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WARREN R. FISHER, JR.,
Publisher

SAG KASH, Editor
Phone 36

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A Worthwhile Project

One of the most forward steps which Carlisle and Nicholas county could take during 1948 would be the organization of a Nicholas County Board of Commerce.

Personal observation in another county comparable in size to our own has proven that such a project can be, when it is a successful conclusion. While the main function of the board would be promotion of business in Carlisle and Nicholas county, it has been demonstrated within a year it would offset the amount it would be necessary to allege as dues to maintain an office.

Nicholas county's farmers have learned the value of organization as is evident in the membership which they maintain in the Nicholas County Farm Bureau. Local businessmen have no organization upon which they can depend to handle the questions which may arise.

Such an organization would not require the services of a full-time secretary. That has been proven in a county not a hundred miles distant from Carlisle. This Board's secretary handles the functions of his office in addition to his regular employment.

Some of the accomplishments of this board have been:

Acquirement of an industry which assures the town a regular weekly payroll; controlled solicitation of funds from all business members and a weekly confidential report of cold checks which have been received by board members.

The membership meets once a month and a full discussion of problems and projects anticipated are made. Between meetings, the secretary and the board of directors handle any business which may be of great importance to the membership as a whole.

Rough As A Cob

U. S. Highway No. 68 from the concrete intersection to the Bourbon county line is in the worst condition that it has been in years. From the Bourbon county line into Paris the highway is excellent.

In the event the highway department is planning to relocate a part of the road between Millersburg and Carlisle, eliminating those unnecessary curves, we don't have any kick coming and will welcome the change.

However, if the highway department plans to maintain the road at its present location it would do wonders if it would give that stretch of highway some attention, and soon.

Same Problem Plagues Both

Housewives and newspaper publishers at present are plagued by the same problem. This problem is rising cost of production. The housewife feels about the amount she has to spend to produce a meal. The publisher frames about the amount he has to pay out in order to print his newspaper.

Rising food and commodity costs plague the housewife. Newspaper publishers face the rising costs of materials and having the materials delivered.

Just a few days ago publishers were informed of another hike in the cost of newsprint, the cost being increased $6 a ton. Following that, in the last day of 1947, the 19 per cent increase in freight rates was announced which boosted the rates 20 per cent above what they were on last October 1.

Newsprint and other paper stock weighs heavily, making the freight cost even greater than they are at a surface glance.

The Road Ahead

This is the age of confusion.

But that does not mean it need be an age of cynical resignation to failure—and of the gradual abandonment of rights and principles that took two thousand years of almost continuous conflict for mankind to secure.

No one can minimize the problems that now confront the nations ranging from the terrible specter of unleashed atomic energy down to such temporary difficulties as shortages of materials. The very extent and number of these problems have added to the confusion. They have, as the old French proverb says, made it hard to see the forest because of the trees. They have obscured the fact that there is really only one basic problem, and that all the rest hinge upon it in one way or another.

That problem is easily pinpointed. It is the problem of the world, including the United States, will have to make a complete and final choice between the chimera of "security" and the reality of freedom.

There is a danger in using such words as "freedom" and "liberty" as slogans. Dictators and tyrants have attempted to pervert them out of any semblance to their true meanings. Hitler, after all, established his slave state and found his disastrous war for world enslavement with "freedom" as his rallying cry. So, on the real free man can be described. He is free to express his opinions, whether or not it is in agreement with the majority or with the government in power. He is free to worship as he pleases. He is free to print what he thinks in a newspaper or elsewhere, subject to the adjudicated laws of libel and slander decency. He is free to work or not to work, and to change jobs if he has reason to believe his station from employer, labor leader, agency or with the government in power. He is free to worship or not worship as he pleases. He is free to run for public office on any platform he desires, or to vote for the candidate of his choice. He is free to engage in business under a competitive system which penalizes and favors none. He is free to determine his own destiny, and he is not the tool of his country or any other interest.

