

OUR GERMAN MENACE

Mr. Courtenay De Kalb, the author of this article, is one of the leading mining engineers and geologists of the country. For twenty-five years or more he has been intimately identified with large mining operations in the Southwest, in Mexico and in Central America. He knows Mexico and the Mexicans as well as the average citizen of a town knows his own community. When he speaks of Germany having endeavored to bring about war between Mexico and the United States, he speaks from first-hand knowledge of what is going on in Mexico. When he suggests the thought that Germany would prefer to have war with the United States, if in so doing it can stop the shipment of arms to the allies, he brings out clearly what many people in this country have long felt. If we stopped the shipment of arms to the allies in order to arm ourselves, it would give Germany the chance to crush the allies, because they are not yet in a position to make a full supply for themselves, while Germany has been getting ready for this very situation for the last forty years. If diplomatic relations with Germany should be broken off as one result of the present situation, it is to be hoped that our Government will appreciate the necessity of aiding the allies in every way possible to secure war material. That is the way that for the present, at least, this country could do the most to save itself—Editor Manufacturers Record.

The article by DeKalb follows: The time for dreaming has gone by. We must put our delusions aside and face the crisis with a clear understanding of its gravity and of our duty as home-loving Americans.

The German menace to our free and enlightened country, which many saw at the beginning of the European war, is now clear to all.

The sinking of the "Arabic" is Germany's answer to our diplomatic protests. Whatever quibbling may follow in our endeavor to obtain a definite declaration of motive or intent from the Government of the Kaiser, we are no longer blind to the fact that Germany is indirectly making war upon us and that she desires to bring about an open breach, since we cannot be driven to engage our strength and military resources in a war with Mexico.

For twenty-five years we have allowed our sentiment to run away with our common sense, until a group of well-meaning idealists has brought us to a nation to the brink of disaster. We have been taught that peace lay in weakness; that the placing of a military insurance upon national structure, our institutions, our homes, our wives and our children was to tempt the God of War. Belgium is now the sufficient answer to that insane and pitiful fallacy. They forgot the words of Christ when He said: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Who, then, is Caesar? Caesar is he who rules; in free America Caesar is the Government of the people, but now we confront the wish and purpose of a ruthless race of warriors to convert that Caesar into whom tribute is due into the Kaiser of the Germanic Empire. We see what comes of worshipping in the temple of impotence.

Why do we save what we may from our incomes and, each according to his ability, lay up fortunes? It is to protect ourselves and those we love against the demon of poverty. Why do we build houses and make them warm and clean and cozy? It is primarily to protect ourselves against the elements that wouldicken and destroy us. On every side we see the law of self-preservation is a guiding principle of our lives, yet we have not protected that Government to which we look as the guarantor of those precious liberties for which our forefathers fought and bled in the Revolution.

Now, in this hour of peril, what may we do?

We all remember the injunction of the timid mother to the child who wished to go out to swim: "Yes, my darling daughter, But don't go near the water."

We, too, have been taught not to go near the water of preparedness. We see ourselves on the point of being plunged suddenly into the stormy sea of international strife, and we cannot swim. Our single hope is to use the Allies as our life-preserver. To extend the simile, the life-preserver on which our fate depends is a very good one and will save us if we, in turn, can do our part. We must keep it inflated, or it will collapse and we will drown together.

We must send the Allies the powder and shells, the rifles and rapid-fire guns, the boots and clothing, and

THIS STATE CAN GROW MORE CORN IF FARMERS WILL SELECT SEED

Proper Selection of Seed One of Most Effective Methods of Increasing Average Yield—Some Points to Look For in Corn.

In 1914 South Carolina planted 1,925,000 acres in corn, producing 36,538,000 bushels, or 18.2 bushels per acre. Wisconsin, in the same year, planted 1,725,000 acres, producing 69,538,000 bushels, or 18.2 bushels per acre. Although South Carolina planted 250,000 acres more than did Wisconsin, the latter state made 33,324,000 bushels more corn—almost twice as much as this state.

This is not as it should be. We should be able to make as much corn per acre as any state. The question is, how are we to go about it? There are two principal ways to increase our average and under our conditions both are necessary. The first step lies in improving our land by means of thorough preparation, increasing the supply of humus, and using commercial fertilizers intelligently. The second step is the improvement of seed by careful field selection. It has already been demonstrated that our improved lands are capable of making from 40 to more than 100 bushels per acre. Just how much more can be grown on one acre with properly selected seed is yet to be seen, but we should certainly by all means give the seed question more serious thought.

