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Tuesday, September 24, 1929

**Why Farmers Can Not Organize**

The tobacco farmers can not organize at the present time. They know too little about all phases of the tobacco business except production.

The theory of cooperative marketing is practically perfect, when all things are equal, but the plan is almost impossible to put into operation as there are hundreds of thousands of farmers, each producing a few acres of tobacco, most of which is mortgaged for its full value to some merchant, who owes in turn and pledged his security to some northern firm. Or, it may be, the farmer owes his local bank, which in turn owes the New York bank for money borrowed to loan to the farmer to produce his crop. Everybody knows these obligations come due and unless they are paid they throw the whole financial system out of balance; and every farmer knows pay day, on a crop mortgage, is almost as sad as judgment day will be to the rank sinner. This makes the farmer helpless when it comes to pooling his tobacco. He can not repledge it, because it is already pledged to the man who helped him to produce it, a man who generally is unable to carry him again.

But even if the farmer pools his tobacco when it is low and borrows its full value from any source—on any easy terms—what good will it do him, when the very same Big Five will buy it in the end and will buy it at their own price; not even allowing for insurance and interest? Nothing pleases the manufacturers more than for the farmers to organize a pool and carry interest charges, insurance, storage, and damage. It saves them these items of cost and dangers of damage, and they have exactly the same power to take it at a low price when the pool closes as they do when it opens. Of course, the government has the power to force different conditions. Yet, according to our policies in the past in dealing with matters of this kind, that might not be advisable.

The nearest thing in sight to relieve the tobacco farmer is the organization of one more company and making it the Big Six. Let each farmer throw one-sixth of his tobacco into the hopper and let it come out a cigarette and sell it on the same basis as the Lucky Strike, the Piedmont, the Chesterfield, or the Camel. At the end of the year they would find that they would have a profit of \$25,000,000, made on one-sixth of their crop, which would be 10 times the profit they received for the other five-sixths.

If all the members of the cooperative tobacco association had set aside a like proportion of their crop the first year of the organization, they would have had a live, going, growing business now, and the Reynolds bunch would not be making \$30,000,000 each year out of a product that they pay the farmer starvation prices for.

It would cost far less to finance a scheme of this

kind, with a small portion of the crop, than to loan on it all.

The farmer who thinks the tobacco companies have sufficient grace in their hearts to pay a fair price for his tobacco should probably be classed as weak-minded.

**A Sad Scene**

Among the sad street scenes is an old man, bent with age, and his hair white from the snow of many winters, mourning because a son is being led to the penitentiary. Yet we too frequently behold such a scene. Seven times last week this occurred among the whites, and as many among negroes of the county.

Each case has a history. Most of them will show that all the fault does not lie at the door of the young man who may have killed, or the one who may have broken in and robbed a neighbor, or who has run wild over the laws of the land and the morals of society.

Resisting the law may have had much to do with the downfall of some. The low home pressure for higher ideals in life, that is, never teaching the value of truth, obedience, and honor, is also a contributing cause.

Too many parents are always ready to side with, and uphold, their children, regardless of how much they steal or how bad they lie, they are with them. If they make money by bootlegging or moonshining some of them regard it as smart and encourage it.

Lack of law enforcement is the cause of many crimes. Yet the home is the flower bed upon which crime flourishes. Low ideals of fathers and mothers cause boys and girls to go out in this new perilous society totally unprepared to resist its temptations. Many homes are paying more attention to producing "dudes" and "flappers" than they are in bringing up honorable, truthful sons and daughters.

But it is a sad thing to see fathers and mothers weeping because their children are on the road to prison. Even if they have played the fool in raising the youngsters, they are sad and grieved.

**You Do Likewise**

Greenville Reflector.

In conversation yesterday with one of the farmers of our county who paid us a visit, we asked the question as to the conditions on his farm as a result of low tobacco prices. "Well," he said, "they might take this crop away from me, but barring some other misfortune, I can still eat another year. I have my own hogs with plenty of feed for them, and I have made enough supplies to take care of the needs of my family and my stock during the coming year." Such a reply as this from a farmer is certainly gratifying, and it was good news to us to know that some of our farmers are far-sighted enough to see to it that their home needs are taken care of on the farm list. The sad part of the whole matter, however, is that the farmer with whom we talked yesterday was an exception, for we are confident that the farmers in our county who have made enough supplies this year to take care of their needs, are few and far between. If every farmer in Pitt County this year had made enough supplies to take care of the needs of his household and his farm, we would not now be facing the depression and pessimism that has been brought about by the low opening of the tobacco markets. Let's hope that our farmers will wake up to the necessity of raising their own supplies in order that conditions now prevalent might be averted in future years.

**Organize, By All Means**

New Bern Journal.

We can point with pride to our farmers' organization here in Craven County. Since they have been together, they can count thousands of dollars that they have saved in marketing and buying.

There is no doubt in the minds of thinking men that such a movement is the best thing that they can do, so why put it off, why dilly dally about it?

The Reidsville Review says "When a woman goes in to get a pair of shoes and tells the clerk she wants 'any size so long as they are comfortable,' she is past the fifty-year mark." And Dorothy Dix says that no woman is completely happy until she is past fifty years old and does not care who knows it.

