

# THE ANDOVER NEWS

A PROGRESSIVE FAMILY NEWSPAPER, FOR ALLEGANY COUNTY PEOPLE, IN POLITICS INDEPENDENT, BUT NEVER NEUTRAL

NO. 36.

FOR WEEK ENDING SEPTEMBER 8, 1916.

TERMS One Dollar the Year  
Five Cents the Copy

## BOOZE AND GAMBLING

(J. J. Brown)

### Mexico, Border Town, Everything Goes the Every Other Place

letter of hot places things, and then a something interestingly

take you back to a Mexican for a overlooked.

a thriving little city on the Mexican line, of the Imperial val-

a Mexican addition town, just over—and believe yours come town."

Calixto by auto into on Saturday took me so long to out of my clothes

I passed up the "doings" over and went to sleep—or

orning I went across- ing of Mexicali and against some sur-

na, said to be the n in North America, with this burg.

two towns are prac- tically monuments des- re Wilson leaves off a starts in — one he was out of God's

out seeing the bound- there is an invisible y drawn as a board

s suffocatingly hot diers were lined up ents, seeking the w trees that thrived ating ditch. The

he line, crowd it of a foot, but they an inch over it.

the line was a big ing it was a row of the cool lager signs

oldiers in the face. no baggage he may at will across the he has a grip or a s held up by the

officials and his over.

ver the line I called e of perspiring sol- me over and have and I started some-

all began to yell— cool one for me,

d, buy a bottle of ink it in the door- can see you."

half the pay I have 'll change clothes ne hour."

over under your e come back."

many other calls fol- low the plaza.

t one end of the t street and went

About every other saloon, white men and in many, Mex- sh girls tending bar. saloon has private gambling rooms in

one half a block a of Mexican girls dible held me up

to come in and ail of beer. I pro- in a prohibition

consciousness scru- raising the lid up on

and a cowboy can't realize that he must stand any more from a Mex. over the line than he does on the U. S. side. So he resents the cursing and then, as one of the regulars expressed it, "hell pops for a few minutes."

But I want to state that with the exception of the drunks, one will not be molested in the Mexican towns, unless he is looking for trouble.

Unmolested doesn't express it. The Mexicans ignore you, won't look at you, don't know you are there. You may drop into a saloon, eating house or any other place and not a Mexican will ever glance at you. They resent your presence, they plainly tell you they don't like you and don't want you around, and they do it without word or action. But you see it, feel it, smell it.

After I had gone down the line of this one street I dropped over a block, and resumed explorations.

The next place of interest was a Chinese joint, a sort of combination store and refreshment parlor; where crowds of Chinese were drinking soft drinks, eating heathenish-looking dishes and sweating. It was a strange sight, but the odors were too strong for detailed observation, and if there were "hop joints" in the rear it cannot be proven by big—but I guess they were there last enough.

On the next corner I ran into a sib-sized surprise—from the fact of my entire lack of information of Mexicali.

On this corner was a large wooden building, about 50x150 feet. Before I got anywhere near it I could hear a buzz of noises and voices—a sound like the stock exchange in New York or Chicago.

I couldn't make it out. I looked up for a sign and on the top of the big building in gilt letters two feet long was the sign, "The Owl Theatre." Wondering at a Sunday morning matinee in a Mexican town, I crossed over and entered the big building.

And what an unexpected sight. It was a big gambling house—one great room for the whole building.

It was densely packed with men 90 per cent, Mexicans, all talking, half of them drinking and with the noise of the fans, the talking, the calls of the gamblers, it made a noise like a swarm of flying bees.

Every kind of a gambling game I had ever heard of, and dozens that I had never heard of, were running. Drunken and sleeping Mexicans were stretched out over the gambling tables that were not operating, were lying under them and were piled along the walls of the room.

Down one entire side was a bar, with white bartenders, and beer was in demand as fast as it could be drawn. In front of the room were the roulette wheels, and these were the favorites for the Mexicans to lose their money.

They crowded around six deep, waiting for a chance to play, and in front of one of the tables I saw a Mexican boy not over 11 years old, placing his change on the numbers like a veteran gambler.