The livestock breeder is far more particular in selecting breeding stock than is the average corn grower in selecting seed corn. Yet the laws governing livestock improvement are the same as those governing corn improvement. The man who raises hogs keeps only the best sows, which give the largest and most vigorous litters of pigs. As some sows give better litters than others, so some ears of corn will produce more corn than other ears. Therefore, make an effort to select the best ears for seed. After selecting them, test them to see which yield best. Seed selection must begin in the field, in order to know what kinds of stalks the ears come from and what kind of chance they had.

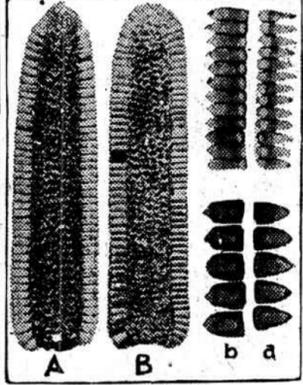
Making Field Selections.
Before making selections, fix on the type of stalk and ear desired and stick to this type. Keep it always in mind so that the selection will be alike. Selections should always be made under uniform and normal conditions. Do not select from the best land. Always take an average spot in the field.

The stalk must be the first consideration. A large ear taken from a pile of corn will not necessarily be a producer of large ears, since it might have had a better chance than some others in the field, the stalk might have been too tall and slender, and the ear might have been too high on the stalk. It is, therefore, necessary to know the stalk from which an ear comes.

Select from stalks which are strong and stocky, and gently tapering from the ground up. The ear should not be growing higher than one's shoulder, as this has an important bearing on the labor of gathering. The shank

should be just long enough to permit the ear to turn down at maturity. If earliness is desired, such stalks can be kept separate. Do not gather the corn until it is well matured. Mark each desirable stalk with a tag or by some other method and leave it standing in the field. If the corn is to be cut and shocked, the marked corn can be left and shocked separately.

After the Field Selection.
Field selection is of large importance, but there is work still to be done after the corn has been shocked and taken to the barn. Experiments have shown that an ear which is cylindrical, gently tapering, and has straight rows of deep, plump kernels will produce the highest percentage of grain. The accompanying photograph shows an ear of the desired type. The cob should be medium to small, rather than large. Large cobs mean a smaller percentage of grain, as well as a possibility of causing the grain to mold on account of the cob's not drying out. The grains should be long and full. A gently wedge-shaped and



A GOOD AND A BAD EAR
A—Shows poor ear with too much space between kernels. a—shows pointed kernels of same.
B—shows good ear with no space between kernels. b—shows plump kernels of same.

plump kernel will leave very little space between the rows. Sharply pointed grains are usually loose on the cob.

The spacing and shape of the kernels will vary with the variety, but care should always be taken to select only those ears that have well developed kernels that are not loose on the cob. The careful study and selection of the individual ears must be done after the corn has been brought to the barn and the farmer can do it in his spare time. As soon as the corn has been carefully selected it should be stored in a well ventilated room out of reach of rats and mice. It should be inspected at intervals throughout winter to see that it is in good condition.

F. G. TARBOX, JR.,
Extension Corn Breeding Expert,
Clemson Agricultural College.

a thousand other things that are needed to make their fighting organization effective, or the doom of the Anglo-Latin civilization is sealed.

Our laws, our rights, our freedom, our ethics, our customs, our language, all those things to which we were born and which we cherish, will be engulfed and destroyed in an invasion of a brutal race whose ideals and morals and customs are utterly distasteful and repellent to us unless we so conduct our relations with Germany as to be able to continue furnishing the Allies with what they need in this terrible combat.

Our refuge must be in those technicalities of international law which prescribe the duties and privileges of nations not actually engaged in war.

We dare not, at this critical juncture, declare war upon Germany. To do so would be to require the total output of our factories for equipping forces at home that would be ready too late.

The Germans clearly see the tremendous advantage it would be to them if we were forced to declare war.

First, they hoped to precipitate a war between this country and Mexico. In that they have failed, despite provocations of the gravest sort. Now they are seeking to goad us into the fatal folly of declaring war upon themselves so that, after destroying the Allies, they may, with seeming justice, fall upon us and bring us under the Teutonic yoke.

