddest of the year for the corn crop. Some experiment stations have found that the loss from pulling fodder amounts to from 7 to 9 bushels of corn per acre or from 15 to 20 percent of the acre yield.

"The facts about pulling fodder are these," says Prof. C. B. Williams, head of the department of agronomy at State College. "An acre of corn that will produce about 20 bushels of shelled grain will yield about 240 pounds of cured fodder. One man on the average can strip 400 pounds of fodder per day. Two and one-half acres are required to yield a stack of fodder and one stack of average size will contain about 300 bundles. A bundle usually weighs about two pounds. One man can tie, carry to stack and build a stack in about half a day. In addition to time lost in this labor, he has reduced the grain yield of his corn and had much better been harvesting a hay crop grown for furnishing the needed roughage."

Mr. Williams states that some experiment stations report no loss of grain when the tops are cut but when tops are cut and the leaves stripped from the remainder of the stalk, there is a loss of grain. The average of the tests conducted in many southern states show that a loss of at least two bushels of grain per acre is had when leaves alone are stripped from the plant.

Aside from the decrease in yield of grain, pulling fodder is a costly method of securing roughage for livestock. The food value of corn fodder is not as high as that of good legume hay and more abundant yields of the hay may be secured when proper steps are taken to provide it.

## MEXICAN MASONS APPROVE STAND COOLIDGE

Washington, D. C.—President Coolidge received a telegram from the Supreme Council of Mexico expressing its warmest approval of the attitude taken by the administration in refusing to intervene in the Mexican religious issue. The message declared that had the President of the great republic given in to pressure brought to bear upon him and intervened in what is purely a domestic question, he would have let loose possibly the most tremendous war in Mexican history.

It is gratifying to some here that the administration is taking the stand it is taking regarding the local

crisis," the telegram continues, "and the only means of insuring Mexico's peace and tranquility is to leave President Calles unhampered in his program of forcing the Catholic elements into unconditional compliance with the constitutional laws."

## MRS. GUDGER HURT AS AUTO RUNS OFF ROAD

### Part of Ear Almost Cut Off In Accident

Mrs. J. M. Gudger, Jr., of South French Broad avenue, who was painfully hurt in an automobile accident near Morganton Tuesday night is reported as slightly improved today. Mrs. Gudger, with three other women was returning from Charlotte, when coming suddenly upon a detour which had to be dodged in a short space, the car was ditched, throwing the baggage on Mrs. Gudger, as well as submitting her to other dangerous conditions.

The upper part of one of Mrs. Gudger's ears was cut almost off necessitating the taking of several stitches.

The car was driven by Mrs. Kenneth Smathers, and the accident was considered as unavoidable by the occupants of the machine, because no lights or other warning had been placed at the place, although two other accidents have occurred at this point this week. It is claimed Mrs. F. J. Pape who was in the party, was also injured slightly, receiving a cut above the eye.

—Asheville Citizen.

## YOUNG BEAR KILLED ON DOGGET MOUNTAIN

(Special to the Times) Luck, (Madison County) N. C., Sept. 15.—Residents of this section have had an opportunity to purchase bear meat at Pink J. Plemmons' store at 25 cents a pound as a result of the exploit of Riley Surret and Mr. Luttons while riding on horseback across Doggett mountain the other day. The men were not armed and after a futile attempt to kill the young animal with rocks, secured a gun at Sheriff Freeman's home and then had better luck. The bear weighed 140 pounds.

## REPORT OF OUR WALNUT DISTRICT UNION MEETING

The Union met with the Mt. Zion church Saturday before the fifth Sunday in August, 1926, at 10 A. M., with singing.

Prayer by Brother Scottie Bullman. Minutes of last meeting read and adopted.

Churches represented as follows: Red Hill, Brother J. G. Ramsey, donation \$1.00; Marshall church, Brother Silas Fortner; Reynold's Hill church, Brother Sam Chandler.

Met again at 11:00 A. M., with singing. Prayer by Brother Malley Rice. Sermon by Brother Sam Chandler. Scripture Lesson—Luke 15th chapter. An interesting talk by the speaker. Song by the choir. Talk by Rev. J. A. Martin. Benediction.

