

Published Every Day Except Monday at GOLDSBORO, N. C. By The GOLDSBORO PUBLISHING CO. John D. Langston, President.

SUNDAY MORNING, DEC. 10, 1922

WOMEN AS JURORS Judge Devin having given a private opinion that women may not serve on juries in this State because the constitution says that no one shall be convicted of a felony except by the verdict of twelve lawful men, the Federation of Women's Clubs will ask the legislature to make a declaration as to whether women may or may not serve on juries.

It is not to be supposed that any considerable number of women will care about the matter of so serving, but a technical ruling of this kind is so unreasonable that the women are well within the bounds of propriety in protesting against it. The newspapers recently presented a symposium on why juries acquit women, referring especially to acquittals for murder. The contributors were Judge Florence Allen, lately elected a member of the Supreme court of Ohio; Clarence Darrow, a famous defence lawyer of Chicago, and Thomas Woolwine, prosecuting attorney of Los Angeles.

Most all murders committed by women grow out of sex relations, whether in the family or outside. There is any biological reason for this, or would the indiscriminate hanging of women restore equality and prevent this class of murders? Nature seems interested mainly in the preservation of life, and in its preservation women are the most important. Both as to the bearing and rearing of children, women necessarily take the responsibility and must take it.

With a woman, her relations to man, whether conscious or unconscious, means the preservation of the species, and the love of the child born or unborn. To most women this is almost all of life. No other instincts, interests, feelings or customs stand against it. When it is interrupted, either directly through the child or indirectly through the male, it means to her an interruption of life. It means that the child will be born, but it is not in the best interests of the child, and even common kindness are of no effect to control conduct.

is really unjust to judge any two human beings alike, and the safest way is not to judge at all. If this argument is true, why is it that women are, and will be jurors, more severe in dealing with other women than men are? This point is not discussed by Mr. Darrow, but it is one quite frequently touched upon by the modern psychologists. The answer is "to be found in a further application for upholding every social convention, as well as natural instinct, designed for the perpetuity of life. Marriage is a social institution established by long experience reaching back to the beginning of the race as a safeguard to the young and the protection of women in the care of the young. It is so long established and so deeply embedded in our thinking that it has become a second instinct. When a woman commits a crime it usually exposes her as a violator of some of the conventions relating to sex, some of the safeguards thrown about the protection of young life or the family relation. Women therefore see the offending sister as a traitor to the principle of the protection of life and its safeguards. Psychologists say that women jump upon each offender in a subconscious effort to protect the race, and to preserve the peace and order of the neighborhood widens as we broaden. A young man from Eureka, while in Goldsboro, said that he was from Eureka. He went to Asheville one summer and told some people that he was from Wayne County. When he was asked where he was from, he said that he was from North Carolina. In New York, he said that he was from the South. In France he was an American. Christ's kingdom does not know any geographical lines. I am Christ's man I must be a neighbor to any man who needs help.

Evidently there is involved in all these questions much more than our everyday philosophy has dreamed of. SEE "THE LOVES OF PHAROH" AT THE ACME MONDAY.

Snap Shots at Today's Lesson

(By Bernard W. Spilman) December 10, 1922. THE STORY OF THE GOOD SAMARITAN LUKE 10: 25 - 37. Every thing wants eternal life. The most important question in any language is "How may it be had?" The lawyer was not so much interested in how to it as he was in how to trap Jesus into saying something which would be an occasion for influencing the Jews against him. The lawyer wanted to justify himself. Which shows how very human he was. Jesus had him in a corner and he had to get out or own up. It is human nature to think that we are always right. Who is my neighbor? The old man in the mountains who is said to have prayed for the folk in the next cove "cause their land jines ours" had one conception of a neighbor. I met a man in California some years ago. He expressed great joy at seeing some one "from over in my section of the country." I asked him what part of North Carolina he was from. "I lived in Mississippi," said my friend, "but I live in the same neighborhood as you."

