

AMERICA THE LIGHT OF THE WORLD

(By Bishop Candler)

Nothing is worse for a nation than over-wise wickedness." says Bishop Warren A. Candler, in the article which follows.

In a recent address at the Virginia Hot Springs, the Hon. Myron T. Herrick, who was the United States ambassador to France at the outbreak of the war in Europe, said: "The light of Europe has gone out and a torch has been handed down to us."

A few days later in an address before the National Educational Association Chancellor Frank Strong of the University of Kansas declared that "American Universities must become the centres of the intellectual life of the next generation as a result of the European war."

These utterances direct attention to a most serious result of the European war, and they point out a most solemn responsibility which has come to our country. No more weighty obligation has ever fallen upon a nation than that which in this crisis has fallen upon the United States.

In confirmation of the view expressed by Ambassador Herrick and Chancellor Strong, there are at this time thousands of students from Oriental lands in American institutions. It is said that something like 15,000 Chinese students are attending colleges and universities in the United States.

It behooves the American people to pause and inquire what is the character of the influence which we are to impart to the world. What is the type of education which we are giving? Will it make for religion and piety and peace or will it engender selfishness and secularism and strife?

It is to be feared that in many of the strongest institutions of learning in the northern states, if strength be measured by financial resources alone, the type of education which is being propagated is by no means admirable, but is such that it cannot promote the welfare of mankind.

In the Outlook, issued on August 18, appeared other "confessions" and criticisms of like import. One father writing from a place in Illinois says, "Many parents who think they are giving their sons an opportunity of building a foundation for the future in sending them to college, are simply sending them on a vacation of idleness that may spoil them for the rest of their lives."

In the same issue of the Outlook appears a "confession" from a student in California which reads as follows:

"I myself am a third-year student in a Western college, which is one of the largest in the world. I take it that this article was written on an Eastern University, and therefore hasten to say that the same evils which were set forth in it are true of our Western institutions, and exist in perhaps an even more aggravated form.

"Before the social life, of which the fraternities and the dramatic organizations are the center, the political life (we have student government and the athletic life, in at least one of which a student must take an active part to maintain the respect of his classmates, there is but little time for study, and, as a matter of pure fact, there need be little for to get an A. B. is merely a question of artificial dodging--of the difficult courses.

"One does not have to go to college long to learn that the real student is a doubtful quantity, a dim figure in the far background of college life, who gets little respect from his professors and none whatever from his so-called fellow-students. The intricate maze of student activities ab-

sorbs the major part of the time of ninety per cent of the students. I myself am working overtime dopping out the 'easiest way' so that I can maintain my present 'ultra-active' part in dramatics; and I am only one of thousands in the same sidishow of inefficiency rubbed to a fine polish."

Other writers speak very much after the same manner, and their statements make out a bad case for many of the largest institutions in the United States. The subject has attracted the attention of the editor of the New York Sun, who has published a scaring editorial on the subject.

We of the South should not take pleasure in these manifest defects of Northern and Western institutions; but we should be careful that our colleges and universities do not imitate them. It may be claimed that these evil characteristics promote what is vainly called "college spirit;" but let it be said in reply that they do not promote the real objects for which institutions of learning are founded. A college or university is not an end in itself, but a means to an end; and the object to its existence ought not to be sacrificed for the shadowy and snoddy thing paraded as "college spirit."

In view of the world-conditions to which reference has been made the Southern people should awake to the duty of strengthening and improving their institutions of higher learning. This is a matter of urgent necessity which is enforced by conditions of both interest and duty. But while we make our institutions stronger and richer, let us see to it that they maintain a high and elevating quality for mere bigness. Unless the faculties of our institutions of learning seek the conversion and spiritual development of their students, grounding them in the essential doctrines of the Scriptures, and leading them into the Christ life, they forfeit the claim of these institutions upon public benevolence and favor.