The Mexicans all play for small change, and invariably they will stay with the game until they go broke, but very often Americans take a chance with the wheels, rich bloods from the Imperial Valley, and then the wheels get a game run for their money. In the rear end of the building was a little stage railed off from the main gambling room, and this gave the place a license to raise the theater sign, and they told me that this little theatre plays up the big attraction end of the notorious place when—darkness covers the town, and when the visiting Americans have got just enough beer under their belts to go sensation hunting. Wine and women play the game in the rear end, and they say their clean-up beats by far, the winning percentage of the gambling lay-outs.

There were many gamas rubbing that I had never seen or heard of—Mexican games, no doubt. They were played with cards on the green covered tables, but always a white man was the

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## PASTOR COLLINS' LABOR DAY SERMON

The annual Labor Day address was delivered this year by Rev. Chas. Collins, pastor of the Methodist Church.

The fraternal societies of Andover, in bodies, and a large congregation listened to his able address, which we publish herewith.

There is no other name under heaven given among men whereby we must be saved. Acts 4, 12.

And that means saved industrially, socially and commercially as well as morally, spiritually and religiously. Tomorrow is Labor Day and workmen all over this land will celebrate the day with appropriate ceremonies. It is a day of great significance, though to many who do not have to work with their hands, its chief function seems to be to mark the end of the vacation period. Beyond that it has no meaning; the cause it symbolizes is an unknown cause. It is no exaggeration to say that in the places where business men meet or professional men gather there is more intelligent discussion of the climate of Mexico or the topography of Turkey than of the purpose of organization and methods of propaganda of modern trade unions.

This ignorance is as inexcusable as it is lamentable for a division is thus created between two classes of society and men who ought to be brothers are often arrayed against each other. This is a good time for us to make examination of conscience and ask ourselves "What do you know about the struggles of the man who toils, the man behind the machine in his efforts to gain the fruit of his labors and to procure a just share of the prosperity which the turning wheels of industry pours into the lap of this favored country. It may be urged that the church has no direct interest in this great struggle that her mission is to point the way to heaven to preach the gospel and to proclaim the everlasting principles of justice and righteousness and leave it to other institutions to apply these principles. In answer it can only be said that the church has never been content simply to preach the gospel. She helped to break the fetters of the serf; she eased the burdens of the slave; the old trades guilds were permeated with a religious atmosphere. She created a style of architecture to symbolize her teachings and aspirations and in an age when the printing press was unknown she sanctified painting and made it a medium of instruction and to-day the National American Federation of Labor and the Federal Council of the Churches of Christ in America are working hand in hand and shoulder to shoulder to find the solution of the labor and industrial problems of this country.

I might quote at length the deliverances and declarations of the great denominations, the Episcopal, Presbyterian, Baptist, Disciples, Methodists and others wherein they commit themselves definitely to the principle of the eight-hour day the abolition of child labor, shorter working hours for women, sanitary conditions, and a good living wage for all, but time will not permit me to go into the matter in detail. Suffice it to say that when we find the church to-day interested in labor and industrial conditions we find her true to her traditions. The church demands a certain degree of civilization to make itself effective and where it does not find it it creates it. That you say is mere rhetoric and has no bearing upon society as it is constituted to-day, but who will dare say that the United States, in this twentieth century, does not need the tremendous civilizing power the church wielded when her bishops and priests faced the wandering nations of the north and with no standard but the Cross of Jesus Christ led them to the heights where the Greeks and Romans stood. Perhaps when we study the facts of contemporary history we will wish the church would again use the power she so fearlessly exercised with so much beneficence on a united Christendom.

Conditions have changed but we face the fact that the machinery of production is crushing out the lives of thousands of men and women made in the image of God and remorselessly and needlessly crushing them out. Who will say the church has no interest in this matter or that her mission is not hindered by the life of grind so many of her children have to lead?

The greatest need in these United States to-day is for a civilization that will be truly Christian, and that need the churches have preached as the Benedictine monks of old proclaimed from every mountain top of Europe, the goodness of God, the dignity of man, and the sacredness of labor.

Charles Stetzie, who has given perhaps more intelligent study to these matters than any other man in this country, says, "If I thought the church cared nothing for child labor, not as I have read about it simply, but as I have experienced it; if I thought it had no message for women who toil for starvation wages as my mother worked; if I thought it cared nothing about sanitary conditions in the sweat shops and tenements, then I tell you plainly I would cut loose from the church and line up with some other organization outside the church that was trying to better these things." But he adds, "The church does care and I

consider it an honor and a privilege to stand before the workmen of this country as a representative of the church to assure them that the church cares."

