

The Chronicle

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WILSON W. HARRIS Editor and Publisher

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The Chronicle seeks the cooperation of its subscribers and readers—the publisher will at all times appreciate wise suggestions and kindly advice.

CLINTON, S. C., JUNE 20, 1929

8 PAGES

"Girls that puzzle you are more interesting than others," says a writer. What others?

It isn't so very hard to succeed if you have industry, common sense and a few first-class enemies.

Getting the battery charged is not nearly so much of a problem to the average motorist as finding a place to get the gasoline charged.

Many of these young men who claim to be selling magazines to get a college education look as though they should be candidates for graduate courses or an honorary degree.

THEY STAND TOGETHER

It is a common failing for us to lay emphasis on that part of the truth which has a peculiar application to ourselves. Those who produce the raw material which springs from the soil are regarded as the backbone of the world. However, they are no more necessary for the progress of the race than the factories and the cities which turn the raw products into finished goods and provide a market for what the farmer has to sell.

WE ARE ALL SPENDERS

The exceptions prove the rule that people like to spend money. So early in life does the desire assert itself that it is thought by some to be instinctive. There is less odium attached to the name "spendthrift" than to its opposite "miser," which may be cited as evidence of the universality of the buying habit.

This tendency among the masses to spend and buy is recognized by those who have something to sell. Before some may spend there must be others with something to sell and the times when the demand has exceeded the supply have been infrequent and of brief duration.

There are many degrees of buying or spending. Some people, in fact a great many, spend more than their incomes and this is one of the country's serious troubles today. Some buy for the love of "shopping" and others because they need the things they purchase.

But there are only two types of sellers. There is that type which strives to give the buyer his "money's worth," and there is the second type which sees in the spending propensity an opportunity to get the other fellow's money for nothing.

It is unfortunate that the public does not do all its spending with those who give them "honest weight" for their dollars. If it did there would be no need for laws against using the mails to defraud, wildcat stocks, bogus promotions and confidence men.

LET'S FINISH THE JOB

Announcement is made in the news columns of today's paper that the final wind-up of Clinton's campaign for Presbyterian college will be made tomorrow. It will be recalled that a drive was recently inaugurated here to raise \$50,000 as the community's contribution to the debt liquidating fund of the college.

A committee of canvassers will set out tomorrow to finish the task and these gentlemen will work faithfully to reach, or at least come within striking distance of the original goal. There are many who have not been approached in the campaign thus far and tomorrow's drive is to see these individuals and get their subscriptions.

As we have before stated, there is no attempt on our part to say to any one just how much he should give. It is the duty of each one to determine that for himself. But we do say that in this love-offering for our college that we should all be interested and have a part in the undertaking by re-

sponding with a contribution. Presbyterian college is a part of Clinton—the two are inseparable. It was founded by one of our pioneer and most beloved citizens—it has been nourished, clothed, fed and watched over during all these years by our people. In its hour of need, Clinton has never failed to respond. In its present crisis, we should not, yea we will not allow it to suffer or perish. It is our own child and we will not turn it adrift.

The time is here to finish this campaign in true characteristic Clinton spirit. Many have already subscribed liberally, in several instances involving sacrifice, but there are scores of people in the community who are abundantly able to help and have not as yet done so. It is to these who have not done their "bit" that the committee will direct its efforts tomorrow.

Here is an opportunity for real service. The job can be finished in short order if we will all join hands and do our part. Let's liberally and joyously respond in order that Clinton's goal may be reached.

THE PRINCIPLE IS WRONG

It is highly gratifying to this community to know that the strike suddenly precipitated last week at Lydia Cotton Mills soon came to an end after lasting for only two days. The spirit of loyalty to the mill, and the excellent order on the part of its several hundred employees is highly commendable.

Immediately after the trouble started due to grievances originating in the weave room, the loyal employees of the mill called a meeting and took the situation in hand and they handled it in a business-like, determined, orderly manner that brought forth the highest praise. The people of the village, with few exceptions, wanted to proceed at their work unmolested and showed that they were in no frame of mind to shut down the mill, stop their pay envelopes, and spend their time walking the streets in idleness.