It is regrettable that secularism in education has gone too far in the United States. As a people we are in danger of deifying knowledge and minimizing moral character. Knowledge is good, but when it is separated from religious principles it becomes positively evil. Nothing is worse for a nation than over-wise wickedness.

Our example of secularism in education is bearing bad fruit in the Orient. The Imperial government of Japan recently proclaimed a programme of educational secularism for Korea, and avowed that the example of the United States inspired this misguided policy. The Japanese government even threatens to secularize the schools of the Christian churches in Korea. This would be nothing less than both a calamity and a crime. The Christian people of America, who are concerned for the welfare of the Orient, should lay this matter to heart. They have slumbered too long while this growing peril of secularism in education has been advancing. The poison has infected many of our own institutions, and is now spreading to heathen lands. Who can overstate the dreadful significance of such a fact?

The awful state of things in Europe is the ripened fruit of secularism, and, if similar conditions extend to the Orient, especially to Japan, which bears a peculiarly influential place in the Orient, there is before mankind a more dreadful chapter in its history than that which is now being written on the bloody fields of the barbarous conflict of Europe.

We are reaping some of the fruits of secularism in our own country. Men are inquiring the cause of social restlessness and moral disorder in our land. What every secondary cause may enter into the case, we may be sure the final and fruitful cause of it all is the departure of man from God. This is the root of the lynchings and shameless deeds of violence which have disgraced us so often. Human life is held cheap because the Creator and Redeemer of man is despised. Fierce passions run unrestrained because the authority of God has been set at naught. Human laws are defied because God's laws are held in contempt.

In this connection, let us remind ourselves that if we are to have any part in the enlightenment of the world, we must set a good example as well as teach by precept. What sort of example does a State set for the therest of mankind when lynchings are repeated within its borders and the perpetrators of such crimes go unapprehended and unpunished? How can we teach the Chinese to abandon the demoralizing use of opium when we encourage, under the protection of law, the use of more destructive intoxicants? How can we teach honesty when defalcations and thievery are reported in every day's issues of our newspapers? What sort of purity can we impart to other lands when licentiousness runs riot in our own country?

These questions may be painful for us to consider, but it is necessary for us to face them. We must have

a revival of right living or suffer the results which inevitably follow the decay of faith and the decline of morality. Because we have been favored with great natural resources and long years of peace, we are not to suppose that we can set God's laws at naught and still be secure. We are not such favorites of heaven that we can expect partial treatment before the throne of God. The scriptures teach us, and all history exemplifies the teaching, that the nations which forget God are turned into hell; and we may as well understand that God-forsakenness on our part will lead to that dreadful end just as it has led to the utter over-throw of all the nations who have tried the wicked experiment.

DAIRY COWS SHOULD HAVE BETTER CARE

(By J. H. McClain—U. S. Department of Agriculture.)

The food value of butter and milk is not appreciated on the average farm and these things are too often regarded as luxuries. Sweet milk as well as buttermilk should be had in such quantities that every member of the family, sick or well, could have all desired. If this were the case the health of the family would be improved as well as the expense of feeding the family lessened. The quality of farm milk and butter should be the best. Much of the product of the farm cow is produced under unsanitary conditions, the cow being kept in such a filthy lot or stable that the securing of milk is made very difficult if not well nigh impossible. Farm butter as a rule is made in such a way as to discredit it upon the market, and therefore reduce its price far below that properly made. Butter branded as "country" is handicapped in the market because the method of its making has generally made poor quality its chief possession.

The poor price of butter, together with the poor care and poor feed given the farm cow, has caused her not to be regarded as a farm asset. How many instances can be cited where poor and scant feed and poor care make it require two or three farm cows to produce the milk that one well fed and properly cared for cow gives. Poor feed, poor care, and filthy surroundings make scrub cows, and poor methods of making butter make bad quality and low price. All these together make handling the farm cow drudgery and create the impression that cows are not profitable. A disgust for cattle is bred into the minds of the young people on the farm by the way the average farm cows are handled.