Perhaps they may not even wait that long. Germans have been found drilling, equipped with army rifles, in New York, and in San Francisco. Germans have boasted of their trained and armed men in this country, exceeding many times the number of men in our army and militia, ready

for the field at a moment's notice. Within a week a German merchant arrogantly informed me in a public restaurant in New York that if we adopted an attitude hostile to Germany we would see "500,000 armed and trained Germans rise up and make a revolution." He would have boasted more had I not threatened his arrest for seditious utterances.

The time for dreaming is past. We face a condition of peril such as never threatened our Republic before. We must think clear and straight. Our diplomacy has been flouted, our pride is being put to the test, our passions are being played upon, but we must remain sensible and practical Americans, and, regardless of pride and injured sensibilities, keep to the only course that can lead us safely through these troubled waters and preserve to us and to our descendants that free and progressive America that is so dear to our hearts.

A Cough Remedy That Relieves
It's prepared from the healing Pine Balsam, Tar and Honey—all mixed in a pleasant, soothing Cough Syrup called Dr. Bell's Pine-Tar-Honey. Thousands have benefited by its use—no need of your enduring that annoying Cough or risking a dangerous Cold. Go to your dealer, ask for a 25c. original bottle Dr. Bell's Pine-Tar-Honey, start using at once and get rid of your Cough and Cold.

There is always something coming to us that we should like to see side-tracked.

ZEMERINE STOPS ITCHING
If you suffer from eczema, itch, pimples, etc., give Zemerine a trial. It stops the itching, allays the irritation and soon your skin is restored to a healthy condition. 50c and \$1.00 at C. A. Milford & Co's. or from Zemerine Chemical Co., Orangeburg, S. C.

WHY NEW ENGLAND IS RICHER THAN THE SOUTH

Books and Banks and Township Government—these, if I am not mistaken, are the three things, says Clarence Poe in the Progressive Farmer, that have made New England rich and powerful—Books representing education; Banks representing the saving habit; and Township Government being democracy incarnate of the genuine Jefferson type.

Because Massachusetts has been a leader in education, a pre-eminent leader in thrift, and has set the world an example in local self-government; because of these three things she has become and has long been rich and powerful, as I have said, even with natural advantages. There was a boastfulness about it that I didn't like, but I had to acknowledge in my heart that he was telling the Lord's truth—in the main—when a prominent New Englander said to me: "In natural resources the South has us beaten utterly beyond comparison—infinity richer in soils, climate, mines, and general resources—but our section has beaten yours simply by the thrift and enterprise of our people."

The first reason why Massachusetts has been able to make such a record is Books—education—the schoolhouse and the public library. You can't save wealth until you make it, so Massachusetts first educates its people so they can create wealth, and then the spirit of thrift comes in to save it after it is made. It has been said that when the Pilgrims landed at Plymouth Rock they first fell on their knees and then on the aborigines, but if so, then the next thing they did was to build a church and a schoolhouse.

The man who reads books, the man who has his mind so trained that he can deal not only with the scrap information in a newspaper, but can do some genuine thinking while he follows a big subject clean through a book—there is the man who really is educated, and Massachusetts has appreciated this fact a long time.

Must Make More and Save More
In regard to thrift, Governor Aycock of North Carolina used to make this clear in his educational campaign:

"When you buy manufactured articles, you buy them from Massachusetts, and you pay for labor worth four dollars a day; but you pay in the products of your own labor, which is worth fifty cents a day. Now what does this mean? Why, that you must give eight days of your labor for one day of that of the man in Massachusetts. This is because Massachusetts has thoroughly educated and trained her people to work, and North Carolina has not."

This is in line with what The Progressive Farmer has been preaching—that the farmer in the North and West simply by better methods of farming makes \$500 more a year than the Southern farmer (as shown by official census figures) and it's up to us to educate young and old till we also get this extra \$500 a year.

But even with conditions as they are there is absolutely no excuse for having it true that in the one State of Massachusetts there are five times as many depositors in savings banks as there are in twelve Southern states combined. If we can't save much, we can save little—and it is the habit of saving that counts. The chief religious duty in Massachusetts used to be to go to church on Sunday morning; now it seems to be to make a savings bank deposit on Saturday night. Every savings bank stays open Saturday evening—the Amherst Savings Bank, for example has the sign: "Banking hours 9 to 3; Saturday 9 a m to Midnight"—and as soon as a Massachusetts boy is old enough to grow a conscience it begins to trouble him on Sunday mornings if he didn't put something in the bank the night before.

One trouble with us in the South is that we think too much about a bank as being a place to get money out of, instead of as a place to put money in; and it would be better, as Dr. Butler recently suggested, if we said that it is "a rural banking system" that we need rather than a rural credit system—for it must embody the deposit and saving feature as well as the credit and borrowing feature.