Generally speaking, and with reference to no individual mill, we are convinced that the principle of strikes is altogether wrong and that when people want to work and are satisfied, it is their inherent right to do so without being threatened by paid agitators from New York, New Jersey or elsewhere who are at the bottom of the trouble our Southern mills are now experiencing. When differences arise between employers and employees the strike procedure is the wrong solution upon which to bring about satisfactory settlements. They are expensive, unnecessary and always create trouble. They expose people, especially women and children, to hunger and other privations.

This knock-down, drag-out idea is unsound and unsafe. Everybody loses when mills are idle and when wages stop. These walk-outs are therefore unfortunate, untimely, expensive experiences for our mill people and harmful to the future of the Southern textile industry.

From whence do they originate? Who are the leaders who inject poison and incite to violence, crime and often bloodshed? What is the influence back of the movement? Who led the bloody tragedy at Gastonia?

Are our people to be placed at the mercy of sworn enemies of all government and all law and order, murderers, bomb throwers and the offscouring of the stench-holes of Eastern cities?

WITH THE PRESS

WHY I GO TO CHURCH

By Rev. Neill G. Stevens

Since reading an interesting article on "Why I Do Go To Church," by Edgar Guest, I have written this little paper.

I go to church because I believe in the ideals of the church. There emphasis is laid on the human and spiritual rather than the material values of life. Nowhere else do I find as lofty and noble standards emphasized as I do in the church. There I am exhorted by a ministry, generally faithful, to seek after those higher and holier things.

Another reason why I go to church is because of her benign blessings upon humanity. It seems to me, as Mr. Guest pointed out in his article, that those who believe in and attend church have something in their favor.

I go to church because it is a relaxation to my physical body and a refreshment to the spiritual side of my life.

I go to church because I am selfish and that selfishness is partly whipped out when I hear a sermon on "The Nobility of Self-Surrender," or "Greatness Through Service." After hearing sermons of that kind the better part of my nature is more apt to respond.

I want my children to share in the church's privileges and duties. They, too, will need the church's star to lead them on to bigger and better things than offered by the world. Unless I am an attendant they are not as likely to be church goers. And unless parents attend and support the church there will be no church to attend. I want my children to have a share in making the world better and I know of no more suitable institution for that than the church.

Then, I want the church to continue. If no one went to church, she would not last. She is perpetuated by those who attend her services.

I go to church because it was in and through the church that I found myself. There a richer resolve was made.

I saw the folly of sin with eyes moist with the disappointments of the material things, but radiant as they gazed for the first time upon the spiritual and sublime peaks of life. It was a turning point in my life, for which I am grateful enough to attend and support the church. "I was glad when they said unto me, Let us go into the house of the Lord."

WORTH TO COMMUNITY

Few people perhaps stop to consider the worth of a newspaper to the community it serves. Every copy of the local newspaper that goes out to its subscribers is an advertisement of the home town and county. And it should be remembered that the more business houses that are represented in the advertising columns of a newspaper, the better advertisement for the home town. Discussing the worth of a newspaper, the Fayetteville Observer says:

"A newspaper is the most unique institution in the history of the world. It is the only business enterprise, conducted upon business lines and in a perfectly legitimate manner that actually serves the progressive life of the state more than all other institutions of the country put together, and this service is rendered without thought of cost to the public or the state. It is still more peculiar in that, regardless of the profit it makes for its owners, it returns more profit to the community in which it exists than to the owners. In other words, there is no newspaper in North Carolina today that is not making far more profit for the community and the state than it does for itself. And this profit to the community is the result of a service in news and editorial space freely given in the interest of public progress. Destroy the newspapers of the nation and you have lost the greatest influence for progress in the field of industrial, civic and moral life that exists today."—Sampson (N. C.) Independent.

FOR SALE

One of our correspondents recently suggested the publication of poems which might carry a worthwhile message. The following, under the above heading is submitted not so much because it ranks high as a poem, but because it carries some sound and practical lessons:

A lot of prejudices which Have ceased to be of use to me; A stock of envy of the rich; Some slightly shopworn jealousy; A large supply of gloom that I Shall have no use for from today; I offer bargains. Who will buy? Come, bid, and take the stuff away.

A lot of wishes I've outgrown, A stock of foolish old beliefs; Some pride I once was glad to own; A bulky line of misfit griefs; A large assortment of ill-will, Harsh words that have their stingers still— I offer bargains. Who will buy? C'moe on, come on, I'm closing out.

