

THE ENTERPRISE

Published Every Tuesday and Friday by the ENTERPRISE PUBLISHING CO. WILLIAMSTON, NORTH CAROLINA.



Editor — 1908-1938
W. C. MANNING

SUBSCRIPTION RATES

(Strictly Cash in Advance)

IN MARTIN COUNTY

One year \$1.75
Six months \$1.00

OUTSIDE MARTIN COUNTY

One year \$2.25
Six months \$1.25

No Subscription Received Under 6 Months

Advertising Rate Card Furnished Upon Request

Entered at the post office in Williamston, N. C., as second-class matter under the act of Congress of March 3, 1879.

Address all communications to The Enterprise and not individual members of the firm.

Friday, March 22, 1940.

Thriving On A Wrong

A short time ago, Frank E. Gannett, Rochester publisher who has vehemently attacked the administration at every turn and who has been recognized as the official spewer for the old line Republicans, declared in a speech out in Los Angeles recently that the New Deal "had done him wrong."

Coinciding with Gannett's personal declaration out in the western state, his company, the Gannett Company, Inc., in New York on the same day reported to stockholders a consolidated net profit of \$1,302,320 for 1939, a gain of \$136,904 over the preceding year. The net was after all charges. Preferred stock dividends were earned three times, compared with two and six-tenths times in 1938.

It is puzzling to understand how such people as Gannett complain when they are so favored, and why farmers, workers and the other poor fellows don't complain more at the scant recognition they are receiving.

The Explaining Mr. Bailey

It's the same old Mr. Bailey in the United States Senate who finds little time for work for he must devote many hours explaining his actions in the august body's voting records. His latest escapade centers around the Hatch Bill or the "clean politics" bill. Opposing the measure, the senator states that Mr. Hatch and other supporters of the bill would tear down state rights and thwart liberty.

Possibly the Hatch bill has its defects, but the people are interested in any bill that tends to rub a little soap into the eyes of politics. The voters can't understand why a proposal to remove federal-paid workers from the field of active political campaigning would subject them to a strict federal control.

Remembering past campaigns in this State, one wonders if the present personnel in Washington would not have been of a different color had the Hatch bill been in effect and clean politics had surrounded the ballot count some years ago.

But Mr. Bailey goes ahead explaining his opposition to the measure, and wondering why his constituency doubts his actions and his explanations.

It is difficult to understand just what the senator means, but somewhere at the bottom of it all he sees himself in another race, and he does not want public-paid men or women denied the right to get out and work for him when the time comes for that race.

Pass the Hatch bill and you will place North Carolina at the mercy of politicians from the North and West and some Bureaus that know nothing about the State and care nothing about it, Mr. Bailey says in substance. To quote the senator, "We now control our policy with regard to the manufacture and sale of intoxicating liquors. How long would we have control, if the principle of this new Hatch Act is sound?" It is encouraging to know that "we" control our policy with regard to the manufacture and sale of intoxicating liquors. The senator must think he is from the great Bourbon State of Kentucky, for there is no liquor manufactured in the sight of the law in North Carolina. And yet "we" control its manufacture. It is a known fact that North Carolina is buying a large percentage of the liquor pouring out of Kentucky, but not until Mr. Bailey told us did we know that Governor Hoey and his dear friend, Mr. Cutlar Moore, are controlling its manufacture out where the blue grass grows and where they have blue blood in their veins. As far as controlling liquor sales in North Carolina, it must be

admitted that the State has a pretty dog-gone good system of holding the red noses of liquor imbibers to the grinding stone. Hook a seven per cent gross sales tax on anything and you really can control a monster by a little twist of the tail.

And then the senator, further explaining his goody-goody position as the self-claimed bellowing champion of the people's rights, takes a fling at some work attempted by the federal government in bringing relief to business that was vomiting up the rotten policies of the Hoover regime back in 1933. It is remembered that our Mr. Bailey fought that work, and now he proudly points out the failures, the very failures that he helped to create.

"We had Federal control once in North Carolina," Mr. Bailey points out with an apparent degree of horror. The people don't remember much about the control, but they do remember the relief that was theirs, and today they will swap the rotten control held by a strong political gang over the voters of North Carolina for most anything Mr. Hatch has to offer. Or hasn't the political gang recovered from the fight of four years ago?

But Mr. Bailey can explain it all. He sees red in Washington while North Carolinians see white. But we are color blind, Mr. Bailey will explain in reconciling all colors of the rainbow and proving how perfect he is and how wrong every fellow is who voted for him.

Farmers Have Opportunity To Help Themselves

Favored in recent years by a thoughtful government, Martin County farmers can help themselves by planting a single-variety cotton. The undertaking is very simple and will necessitate no additional cost. It will require a common agreement, and in years past common agreements among farmers have been limited in number, and it is likely that there'll be a few growers who will frown upon the plan just because they want to be different, contrary or obstinate.