Let every Southern farmer who can possibly do so start a bank account this fall, even if he has only \$5 to begin with.

Let me reiterate that there are three things on which New England has built her greatness—Books and Thrift, and Township Government. I doubt whether a man in a balloon anywhere in Massachusetts could get out of sight of a public library, a three-teacher school and a savings bank—except that many of the schools would have more than three teachers.

If the things that used to make you happy no longer interest you it is time to change the brand.

WHY SHOULD WOMEN VOTE?

WOMAN'S SUFFRAGE FROM THE VIEWPOINT OF LEADING FARMERS.

Why should women vote? That is the question that is ringing from ocean to ocean and reverberating from the Canadian boundary to the Mexican border. It is the mission of a newspaper to give the news and the action of the Texas Farmers' Union in opposing woman's suffrage when that question was recently before the Texas legislature is significant as representing the attitude of the organized plowmen. We reproduce in part the argument presented by Hon. W. D. Lewis, president of the Texas Farmers' Union, in opposing the bill: "It is gratifying to note that it is not the farmer's wife who is clamoring for the ballot. She is too busy trying to make happier homes, molding the minds of future citizens and sharing with her husband the cares of life to indulge in political gossip. The ballot will give her no relief from drudgery, give no assistance in clothing the children or bring to the home additional comforts, conveniences or opportunities in life. It is, as a rule, the city woman promoted to idleness by prosperity, who is leading the suffragette movement.

"From many standpoints, perhaps a woman has as much right to vote as a man. So has she as much right to plow as a man; she has as much right to work in a factory as a man; she has as much right to shoulder a musket as a man, but we would rather she would not do so from choice and we regret that necessity oftentimes compels her to earn a living by engaging in gainful occupations. We do not consider misfortune a qualification for suffrage or a business accident a reason for granting franchise. We are opposed to woman at the ballot box the same as we are opposed to woman in the field, in the factory or in the army and for the self-same reasons. We had rather see her plant flowers than sow wheat; gather bouquets than pick cotton and rear children than raise political issues, although she may have as much right to do one as the other.

Opposed to Unsexing Humanity.

"Sex qualification for suffrage may have its apparent inconsistencies. No general rule adjusts itself perfectly to all conditions. It is a favorite argument advanced by the proponents of woman's suffrage that many cultivated and noble women are far more capable of intelligently exercising sovereignty than a worthless negro, but the South never was anxious for negro suffrage, and while culture and refinement, and even morality, are desirable virtues, they are not the only qualifications for franchise.

"The primary, inherent and inseparable fitness for suffrage is supporting a family. The plow handle, the forge and the struggle for bread afford experience necessary to properly mark the ballot. Government is a great big business and civilization from the very beginning—assigned woman the home and man the business affairs of life.

"There has been much freakish legislation enacted during the past decade that no doubt appeals to woman's love for the ridiculous, but to undertake to unsex the human race by law is the height of legislative folly and a tragedy to mankind.

"We are opposed to the equal rights of woman—we want her to ever remain our superior. We consider woman's desire to seek man's level the yellow peril of Twentieth Century civilization.

"Woman is the medium through which angels whisper their messages to mankind; it is her hand that plants thoughts in the intellectual vineyard; it is through her heart that hope, love and sympathy overflow and bless mankind. Christ—the liberator of womanhood—was satisfied to teach the lessons of life and He was a man. He chose to rule over human hearts and refused worldly power and men followed after Him, women washed His feet, little children climbed upon His knees and the Ruler of the universe said that in Him He was well pleased. Can woman find a higher calling?"

THEMISTOCLES

When Themistocles was asked by his host at a dinner party to entertain the guests by playing the lute, he replied that he could not play the fiddle, but that he could make a small town a great city. We have in this nation many politicians who are good "fiddlers," but they cannot make a small town a great city. We are overrun with orators who can play upon the passions of the people, but they can't put brick and mortar together. We need builders.

Let those who hunger and thirst for power understand that the highest glory of a statesman is to construct, and that it is better for a man that he should build a public highway than that he should become Governor of a state, and that he start a plow than that he become the author of a law. The true test of statesmanship is the plow and the hammer, so let those who would govern, first build.

SUNDAY SCHOOL.

Lesson X.—Third Quarter, For Sept. 5, 1915.

THE INTERNATIONAL SERIES.