I need more room for kindness, For hopeful courage and good cheer, For sale, the hatred I possess, The dark suspicions and the fear. A large supply of frailties I Shall have no use for them today. I offer bargains. Who will buy? Come, bid, and take the stuff away.

—Selected.

THE SOUTH'S "YOU ALL"

(The New York Times)

In the United States District Court at Richmond the Bible was recently quoted as authority for the correct use of the expression "you all," much employed by Southern people in addressing more than one person, and, some Northerners insist, in addressing even one person. The quotation, as was explained in an editorial in The Herald of Farmville, Va., was from the first chapter of the Second Epistle of Paul to the Thessalonians, in which this verse appears:

"We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth."

The expression occurs also in the first chapter of the first Epistle to the Thessalonians, The Herald points out, where is found the verse beginning: "We give thanks to God always for you all. * * *"

The Herald editorial was written by J. D. Eggleston, president of Hampden-Sydney college. The Greek, as literally translated, he said, would be "all you"; but "the translators were justified in translating the Greek into 'you all,' because the expression was a not uncommon one in literary circles in England in 1611, the time of the King James version of the Bible."

Mr. Eggleston cites other passages in the Bible in which "you all" is employed in the idiom of the South, and he points out that Thackeray used it twice in "Henry Esmond" in exactly the same way that it is employed in Virginia, and put it upon the lips of Viscount Castlewood; and he quotes from Jane Austen's "Pride and Prejudice" the question put by Lydia: "What has happened to you all since you went away?" Whereas the Apostle Paul in his Epistles to the Thessalonians was addressing a large group of people, Lydia, he explains, was speaking either to two persons or to three.

Dickens, Shakespeare and Browning, according to Mr. Eggleston, also

used "you all." Dickens, "who makes his characters talk according to the grade of society in which they move," allows the father of Marshalsea, speaking to one of his daughters about this daughter and her sister, to say: "You all go out so much; you all go out so much." And Shakespeare's Helena, in "A Midsummer Night's Dream," Mr. Eggleston points out, says to two people, Demetrius and Lysander: "I see you all are bent to set against me."

He quotes also from part two of "Henry IV." The president of Hampden-Sydney denies that Southerners say "you all" when they mean one person. To affirm that they do is simply to set up a man of straw "for the fun of knocking it down," he thinks. He tells of a man who "has been in every state of the South and talked with people of every grade of society * * * from the most illiterate to the most intelligent" without once having heard "you all" used in this way.

Another Southerner recently gave what he thought might be an explanation for the impression in the North that Southerners say "you all" when they mean "you" in the singular. He and a friend from the North, who was visiting him in the South, were having an early morning stroll when they encountered the host's next-door neighbor. "You all had breakfast?" the Southerner inquired.

The visitor, when the meeting was over, laughed. "I always knew you people said 'you all' when you meant one person," he said. To which the Southerner replied: "I did nothing of the sort. I asked him if he and his wife and his Aunt Mary and the children had all had breakfast."

New Members Join Chamber

At the June meeting of the Chamber of Commerce, three new members were announced as follows: Homer S. Finley, superintendent of the Stutz-Hadfield Silk mill; B. M. Arrington, manager of the local Railway Express agency, and G. A. Brastos, manager of the Sanitary Cafe.

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AT CALVARY BAPTIST

Regular services will be held Sunday morning at Calvary Baptist church with the pastor, Rev. V. McK. Marlowe, occupying his pulpit. Sunday school will be held at the usual hour of 10 a. m. and the B. Y. P. U.

meeting at 7 p. m.

At the evening hour of worship at 8 o'clock, T. E. Jones of Fountain Inn, will speak on "Stewardship." Mr. Jones is a well-known layman of this denomination and a cordial invitation is extended the public to attend this service.



W. C. ROUNTREE, M. D.

medicine and still sick. I especially want you to write for my booklet.

Mrs. W. H. Palmer, Rt. No. 4, Piedmont, S. C., whose picture appears here, writes: "I have been able to work every day this whole Spring and Summer, and that is something I haven't been able to do in five years before and I haven't taken a dose of medicine since I took that half of treatment in February. I eat any kind of vegetables that I like and it does not hurt me any way at all. I give all of my health and praise to you and your treatment."

FOR FREE DIAGNOSIS AND LITERATURE WRITE: W. C. Rountree, M. D., Austin, Texas



MRS. W. H. PALMER



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