It is believed that a vast majority of Martin farmers will favorably consider the plan, and cooperate with it in an effort to do something for themselves.

If farmers are really interested in farmers, they can get a few seed for test purposes and help advance the movement for a one-variety cotton. This is not absolutely necessary as tentative arrangements have already been made for conducting several tests. It is vitally necessary, however, for farmers of this county to get together and put the plan into effect in 1941.

Other sections of the State have adopted a single-variety staple, and they are now receiving a premium for their cotton. Martin farmers should wake up to the opportunity of getting a premium for their staple.

Not Guilty

Charlotte News.

Tops in disingenuousness, however, is the following passage from the report of the Republican program committee headed by Glenn Frank:

Here are typical items in the balance sheet of results as they stood in the late summer of 1939, when conditions reflected the effect of New Deal policies:

1. More than 10,000,000 American unemployed.
2. A lower standard of living than a decade ago.
3. The creation of new enterprise virtually at a standstill.
4. Labor involved in costly and extensive disputes.
5. Farm prices neither stable nor satisfactory, and the basic problem of agriculture no nearer solution.

The plain implication of all this is that the New Deal policies are directly and solely to blame for it all. And that just happens not to be so.

When did the nation begin to have 10,000,000 or more than 10,000,000 unemployed? It began to have them in the first year of the Hoover Administration. It had them fully (and with a good many more) by 1932, at the end of twelve years of Republican rule.

And is there anybody foolish enough to believe that farm prices were satisfactory in 1932? Or that the standard of living in that year was higher than it is in 1940? Or that the creation of new enterprise was not at a much greater standstill than at present? Or that strikes weren't all over the place? And rioting hunger mobs?

The New Deal may justly be taxed with having spent staggering sums of money without solving these problems, after it had confidently promised to do it. But it certainly did not create the problems. And the effort to make it appear so cynically assumes that the American people are fools without any memory at all.

Senator Taft refers to the South as a "frontier." At Chicago the politicians are liable to agree that it is a "problem."

Four Pillars of Christianity

By REV. JOHN L. GOFF
Pastor Christian Church

"Then came the day of unleavened bread when the paschal lamb had to be sacrificed. So Jesus dispatched Peter and John, saying, 'Go and prepare for us that we may eat it.' They asked Him, 'Where do you want us to prepare it?' He said to them, 'When you enter the city you will meet a man carrying a water-jar; follow him to the house he enters, and tell the owner of the house, 'The Teacher asks you, where is the room in which I can eat the passover with My disciples?' Then he will show you a large room upstairs with couches spread; make your preparation there. They went off and found it as He had told them. So they prepared the passover, and when the hour came He took His place, with the apostles beside Him. He said to them, 'I have longed eagerly to meet this passover with you before I suffer, for I tell you I will never eat the passover again till the fulfillment of it in the Reign of God.' And He took a cup which was handed to Him, gave thanks to God and said: 'Take this and distribute it among yourselves, for I tell you I will never drink the produce of the vine again till such a time as God's Reign comes.' Then He took a loaf and after thanking God He broke it and gave it to them, saying, 'This means my body given up for your sake; do this in memory of Me.' So too, He gave them the cup after supper, saying, 'This cup means the new covenant ratified by My blood shed for your sake.' Luke 22: 7-20. Moffatt's Translation.

In our discussion of this third pillar of Christianity we shall not become involved in a theological or controversial discussion of the Lord's Supper. As we look at the history or setting for the institution of this ordinance we see the Lord Jesus thinking of His disciples and the hardships that must be immediately endured, and He is desirous for them having some tangible symbol by which in partaking of would identify them with the cause of God in the world.

Through participating in this communion is offered an opportunity to reaffirm one's faith in the abiding principles of righteousness and perpetuates the fact of Jesus' coming again to the earth. Too, this communion brings the consciousness of His presence at the table spread in His name and honor.

Jesus in instituting "The Lord's Supper," took a loaf of bread and after blessing it, broke it and gave it to the disciples, saying, "Take and eat, this is My body." The one loaf symbolized the unity of believers in

Himself. That as bread is the universal need of all men to the satisfying of physical hunger, so should He be to the spirit's need. In like manner after blessing a cup He passed it to His disciples, saying, "This is My blood that is shed for the sins of the world." Here in the drinking of the cup is symbolized the sacrifice by which He would redeem the world. His disciples then and now would become identified with Him in whatever sacrifices might be involved in reclaiming the world for God. This would bind all who share in a common hope and fellowship, encourage them to put on "the whole armor of God" and remain active and vital, unto the very end. Dr. Lynn H. Hough in his book "Evangelical Humanism" says something of Paul that is appropriately true of every Christian, if he translate into his living the high moments of communion with his Lord about the table.

