CATTLE TICK FORCES

(Continued from page 1)

and heartily agreed to the putting off.

Dr. J. H. Mitchell, chairman of the board, adopted a critical attitude towards the budget and contended for more information about school administration and expenses in the county. He wanted the budget itemized by districts; he also wanted to know an explanation of the distribution of the State's equalization fund for schools. Mr. Britton was reticent on the latter matter, but answered the other by inviting Doctor's attention to the budget which was itemized. All this was beside the actual business at hand, as the matter was deferred.

Upon motion of E. H. Eure of Winton, the settlement of 1922 taxes was postponed for another thirty days. The tax collectors were authorized to withold advertisements and levies on property within their townships until first Monday in July. The commissioners almost balked on this proposition; but the motion finally prevailed without a dissenting vote. Something was said about the county borowing money, while it indulged the taxpayers without exacting any interest or penalty. However, mercy and leniency prevailed, as it is wont to do when levying time comes around.

WANTS NAME OF MOTHER WHO GAVE MOST SONS

Mrs. Lutie Ogden Lingley, of Charlotte, corresponding secretary of the North Carolina War Mothers, upon request of the national organization, has asked Adjutant General J. VanB. Metts to assist in securing the names of the mothers in North Carolina who gave the largest number of sons in the World War.

"The request has come to me from the head of our organization for the name of war mothers in our State who gave the most sons to the service in the World War, also the name of the mother who lost the most sons," reads Mr. Lingley's letter. "It is the purpose of the committee to invite and entertain such at the convention to be held in Kansas City, in the early fall, all expenses paid."

Concluding, she requests the aid of the adjutant general, officers of the National Guard and the press in obtaining the desired names. Adjutant General Metts stated he would forward any names sent him to Mrs. Lingley.

TUNIS BRIEFS

The people of Tunis are having streets worked. We are hoping to have better streets in the future.

Mr. J. W. Horton and family of Tunis were visitors relatives near Hickory Chapel last Sunday morning.

The club girls of Winton met last Monday with Miss Swindell at Holly Spring school house. Lemonade was served as refreshments.

We are glad to report Mrs. G. O. Walters, who has been on the sick list for some time, as improving.

Mr. K. T. Israel with his children, Nina and William, were on a vacation trip to Portsmouth, Va., and where Mr. Israel was taken ill. We are hoping he will soon be able to return home.

Mr. Jim Taylor and family of Tunis have moved to Portsmouth, Va, where they will make their future home.

Mr. W. L. Parr and son, Fletcher, of South Tunis motored down to see his mother, Mrs. D. M. Parr of Tunis.

Mr. and Mrs. H. E. Lawrence were visitors in the home of Mr. and Mrs. Alma Dilday of Brantleys Grove last Sunday evening.

Mrs. C. M. Britt and sons, Bascom and John Edgar, were down to see Mrs. Brett's sister, Mrs. D. M. Parr.

Our postmaster, Mr. J. R. Wilder, is having some trouble in being recognized by his friends of late. He has shaved off his mustache.

Republic of Daghestan

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Stone Dwellings of Village in Daghestan.

(Prepared by the National Geographic Society, Washington, D. C.)

Daghestan, which it cannot be claimed was even a name to most readers, has emerged from its obscurity with the recent anneuncement that it is the latest region in stricken Europe to which American relief is to be extended. The country barely manages to be in Europe. Despite political boundaries of the past and muddled racial lines of today, the Caucasus mountains and the Caspian sea are generally accepted as marking the lines to the southeast where Europe ends and Asia begins. Wedged between the two, extending from the snow-capped crest of the mountains on the south to the below-ocean-level strand of the Caspian on the northeast, lies Daghestan, a country slightly larger than Maryland, and officially a "republic" within the Russian soviet federation.

The Caucasian range may be regarded for all ethnological purposes as a great mountainous island in the sea of human history, and on that island now live together the surviving Robinson Crusoes of a score of shipwrecked states and nationalities.

Army after army has gone to pieces in the course of the last 4,000 years upon that titanic reef; people after people has been driven up into its wild ravines by successive waves of migration from the south and east; band after band of deserters, fugitives and mutineers has sought shelter there from the storms, perils and hardships of war. Almost every nation in Europe, in whole or in part, and at one time or another, has crossed, passed by or dwelt near this great Caucasian range, and each in turn has contributed its quota to the heterogeneous population of the mountain valleys.

The Aryan tribes, as they migrated westward from central Asia, left a few stragglers among the peaks of this great range; their number was increased by deserters from the Greek and Roman armies of Alexander the Great and Pompey; the Mongols under Tamerlane, as they marched through Daghestan, added a few more. So, too, the Arabs, who overran the country in the Eighth century, established military colonies in the mountains, which gradually blended with the preexisting population. European Crusaders, wandering back from the Holy Land, stopped there to rest and never resumed their homeward journey. Finally, the oppressed and persecuted of all neighboring lands—Jews, Georgians, Persians, Armenians and Tatars—fled to these rugged, almost inaccessible mountains as to a city of refuge where they might live and worship their gods in peace.

Welded Into a Single People.

In course of time these innumerable fragments of perhaps a hundred different communities or tribes, united only by the bonds of a common interest, were molded by topographical environment into a single conglomerate nationality, and became known to their lowland neighbors as gortse, or mountaineers. From a mere assemblage of stragglers, fugitives and colonists they developed in the course of a thousand years into a brave, hardy, self-reliant people, and as early as the Eighth century they had established in the mountain fastnesses of Daghestan, at the eastern end of the range, a large number of so-called "free societies," which were governed by elective franchise without distinction of birth or rank. After that time, for another thousand years, they were never conquered.