Opened again at 2:30 P. M., with singing. Prayer by Brother Compton. Song.

Scripture Lesson—John the 14th chapter by Brother Silas Fortner. Prayer by Malley Rice. Song by the choir.

Subject: "How may we reach the lost world?" A good talk by Brother Silas Fortner.

Other churches represented: Shoal Hill, Brother Lydia Brown, donation \$2.00; Mt. Zion, Brother Albert Freeman, donation 50c.

"How May We Reach the Lost World?"—Discussed by Rev. J. A. Martin, Brother Compton, Brother Tom Green and Brother Malley Rice. Song. Closed with a Christian handshake and great rejoicing. Dismissal.

Met again at 8:00 P. M., with singing. Prayer by Brother Bullman. Song by the choir. Another prayer by Brother Compton. Song.

Scripture Lesson—2 Timothy, 3rd chapter. A good sermon by Brother Compton. Closed with song service and conviction among the unsaved. Benediction.

Opened again Sunday morning at 9:45 with singing. Prayer by Brother Lowry Fortner. Song—"What Can Wash Away My Sins?" Lesson read—24th chapter of Matthew, by Brother Bullman. Prayer by Brother G. W. Briggs.

Talks by Brother R. S. Woodson, Sam Chandler and Brother Lowry Fortner. Song. Talk by Brother Silas Fortner. Song—"I'll Be Ready." Prayer by Brother Robert Reese. Song by the choir.

Met again at 11:00 A. M., with singing. Prayer. Offering.

Sermon by Brother J. A. Martin, lesson—John, 15th chapter. Closed with a Christian handshake. Benediction by Brother James Collins.

Dismissal.

Met again at 8:00 P. M., with singing. Prayer by Brother J. A. Collins. Song.

A testimony meeting and song service. Lesson read—Gen. 6th chapter, by Brother Robert Reese. A spiritual talk by Brother Scottie Bullman. Closed with a Christian handshake, and rejoicing among the Christians. Preaching Sunday night at 8 o'clock.

The next Union Meeting will convene with the Red Hill church, beginning Saturday before the fifth Sunday in October, at 10:00 A. M.

Brother Scottie Bullman will preach the introductory sermon at 11:00 o'clock. All are requested to attend.

REV. J. A. MARTIN, Moderator. MALLEY RICE, Clerk.

## "DOGGET GAP"

### By BASCOM LAMAR LUNS. FORD in Asheville Times

Between the counties of Buncombe, Haywood and Madison there is a large mountain range, that is large from the standpoint of actual size, known as the Newfound Mountains, and above the head of Little Sandy Mush in Madison County and near the famous Bear Wallow there is a noted gap which has been a mountain pass for over a hundred years for people travelling out of East Tennessee into Western North Carolina.

Many years ago a man by the name of Dogget lived in a large old time log house near a spring in this mountain pass. Not unlike other places of the same nature travellers both good and bad would come this way and camp with Mr. Dogget and share the hospitality of this famous mountaineer family.

Of daughters he had three: Docia, a slender, black headed girl, the youngest and a splendid musician, by playing on her tack head banjo she furnished many an interesting evening to wayfarers spending the night in the gap. In fact although her two older sisters were beautiful mountain girls, their being able to sing the love ballads in accord with stringed accompaniment caused them to realize that "collective" entertaining seemed to get results. Since Docia's playing had become so attractive, it was the means of their being able to entertain quite frequently, and that often waggoners would strive to "make" Dogget Gap upon every occasion possible.

### "Singing Song About"

In this way Nels Plemmons, a wagoneer, and himself a banjo picker, from Rainey's Run, a place in South Carolina, became interested in the beauties of the mountains and eventually took up his abode not more than a day's journey from the gap. Upon one occasion when Plemmons passed that way he spent an interesting evening in "singing song about" with Miss Docia and her two sisters, and as usual among young people the fact that he became interested in Miss Docia rather associated itself with a quaint mountain tune, most generally known as "Cumberland Gap." It may be well for the reader to know that many an old time fiddle tune has been named for famous mountain passes as in-