The old idea about work has undergone a revolutionary change. People used to think that work was ignoble and was to be done by plain everyday folks who were of no account anyway. The Greek idea of the Gods was a group reclining at leisure with somebody to fan them. Today work is noble, and if it is Jesus Christ who said "My Father worketh hitherto and I work," has made it so. No Caesar nor Homer, nor Socrates, nor Plato, but Jesus Christ put the festal days in the calendar for common labor. He is the great God of the working man. We read how the old idea of dignity was a king holding a stick called a scepter in his hand and wearing a crown on his head, like you see on playing cards. Some of you know what they look like. To-day the King of the World is the sweaty man who does the world's work and the man who will not work is a fioba. The ideal man is the laborer and his scepter is the hoe.

Nevertheless looking out upon the industrial world we find it bristling with problems. For two weeks we have been threatened with a complete tie-up of the railroads of this country. The President of the United States, the labor leaders and the railroad heads have wrestled with the dilemma and the end is not yet. A short time ago a whole town, Youngstown, Ohio, if I remember right, was looted and burned and a reign of terror inaugurated by striking steel plant employees, and so the story goes and the bread problem faces us always.

The man working for a modest salary who has seen the prices of necessities going up and up for the last ten years, and never a raise in his wages, faces a problem like unto that of the Israelites of old when they were asked to make bricks without straw. Some times it is a question as to whether we had better fold our hands and pray God to send us bread or clinch our fists and go on a "trust busting" expedition. God does send the bread all right, but stock gamblers, who put up the price of flour a dollar a barrel by their speculations while we sleep get their share and ours too.

A Jewish umbrella-mender said, "America is a great country, but in the old country we do things better. The government fixes the price of bread. A policeman goes to the baker and tells him whether to charge five or six cents a loaf, and if that baker or all the bakers raise the price the government puts them out of business. Isn't that better than in this country where the central government is not so strong?" The answer was "Yes, that is better for stomachs but not for men." Because ice went up last year and hasn't come down this year, although nature froze millions of tons last winter free of charge to the dealer, and because the stock raisers and meat packers have quarreled and the price of meat has gone up to where none of us can reach it, and because speculators are raising the price of flour, and because everything is forever going up and nothing ever coming down shall we pray God to give us a ready made social system to correct all the evils of our unjust competitive system? I cannot believe that that is the way out. Our problems are to be solved by sanctified Christian common sense. While we have been praying all sorts of corporate robbers have been preying. Now that we are demanding our rights they are beginning to dis-

gorged. The Christian church must stand between the strong and the weak and demand that the former treat the latter justly and fairly. We must not only teach our own children the Bible, but we must teach the mother of the tenements how to buy and how to prepare nourishing food for her husband and children. We must hasten laws compelling sanitary factories and tenement. We must check the greed of the paw shop usurer and in everything as the representatives of Jesus Christ stand between the weak and the predatory strong.

But the industrial problem is a great big complex problem; no solution in sight. We must solve it step by step. Charles Stetzie says there is no short cut to the millenium and no offhand remedy for the cure of the great industrial ills. Former President Taft, during a campaign speech in Cooper Union, in New York, was interrupted by a man in the audience who asked "What would you do with the unemployed?" Taft held up both hands and poyed. "The Lord knows, I don't." He said "The Lord knows, that issue has been dodged that issue from the beginning. The army of the unemployed has grown year by year. While we may never hope to live to see the day when every man who will work will have work through the philosophy of many seems to rest on the assumption that that day is already here and that unemployment is hard but laziness. The situation is hard but not hopeless. It is hard because we lack any definite policy to apply to it. Winter before last when times were so hard all over the country 200,000 men were idle and starving in New York City. After testing the machinery of relief and finding it inadequate they

(Continued on next page.)

## HOLSTEINS AT HORNELL FAIR

Allegheny County Beat Steuben County Breeders. Andover Was Represented With 21 Head, and Awarded Premiums

The fact that Allegheny County is still on the map in the Holstein cattle business was proven last week at the Hornell Fair when the Allegheny Breeders beat Steuben in the contest between the two counties for \$250.00 prize.