Text of the Lesson, 1 Kings xviii, 38-39—Memory Verses, 2, 37—Golden Text, Prov. xv, 2—Commentary Prepared by Rev. D. M. Stearns.

Elijah had been so safely hidden by the Lord during the three years that though Ahab had searched for him everywhere, in all lands, he could not be found (verse 10). How safe are those whom the Lord hides, and all His redeemed are hid with Christ in God (Col. iii, 3; Ex. xxiii, 22; Isa. ii, 10; Zeph. ii, 3). As by the word of the Lord he was sent into hiding at Chertith and Sarepta, so by the same word he is now commanded to shew himself to Ahab (xviii, 2, 8; xviii, 1). He was indeed a man of God, God's representative, acting only for God and in His name, and as in the resurrection of the widow's son he foreshadowed Him who is the resurrection and the life, so the words "shew thyself" remind us of Him who after His resurrection from the dead "shewed Himself alive" again and again during the forty days (John xxi, 1, 4; Acts i, 3).

We are glad to meet Obadiah, whose name means "servant of Jehovah," and to see him saving the life of an orphan for a hundred of the Lord's prophets (xviii, 4, 13). As we see him the governor of Ahab's house we think of Joseph in Egypt, overseer of Potiphar's house (Gen. xxxix, 1-6). Good men are often in difficult places for the glory of God. As Obadiah and Ahab went each his way to search for grass for the horses Elijah met Obadiah and told him to tell Ahab that he was on hand (xviii, 8, 11, 14). Obadiah was at first afraid that Elijah might again disappear, but on being assured that he would surely shew himself to Ahab he went to meet Ahab and told him, and Ahab went to meet Elijah (xviii, 15, 16). Fearlessly Elijah accused Ahab of forsaking the Lord and serving Baal and ordered him to gather all Israel and the prophets of Baal to Mount Carmel, and this Ahab did, for the word of the Lord in the mouth of Elijah was with power (xviii, 17-20).

Elijah boldly demanded of the people to decide whether they would follow Jehovah or Baal and not continue hating between two opinions. But the people were dumb. Then he said that though he was but one against 450, he would suggest a test, and that they should worship the God who answered by fire, and to this they agreed (21-24). He gave the prophets of Baal the first opportunity, and, following his instructions, they prepared their sacrifice and cried unto their god from morning until noon. "O Baal, hear us!" But there was no answer. Elijah mocked them and urged them to cry louder, saying that he must be busy or on a journey or perhaps asleep. So they cried aloud, and leaped upon the altar, and cut themselves till the blood gushed out, and kept it up till the time of the evening sacrifice. But it was all in vain, for there was no answer of any kind, and no unseen power regarded their cries (25-29).

We may wonder why the devil missed such an opportunity to honor his worshippers, for the time will come when he will send fire from heaven (Rev. xiii, 13), but he can do nought without permission from God, and he was surely restrained this time. Now consider Elijah as he called the people to him, repaired the altar of the Lord and, taking twelve stones to represent the twelve tribes of Israel, built an altar in the name of the Lord, put the wood in order, prepared the sacrifice and drenched the whole with twelve barrels of water until the water ran about the altar and filled the trench (30-35). Listen now to Elijah talking to his God, not crying aloud nor with frenzy or demonstration of any kind, but calmly, with quietness and confidence.

"Lord God of Abraham, of Isaac and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that Thou art the Lord God and that Thou hast turned their heart back again."

How the great multitude must have listened to this simple prayer and how intently they watched this lonely man of God! We, too, have been watching him and listening to him talking to his God, the God of Israel, the only living and true God, and now behold the answer. "Then the fire of the Lord fell and consumed the burned sacrifice and the wood and the stones and the dust and licked up the water that was in the trench." How can we refrain from shouting "Jehovah, He is the God?" (Verses 36-39). And we must add: "Who is like unto Thee, O Lord, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders?" (Ex. xv, 11). Quickly were the prophets of Baal slain, and Elijah said to Ahab, "There is a sound of abundance of rain." Then Elijah went to the top of Carmel to pray, and it was patient, earnest, persevering prayer, for the servant went seven times to look before he saw the indication of the coming storm in the form of a cloud like a man's hand, suggestive of Elijah's hand taking hold of God (verses 40-46; Jas. v, 18). If our aim is simply to glorify God we may safely act upon Jer. xxxiii, 3. Consider David and Hezekiah in 1 Kings xvii, 45-47; II Kings xix, 19, and fear not to pray (Ps. cix, 21, 27).