## SIX PEOPLE IN JURED AND ONE IN JAIL AS RESULT OF CAR WRECK AT MARSHALL

### FORD TOURING KNOCKED OFF BANK WITH SIX OCCUPANTS

### Both Parties On Way to Lisenbee Funeral

Considerable excitement was felt in Marshall Thursday afternoon when a Ford touring car was knocked off the road near the bridge on the south side of the river on Route 20, all six occupants of the car being more or less injured. On the wrecked car were Mr. Hume Clark, driving, and Mr. and Mrs. Johnnie Davis, Mack Tipton, Mrs. Clemet Henderson, and Jim Deaver. The Ford coupe which is said to have caused the wreck was driven by Mr. Herman Guthrie of Detroit, Mich. and in the car with him were Mrs. W. H. McHone and two children and Mrs. Pete Haynie. As they were approaching a sharp curve one report has it that Mr. Guthrie attempted to pass the touring car, cutting back into the road before it had

passed. Others say the cars did not lock wheels. At any rate the touring car fell off the road some 25 feet below and was completely demolished, turning completely over and righting itself again. Mack Tipton suffered a broken (right) leg, just below his hip. He was also bruised about the face, arms, and hands. After receiving first aid by Marshall physicians he was taken to an Asheville hospital, accompanied by Miss Salena Proffitt, Mr. Frank Searcy Ollie Ramsey, the party being taken over by Wilburn Payne on his truck. Jim Deaver was cut and bruised about the face, legs, and right arm. Mr. and Mrs. Davis and Mrs. Henderson suffered cuts and bruises. Hume Clark was badly cut and bruised.

Guthrie was arrested and jailed awaiting trial. The others of the Guthrie party went on and attended the funeral.

dedicated above and in this case the peculiar combination of notes so quaint and "catchy" received the name of "Dogget Gap." Already having stated that the wayfarer, Mr. Plemmons a permanent resident of the country side, the reader will understand that the following song virtually completes the entire story of how Docia and Nels carried on a most interesting and typical courtship:

### "Dogget Gap"

Chestnut tree full a' chestnut sap,  
Snow kneed deep in the Dogget Gap.

Sheep skin collar and a coon hide cap,  
I don't mind the weather in the Dogget Gap.

I'm a breakin' of my ground  
I'm gonna pitch a crap,  
I'm a gittin' somethin' started  
in the Dogget Gap.

I'm goin' up the holler and a round by my trap,  
And about take dinner at the Dogget Gap.

It's Walnut bark and Walnut Sap,  
Colors all the stockin's in the Dogget Gap.

The old man's a cussin' but I don't give a rap,  
The women wear the britches  
in the Dogget Gap.

I jerked on my boots and pulled off a strap,  
With both socks missin' in the Dogget Gap.

They went to my buggy and raised up the flap,  
And stole all my liquor in the Dogget Gap.

They took off a wheel and

threwed away the tap,  
When I went a courtin' in the Dogget Gap.  
Run home, boys, and tell your pap,  
I'm gonna start trouble in the Dogget Gap.  
I reined up my filly and give a little slap,  
And rid like the devil through the Dogget Gap.  
I shot about twice and fetched a little yell  
And the boys all run like a bat out o' Hell.  
I got a girl in the Dogget Gap.  
She don't mind settin' on her sweetheart's lap.  
Ask your granny if she wants your pap,  
To send all the children to the Dogget Gap.

## THE LAND OF "PRETTY SOON"

I know of a land where the streets are paved  
With the things we meant to achieve;  
It is walled with the money we meant to have saved;  
And the pleasures for which we grieve.  
The kind words unspoken, the promises broken,  
And many a coveted boon  
Are stored away in that land somewhere—  
The land of "Pretty Soon."

There are uncut jewels of possible fame  
Lying about in the dust,  
And many a noble and lofty aim  
Covered with mold and rust.  
And O! this place, while it seems so near,  
Is farther away than the moon;  
Though our purpose is fair, yet we never get there—  
The land of "Pretty Soon."

The road that leads to that mystic land  
Is strewn with pitiful wrecks,  
And the ships that have sailed for its shining strand  
Bear skeletons on their decks;  
It is farther at noon than it was at dawn,  
And farther at night than at noon,  
O, let us beware of that land down there—  
The land of "Pretty Soon."

—The Wheeler Wheel