It need not be a long one. The creed announced by the lawyer was very short only a few words in it. But it was long enough. "This do," said Jesus. A good many men have fine creeds, apparently, but they do not live up to them. And some people are better than their professed creed. A five word creed is not a long one, but if you live up to it the world where you live will be better because you have lived in it. 1. God first. 2. Neighbor as myself. The fellow who fell into the hands of the robbers was in a bad fix. He had to live as he should be needed help. And this old world is full of people who are in the same fix. The fellow who gets knocked out on the journey of life needs a friend. If we can not clear the woods of the robbers, the next best thing is to help those who fall among them. A young girl went her way and fell into the hands of a gang of robbers and they robbed her of her pure character. No club was used—at least not one made of wood. There may have been another kind of club. A fine, pure woman joined in the social life of her city and became a gambler—won a dozen cut glass vases at cards in the broad open daylight. And while she was winning she lost something. Her son, following the lead of his mother, fell into the hands of some robbers and he lost some money at a game of poker. The word is full of robbers who steal many things besides money and clothing by knocking down the victim on the public highway. Appearances are not always a good test of real character. One would be willing to make the statement that God's man, who ministered at the altar, had been the one to touch up a poor down-and-out fellow. But he did not do it. He was busy and in a hurry. He was probably on his way to officiate at the Temple service at Jerusalem, or maybe returning. A fellow who is in such a hurry to get to church that he can not stop to help a poor fellow in trouble is in a worse fix than the fellow who got knocked down. And he is not in the same class with the Samaritan, who had no standing in the eyes of the Jew. How the world's sorrows affect people is a clear index to the people. But there is one good thing which can be said both of the priest and the Levite. Both of them saw the poor fellow. That is better than some people would have done. There are thousands of people, some of them their names on the church books, who never see any cases of need. A Samaritan did not have any standing in the eyes of the Jew. He was to the Jew the worst of the worst things which they could think

oh about Jesus they said "Thou art a Samaritan and hast a devil." They searched two worlds and fished up the worst in each—Samaritan for this world and the devil from the world to come. But Jesus gave it to the lawyer straight that a kind hearted Samaritan who was willing to get down and help a poor fellow who needed a friend was better than a stiff hard hearted priest or Levite. A religion which does not make one help the helpless is not worth much. One of the very finest things in the whole lesson is to be found in the close of the 34th verse—"and took care of him." He sat up with him that night and ministered to his needs. A stranger whose only claim was that he was hurt and needed a friend; and this Samaritan "took care of him." Blessings on the trained nurse, and the hospitals. They render a valuable service and how would we get along in this busy rushing age without them? I do not know, but some very fine work has been done by the neighbors sitting up with the folk who were in need of help. Mercy is help rendered when one is in trouble. In this respect the Samaritan was much like God. The devil would rob us of everything on earth which is worth having and damn our souls for all eternity, but for the goodness of God. FREE—BUT FIGHTING STILL IN IRELAND CORK, Dec. 7.—Two hundred rebels captured the barracks at Ballymasnoose, near Macroom, yesterday, killing one man and wounding fifteen. The attack took place at almost the same time that the deputies of the new Irish free state were being sworn in at Dublin. The rebels took 90 prisoners, including Commandant Mooney after a battle lasting several hours, but released them after taking all their equipment. The fight was the fiercest yet reported. MRS. KORNER, AGED 97, DIES AT WINSTON SALEM WINSTON SALEM, Dec. 9.—Mrs. Sallic Korner widow of Phillip Korner died at her home in Kernersville today aged 97. Mrs. Korner was a member of one of the best known families of this part of North Carolina. She was the mother of H. C. Korner of Winston Salem, and J. Gilmer Korner, of Kernersville. HAVE YOU SEEN SANTA CLAUS AT WILLIAMS DRUG STORE? TOY DISPENSARY AT WILLIAMS DRUG STORE SUPERVISED BY WILLIAMS

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