Every farmer, small or large, tenant, or owner of his land, can provide at small cost such conveniences about the cow lot and kitchen as will reduce the labor of caring for the cow and her products many times, and make the entire work cleanly and free from drudgery, if not a pleasure. The proper care and feed of the cow will increase her production at least 25 per cent, and the proper marking and packing of the butter will raise its price from five to ten cents per pound. These things will make the cow a profitable producer and a source of cash income. All these in turn will create an interest in better cows which will increase the income and gradually exert an influence on the boys and girls which will cause them to take an interest in the farm cattle.

SEPTEMBER GARDEN NOTES

(By W. F. Massey in Progressive Farmer)

One who takes pride in a garden all the year round should have some glass hot-bed shades. A market gardener will have plenty of these in long rows. In my home garden I use small frames so that I can have a rotation of crops in them. My frames are all for three sashes each and there are extra frames for shifting the sashes as I shall tell. I use sashes with two large layers of glass. These keep out all frost when the frame is well banked with earth on the outside. The crops I grow in these frames are lettuce, radishes, beets and onions for transplanting in spring. Then too I grow some flowers in them in winter by planting a frame thickly with Roman hyacinths, Paper White narcissus, and pansies.

Seed for the outdoor crop of fall lettuce were sown early in August, and now (August 13) the plants are up and growing, and will soon be transplanted into beds six feet wide and eight inches apart each way. These are the May King variety, intended to head in late October.

In September I will sow seed of the Big Boston lettuce and will set the plants 8x10 inches in the frame. The soil in the frame will be stuffed with rotten manure, and as the plants start to grow I will give light dressings of nitrate of soda along the rows. The glass will be put on when

the nights threaten to be frosty. This lettuce is intended to head for Christmas and New Year. After it is cut out the frame will be planted to radishes and beets in rows six inches apart. The radishes come quickly and are pulled before the beets need the room. By the first of March the sashes will be needed on an extra frame to harden off early tomato plants that were started in the greenhouse in early February, and the beets are hardened off and let grow without the sashes, and they will be ready to pull about the time people are sowing beet seed.

In another frame I sow lettuce seed the last of October in rows eight inches apart, and thin it out ten inches the other way, and manure and fertilize as the fall lettuce. This frame gives me heads late in winter and early spring, and the frame is used for sowing a succession crop of tomato plants.

Another frame, as I have said, is planted in September with bulbs of the hyacinths and narcissus, and after the bloom of these is over the sashes are removed to an extra frame where the bedding plants from the greenhouse in pots are hardened off for setting out.

In another frame I set in November cauliflower plants from seed sown the middle of September. I set six plants to each sash and fill in with the small-heading Tennis Ball lettuce. The lettuce is cut out during the winter and by the first of March the cauliflowers will be getting up near the glass, and I gradually harden them to the outer air and finally late in March strip off the sashes and put them on an extra frame and plant a hill of cucumbers under each sash for early cucumbers.

WEEVILS IN CORN

Where the weevil is very destructive the corn is often badly damaged before it is removed from the field. We have seen some notable examples of this in the Delta country of Mississippi. Under such conditions it would help considerably to gather the corn early and store it in the barn, where the weevil could not get to it so conveniently. But, even then, to suppress weevil damage it would be necessary to resort to measures of extermination. In sections where weevil damage is heavy every corn grower ought, therefore, to have a tight compartment in his crib or barn for the corn so that it could be fumigated to destroy the pest. Carbon bisulphide, at the rate of 1 pound to 1,000 cubic

feet of space, provided the crib is tight, will do it very effectively. Pour the liquid into shallow dishes or pans and set it about on top of the pile of corn; and, if the pile is very deep, dig a few holes down to the center of it and set a vessel of the liquid in each of them. Let the compartment remain tightly closed for at least 24 hours.

Possibly love may be able to see something laughable in the blacksmith, but it is certainly blind to the interests of the gas company.

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