These are not separate, unrelated entities. Every last one of them is dependent on the others. Upon this dependence is based the rest are endangered. No dictatorship has ever been established that all at once. A right is abrogated here, another there, the state increases its control over them taken the labor unions; new "enterprises" are placed on the rights of free speech and assembly—so it goes, step after step, until the job of dictatorship is completed.

Dictatives trade on fear—fear of want, fear of hunger, fear of cold, fear of the natural, material fears. They promise a maximum of material "security" to the tragically confused people they entice. And this poses another question. Are a people, in return for the surrender of their freedoms, obtain more goods, a higher standard of living, a greater measure of protection from adversity?

The question answers itself. The greatest material advances, in the history of the world, have been in the nation where liberty has been the greatest amount of freedom for the individual—the United States. It is not accident that the pay of the average American worker, measured in terms of purchasing power, is ten or a dozen times that of the average Russian worker; it is not better comparison is found with present-day England, the country to which we are bound the closest by the ties of a common language, inheritance and tradition. Socialism—which can be the vanguard of dictatorship—has aggravated every English economic problem. It has produced less goods for export, not more goods for export; less coal, not more coal; less agricultural production, not more agricultural production. Worst of all, it has sapped the energies and ambitions of the people. There can never be progress in a state where individual opportunity, initiative and enterprise are discouraged, and the government does all the thinking.

The super-state is not only spiritually barren but materially inefficient. When we attempt to trade freedom for security, we get neither.

The hope of this nation is that our people will profit by experience. The hope of the world is that it will be able to break the shackles of oppression. The hope of mankind lies in a reaffirmation of the rights and dignity of the individual.

Tidbits of Kentucky

Dr. Gordon Wilson

When we used to have [illegible] thing that seemed to defy classification, and when asked what it was, we would say, "Name it and take it." For years I have been asked sometimes and annoyed so often by people who assume that anything that is out of the ordinary is folklore. A great deal of attention has been attracted by certain writers who fondly proclaim themselves folklorists but who basically still do not know something unusual from something definite. An acquaintance of mine persists in thinking that songs that were popular when he was a boy, which was off too long ago, are and were folk songs. They were just ordinary musical songs like the hoels that are being sung today. The style that they illustrated is now somewhat out of date for most of them; hence they seem like genuine folk songs to people who should know better. The folk had nothing whatever to do with them. Song-makers brought them out, singers and comedians made them popular, and then a different set of customs became the style, and the music-hall songs became only memory to the generation that knew them. In no sense were they transmitted orally after they appeared in theatre-music form; they had no opportunity to acquire any touch of the folk. It would be just as sensible to call the newspapers of the same time folk documents.

Last night I was listening to a highly-advertised folk-music program. Some of the numbers were genuine folk music, transmitted by word of mouth through long years and rendered in folk fashion. Some were these same folk songs badly garbled by modern singers who think that merely "hollering" slightly off key gives a true folk flavor. I long ago learned to discount this sort of nonsense and am not particularly peeved when I hear it. But the comic thing on the program was for a hillbilly of the true breed, so far as voice and method are concerned, open up on one of the current hit tunes, a song so present-day and so Hollywood-ish that it could not have existed prior to 1940. By what stretch of imagination that song could be included on a folk program is more than I have yet worked out. Just because it is nonsensical and sung in somewhat folking in tone, I suppose it appeals to musicians of a sort and seems about as folksy as some of the other songs they scatter to the ends of the earth.

Folklore, as I have many times indicated, has two enemies: highbrows and lowbrows. Highbrows are suspicious of anything that seems to indicate that they might have some ordinary clay in them. Folk customs to them are ways of the unwashed, the ignorant, the people on the other side of the railroad tracks. This ignorance of folklore is shown in the fact that the highbrows are always trying to "improve" it, to make it conform to their standards. Lowbrows are suspicious of folklore because they have been taught that it is something to be ashamed of. They want to be up-to-date, to be like people they think are better than they are. They want to be like people who have money and who can buy the latest in everything. They want to be like people who have had the opportunity to go to school and who have had the time to read books and who have had the money to