Says he, "Paul became the most vital man in the Roman Empire. He had a somewhat definite system of thought, for his mind was, by nature and discipline, orderly, but it was his vitality which triumphed as he traveled about the Mediterranean Sea. Men might have resisted his arguments. They could not resist the light in his eye. They could not resist the joy which throbbled in his voice. They could not resist the triumph which glowed in his face. They could not resist the dauntless courage of his activity. They could not resist the questless zeal of his personality. They could not resist the shining goodness of his character." What a challenge is thrust to us modern Christians to let the communion experience flow into our thinking and color our every relationship.

Where the power of the communion might be released through our living, what a force for goodness and what a straightening of life's crooked lanes.

When the great Ecumenical gathering of churchmen from 59 nations met in Edinburgh, representing every religious faith of Christendom, save the Roman Catholics, men forgot denominational biases, and they sat down about the table of the Lord, as brethren, realizing that here was the hidden meat that gave strength to the whole body of Christ. This was emblematic of what we hope is not a far distant day, when we (the church) shall be so impelled by the sheer power of Christian service and loyalty to Jesus Christ that His High Priestly prayer may be realized and practiced by His followers.

Some time ago I read a little story about Communion that suggested something it seemed worth of remembering. The story goes that, "The heathen refresh their loyalty to their gods. Do you know of the Hindu red mark of the god? A little Bengali girl was presiding one night at a Junior Christian Endeavor meeting in Calcutta, India, says Rev. Herbert Halliwell, former Christian Endeavor secretary in this country. She was

CHURCH NEWS

SMITHWICK'S CREEK

Elders R. P. Vass and Leonard Mabe will conduct special Easter services at Smithwick's Creek Church Sunday at 11 o'clock.

twelve years old. At the close of the meeting a man drove up in a carriage and took her away. It was her wedding day, and this was her husband. He was fifty, she was twelve.

After that, morning by morning, he would take her to the Hindu temple and have the red mark of the god painted afresh on her forehead. In her heart she loved Christ, and that love remained.

If it is necessary to have the red mark of a god freshened up every day, how much more necessary is it to freshen in our hearts our devotion to our Saviour. As the heathen worshipper seeks paint for the brow let us seek the mark of God for the soul. That mark is love, charity, gentleness, service. By these shall all men know that we are His disciples.

Everywhere around us is noise and bustle and selfishness. We see the marks of man. How good it is to recognize the mark of God.

The communion service is a time when we make that recognition: Let us come to this Lord's table. Let us keep coming, prolonging our love and loyalty and consecration.

Surely if we as Christians forsake not the assembling of ourselves about the "Table of our Lord" the ideology of His cause will encompass our souls, heighten our zeal and pervade our entire moral structure. May we, like Isaiah, be enabled to catch the vision of service while His spirit fills the temple in which we worship and in the temple of our souls. "And they (disciples) continued steadfastly in the apostles' doctrine and fellowship, and the breaking of bread, and in prayers."

RIDDICK'S GROVE

Regular services at Riddick's Grove Baptist Church. Sunday evening at 7:30 p. m.

Piney Grove Baptist

Services will be held at the Piney Grove Baptist Church Sunday night at 7:30 o'clock. Come and worship with us.

HOLY TRINITY MISSION

BEAR GRASS
Evening prayer and sermon, 3 p. m.

ST. MARTIN'S, HAMILTON

Celebration of the Holy Communion and sermon, 7:30 p. m.

Dardens Church of Christ

Mr. Garland Bland will have charge of special Easter services at Dardens church on Sunday.

EXECUTOR'S NOTICE

North Carolina, Martin County. Having qualified as executor of the estate of W. H. Rogers, deceased, this is to notify all persons having claims against the said estate to exhibit them to the undersigned or his attorneys within 12 months from the date of this notice or this notice will be pleaded in bar of any recovery. All persons indebted to the said estate will please make immediate payment.

This the 13th day of Feb., 1940.
F. L. ROGERS,
Executor of the estate of W. H. Rogers, deceased.
Peel & Manning, Attys.
Williamston, N. C. 116-61

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A WORD ABOUT POTASH

Sulphate of Potash Magnesia is one of the most important ingredients in a Tobacco Fertilizer and all comes from abroad. We were fortunate in getting our full requirements of Sulphate of Potash Magnesia and now have it on hand in our factory. FARMERS FERTILIZERS will contain the same amount of Sulphate of Potash Magnesia as heretofore.

FOR SALE AT FARMERS SUPPLY COMPANY

ARTHUR JOHNSON, Field Representative

Turnage Theatre --- Washington, N. C.

Sunday-Monday March 24-25
"Blue Bird"
SHIRLEY TEMPLE, SPRING BYINGTON

Tuesday-Wednesday March 26-27
"Of Mice And Men"
Lon Chaney, Jr., Burgess Meredith, Betty Field
ALSO SELECTED SHORT SUBJECTS

Thursday-Friday March 28-29
"The Light That Failed"
Ronald Colman, Walter Huston, Ida Lupino

Saturday March 30
"Pioneers Of The Frontier"
with BILL ELLIOTT