In 1801 these hitherto unconquered mountaineers came into conflict with the titanic power of Russia, and after a long and desperate struggle of nearly sixty years they were finally subdued and the Caucasus became a part of the Russian empire.

At the present time the mountaineers as a class, from the Circassians of the Black sea coast to the Leghians of the Caspian, may be roughly described as a brave, hardy, liberty-loving people, who have descended from ancestors of widely different ethnological types and who are separable into tribes, or clans, of very different outward appearance; but who, nevertheless, are curiously alike in all psychological traits that grow out of and depend upon topographical environment.

They number perhaps a million and a half, and are settled in small, isolated stone villages throughout the whole extent of the range from the Black sea to the Caspian, at heights ranging from 3,000 to 9,000 feet. They maintain themselves chiefly by pasturing sheep upon the mountains and cultivating a little wheat, millet and Indian corn in the valleys, and before the Russian conquest they were in the habit of eking out this scanty subsistence by making plundering raids into the rich neighboring lowlands of Kakhetia and Georgia.

In religion they are nearly all Mohammedans, the Arabs having overrun the country and introduced the faith of Islam as early as the Eighth century. In the more remote and inaccessible parts of the eastern Caucasus, there still remain a few isolated aouls (villages) of idolaters.

In Daghestan there are four or five thousand Jews, who, although they have lost their language and their national character, still cling to their religion; and among the high peaks of Tooshetia, in the same province, is settled a community of Christians, said to be the descendants of a band of medieval Crusaders. But these are exceptions; nine-tenths of the mountaineers are Mohammedans of the fiercest, most intolerant type.

More Than Thirty Languages.

The languages and dialects spoken by the different tribes of this heterogeneous population are more than thirty in number, and two-thirds of them are to be found in the province of Daghestan, at the eastern end of the range, where the ethnological diversity of the population is most marked. So circumscribed and clearly defined are the geographical limits of many Caucasian languages that in some parts of Daghestan it is possible to ride through three or four widely different linguistic areas in a single day.

Languages spoken by only twelve or fifteen settlements are comparatively common; and on the headwaters of the Andiski Koisu, in southwestern Daghestan, there is an isolated village of fifty or sixty houses—the aoul of Innokh, which has a language of its own, not spoken or understood by any other part of the whole Caucasian population.

Of course, the life, customs and social organizations of a people who originated in the way described, and who lived for perhaps 2,000 years in almost complete isolation from all the rest of the world, presented when they first became known many strange and archaic features. In the secluded valleys and canyons of the eastern Caucasus it was possible to study a state of society that existed in England before the Norman conquest, and see in full operation customs and legal processes that had been obsolete everywhere else in Europe for at least a millennium.

Many of the aouls of central and southern Daghestan bear a striking resemblance to the pueblos and cliff-dwellings of New Mexico. The stone-walled houses are built together in a compact mass on the steep slope of a high terrace, and the flat roofs rise in tiers or steps, one above another, just as they do in the settlements of our pueblo Indians.

In some aouls the streets, or passages, from house to house are dark underground corridors, out of which the inhabitants climb into their dwellings on perpendicular ladders or notched logs. As the country is nearly treeless and affords comparatively little wood, the walls of the one-story buildings are almost invariably of roughly broken stone and the roofs and floors are usually of clay mixed with chopped straw and beaten hard.

Near the center of every large village rises the slender stone minaret of the Mohammedan mosque, and on some high point of vantage stands a square loopholed war-tower, in which the surviving inhabitants take refuge and defend themselves to the last when their village has been taken by assault.

MANY TRESPASSERS KILLED ON RAILROADS

Death overtook 129 persons while trespassing on the property of the Southern Railway System during 1922.

While walking on tracks, 90 trespassers were killed and 62 injured, 39 were killed while stealing rides or "hopping" trans, and 18 were injured in miscellaneous accidents.

According to a preliminary report of the Interstate Commerce Commission, 2,431 trespassers were killed and 2,845 injured on the railways of the United States in 1922. Even this heavy sacrifice of life and limb to carelessness is an improvement over past years. In the fifteen-year period from 1901 to 1915, deaths and injuries to trespassers on American railways averaged 10,736 per year.

As a part of its effort to discourage trespassing on its property, the Southern is enlisting the aid of school teachers in pointing out to children the danger of this practice. A very large proportion of the trespassers killed and injured have been school children. Wage earners, walking to and from their work on tracks, have also contributed a large proportion.

The popular impression that a large percentage of the trespassers killed on railways are tramps is shown to be entirely erroneous by figures compiled by the Southern from its records running over a period of nine years.

CHURCH SOCIAL WITH BIG SURPRISE FOR ALL

Electric Lights Brought About a Regular Transformation.

The most memorable church supper and social that has occurred in years in a certain town in the middle west took place last winter. The town is a rural community in the center of a farming territory of considerable extent.

Because of the scattered population the church supper is one of the annual occasions when everybody meets everybody else and a whole year's supply of gossip is exchanged in the course of a single evening. More than that, however, the supper enjoys a big reputation. And when the last one was announced the whole countryside planned to be on hand.

When the farmers began driving in, shortly after dark, they were amazed upon coming in sight of the church to perceive a blaze of light pouring out of every window. Out in one corner of the churchyard a little gasoline engine was chugging away, and inside, suspended from various points about the building, were a number of gleaming electric lights, replacing the battery of kerosene lamps with which the church had previously been lighted.

The curious farm folk soon discovered the "system"—a self-contained farm electric light and power plant, consisting of the gasoline engine, an electric generator, the necessary wiring and the Mazda lamps. It was a contribution to the success of the social by the town's electrical supply agent, and it certainly made a hit. The whole church was filled with the brightness of the lights, and the social atmosphere was greatly increased thereby.