The Fair Association arranged with the Allegheny-Steuben Breeders Club for the contest and the prize money was turned over to the Club. The Club chose a captain from each county to have charge of the contest. The requirements were that each captain should select from his county 25 registered cows 3 years old or over, 5 aged bulls, 12 2-year-old heifers, and 10 yearlings or calves making a total of 50 animals. We were asked to bring more-if possible, and it was possible, for each side had about 100 head, making one of the largest showings of Holstein cattle in the state of New York outside of the State Fair. The Andover breeders did their share. Twenty-one animals were shipped from here. The contributors from Allegheny County were Claire Cobb, Spring Mills; Morton Bros., Angelica; M. A. Green & Son, Scuyler Witford, Frank Ostrander, Alfred Station; Dr. B. A. Barney & Bro., S. W. Clarke, Floyd Clark, Independence; and the Crandall Farms, Andover.

As entry in the county contest did not bar animals from entering the regular premium contest, seven animals sent from Andover were entered for regular competition. Dr. Barney & Bro., 1st on aged cow; S. W. Clarke, 3rd on aged cow. M. A. Crandall & Son received 1st on aged bull; 1st on 2 year old heifer; 3rd on heifer calf; 3rd on bull calf.

Competition was so strag that it was an honor to get in the money. Everyone taking part seemed to feel well paid for their trouble and all feel that the Hornell Fair Association gave us the square deal.

## UNDERWOOD-BROWN

Married, at Marietta, Ohio, on August 9th, Miss Helen Brown, daughter of Al Brown, of this place, and Roy Underwood, of Shirley. They are both popular teachers of the Thomas schools. They will be at home there, after September 10th.—Barbour Democrat (W. Va.)

## MARGUERITE CLARK

in "Mice and Men," at the Auditorium, Saturday Evening

Marguerite Clark, the fascinating little star of the Famous Players Film Company, who since her description of the stage has endowed the screen with a number of inimitable characterizations, most notable of which are her successful appearances in "Still Waters" and in the dual title roles of "The Prince and the Pauper," adds another screen achievement that surpasses all her previous triumphs in her delightful interpretation of the role of Peggy in the photo-production of the famous romantic comedy, "Mice and Men." This role, in which such popular actresses as Annie Russell and Lady Gertrude Forbes-Robertson distinguished themselves in New York and London, respectively, develops the impulses and whimsicalities of romantic youth, and it may therefore be readily seen that Miss Clark is eminently suited to this captivating personation. With the additional interest contributed by a stirring dramatic conflict, and with the beautiful delineation of life and love as they were known in the South of a by-gone day, "Mice and Men" is one of the most exquisite Paramount pictures produced.

## DATES OF POMONA MEETING CHANGED

The September meeting of Allegheny County Pomona Grange will be held at Friendship, on the 14-15, instead of the 7-8, the regular dates, to accommodate Chas. M. Gardner, of Massachusetts, and State Master Lowell, of Fredonia, both of whom will be present at that time.

Mr. Gardner is a Priest of Demeter of the National Grange and is the highest authority on the Unwritten Work of the Order, while the State Master is well known to Allegheny County patrons.

Pomona Grange is very fortunate in having these officials present and every local Grange should have its Master or a Past Master at this meeting to meet and hear Mr. Gardner.

Cuba. Sept. 2, 1916.  
E. P. AYERS, Secretary.

## LABOR DAY DANCE

Sixty couple enjoyed the Labor Day Dance, Monday evening, a large portion of whom were from out of town. Andover's misses and matrons never looked more charming, the gowns worn by them being of unusual style and daintiness. The Auditorium was tastefully decorated in the national colors, and under the colored electric lights furnished a pleasing background for the scene of beauty.

The Rice Orchestra was so perfectly satisfactory that it was promptly engaged for another affair which will be held here early in October.

The Rebekah ladies received compliments from everyone present for the delicious supper which they so capably served.

### BULK COCOA

Fancy quality Runkle's Cocoa  
22c per pound bulk. This is a low price on a high grade piece of goods. We offer 200 pounds. Buy some. It's worth this money in 100-pound lots.

C. W. WILLIAMS  
GROCERIES, CROOK