**THE LETTER BOX**

**SMITHWICKS CREEK CHURCH**

Dear brothers and sisters composing the Skewarkey Union and Kehukee Association, Greetings:

I am old and afflicted, and at this time am confined to my bed, and I may never be able to speak to you all again in this earthly tabernacle. I have been afflicted with you all about 40 years, and for all this time have believed in a new birth, as Christ taught Nicodemus. You must be born again, of the water and of the spirit, or you can not see the Kingdom of God.

The darkest time of the night is just before day, in my conviction. When I came to the place that I could see no real hope but pass sentence on myself that there was nothing for me but destruction and everlasting punishment, but then it was that He applied the water and the spirit to my poor soul; then it was the light of His blessed countenance shined upon me and lighted up the very citadel of my poor heart; then it was that I could see Jesus as my blessed Savior and Redeemer.

Now, brethren and sisters, I want to say unto you it is better to obey than to sacrifice. He has laid down rulings for us to go by through His blessed word. He has said unto us, "Love me with thine whole heart, mind, soul, and strength and thy neighbor as thyself." Some might say, how can we do this? The Scripture says we can do all things through Christ, who strengthens us, and sometimes we are enabled by the blessed spirit of God to examine ourselves, and when we are so blessed to do so we see so many things contrary to the blessed word that we are made to exclaim, "Oh, wretched man that I am. Who shall deliver me from the body of this death." Then we have nowhere else to go but to Jesus, the giver of all good and perfect gifts, and fall down at His feet and beg Him to pardon these sins we see in ourselves and renew us again in the spirit of our Blessed Redeemer.

And it is at this time that we are not commanded to examine our brother but he looks unto us to be better than we ourselves are. We may judge our brother by the fruits he bears, but it is not our prerogative to judge our brother or say what he shall eat or what he shall drink, but the Lord knoweth what we need, and He will give us meat and drink such as He sees we stand in need of.

Brethren, I see, by the eye of faith, a great cloud hanging over us, and the only thing I see to dispel the cloud is to humble ourselves down at the feet of each other and open up our very hearts, to each other and acknowledge our shortcomings and backbitings and arrow-shooting and come together in one common faith. United we stand, divided we fall. If we find any trouble with any of our churches, we should go to the blessed Lord in prayer, go to Him and pray unto Him that He might let the light of His glorious countenance shine upon them and

make reconciliation among themselves and not try to pull out and divide the wheat from the tares, but remember the admonition of the Lord in the parable of the sower: When the wheat was sown the enemy came also and sowed the tares, and when they found the tares in the wheat they took it to the Lord and asked Him, in humbleness He said unto them, "Let the wheat and tares grow up together until harvest time comes; and gather the wheat up in the garner and bundle the tares in the taresmuetainenuthmerthmerit in bundles to be burnt. If ye take up the tares, ye may root up some of the wheat also."

We are not commanded to help our sister church. According to our church discipline, we have no right to take part of the defended church up to the union meeting and the association and have them received, leaving the other part outside, hungry and thirsting after the sincere milk of the word that they may feed thereupon and grow; and the meat that they may be strong in the Lord, who has called them out of darkness into His glorious light and liberty of the gospel. But seeing those who come unto them and give them spiritual food that they might feast thereon and grow, rather than that head them off with letters saying unto them they are not the church. We are the church and hold our meetings on second Sundays. We would be glad to have you with us on our meeting time. We learn from the Bible and our discipline that if we have trouble with ourselves we must settle it ourselves, calling on the Lord to help us; and if we find we can not settle it ourselves we should go to some one else in the way of counsel, for the churches and union and association have no right to settle our business unless we take it up to them—then it is that they have a right to settle our business; and if they find no other way to settle it for us they have a right to exclude the church from the union and association and

send us back to our own church and let us settle it ourselves and bear and forbear with us and pray unto the blessed Lord that He may direct by His blessed spirit that we may be enabled to make reconciliation with one another, thus being able to present ourselves to the union meeting and association in gospel order and the teaching of our blessed Savior; and then, and not until then, has the union meeting or association any right to recognize it. I find in the Scripture where He says, "Examine yourself and so eat," but I fail to find anything in the Scripture any place where it says the preacher or pastor has a right to examine one brother and say he shall eat and examine another brother and say he shall not eat; and His reason for that, as He gives, was that one of them would not commune with the other.

Now, brethren and sisters, in conclusion, let me say that in the beginning of this trouble one faction, known as the Kader Lilley side, came to us as a delegation asking us to drop correspondence and communion with them until they got settled; and we granted their request. The other faction, known as the Harrington faction, has never asked at any time to drop correspondence or stop communion with

them. We dropped correspondence with them and have not corresponded with either faction since then, and now I would ask the union meeting and association to condescend to undo what we have done and send them back to their church, so that the union and association may not have any of their troubles to contend with, and let this union meeting and association come together in one common faith, having no jar among us, and let the blessed Lord take charge of our blessed spirit which He gives unto us, enabling us to take our harps down from the willows and tune them in songs of everlasting praises to Israel's God, who brought us out of the horrible pit and the miry clay and established our going.

Now, I will that this be read at the union meeting and association. Dictated by J. B. Allen, Jamesville, N. C., from his bed of affliction, and written by Brother Luther Hardison, September 20th, 1929.

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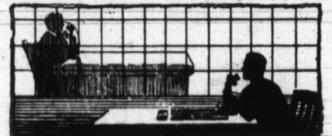
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