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DEMOCRATIC JOURNAL, PUBLISHED BY A DEMOCRAT AND DEVOTED TO THE MATERIAL, EDUCATIONAL, ECONOMIC, AND AGRICULTURAL INTERESTS OF THE AREA AND SURROUNDING COUNTRIES.

Don't try to have too many friends; you'll spread it too thin.

The talk has ruined many reputations; why not ignore the years you hear.

Hard luck doesn't run the same way all the time; keep a stiff lip and fight on—eventually you'll win.

Even an editor feels kindly disposed to those who think his paper is worth more than they pay for it.

Made in Duplin County as much as possible; it won't hurt you anybody you know makes a legitimate profit out of your buying.

Religion, to be worth anything, must be a personal experience, and this doesn't mean that you can't get any good out of attending church services.

When cobwebs form in the corner, it's a sign that the room has been cleaned up.

Wonder what will happen if the farmers grow some more big in 1938!

As We See 1938

During the past three months we heard nothing but complaints from merchants: "Business is bad where is all the money; what's causing this depression; are we in for another big depression; do people have money and are holding on to it?" and hundreds of other questions were asked by merchants all around.

We inquired at several post offices and learned that the money business was holding up. In fact one post office in Duplin reported that in a three months period over \$25,000 went out in money orders and C. O. D. packages. At this rate it would amount to \$100,000 in 12 months. Fifteen post offices serve Duplin county and if each F. O. averaged sending out the same amount as did the one above it would total a million and a half dollars going out of the county in money orders. This figure, however, is far too high. Some offices would not average so high and the period mentioned was during the fall when people had more money, but the picture shows us that there was plenty of money in our county during the fall. Probably the merchants did not go after the business properly.

The report of our tax collector this month shows that Duplin county citizens paid more current taxes during 1937 than in any recent year. This report looks good to us. We are moving along nicely. Our commissioners and tax collector are putting forth much effort and reaping results.

1938 has gotten off to a good start. Everybody is busy with plans for another crop and in most instances their books show them in better circumstances than they were in January 1937. Let's all try to develop more strongly a spirit of loyalty to our home folks. Let's give our home merchants the benefit of the doubt when we are looking through catalogues and making out orders. As a rule if you will consider every angle of this shopping problem, the chances taken by ordering from catalogues, money order and C. O. D. costs, etc., and many other risks you will find that it is just as cheap or cheaper to spend your money at home. When you are looking thru the catalogue and find an article you want, take the catalog to your home merchant, show him the price and the chances are he will meet the lower price offered, if it is lower, and you get what you want just as cheap and keep your money at home.

If we will all look at it in this manner and be fair to ourselves and the community merchant, January 1938 will find more taxes paid in our county than did January 1937. Business houses outside Duplin County pay no taxes to keep our county going. They are not interested in you or me further than getting that old dollar from our pocket books. Our home town merchant is our next door neighbor. He pays taxes and is interested in our community and county just as you and I are. If we will all spend our money at home our towns will grow, our stores will be larger, and we will all profit indirectly.

They Marry In Old Duplin

The records silently tell their story of the activities of Cupid during the year. A few days during the year found the little fellow wedding, and he failed to register a marriage a day. He seems to have taken a month's vacation, and most of us do that, so why complain.

With the possibility of 365 days, we find 336 weddings. But from this list the records show that 97 of these couples had one or both parties from outside the county. That leaves us with 269 Duplin weddings. However we have no way of checking the Duplin marriages which were performed outside the county. So we marry on.

The whites lead for the year with 181 couples as against 155 for the colored. However the whites had 55 outside marriages with the colored having only 13,

SEA FOOD CAFE In Warsaw HEADQUARTERS IN DUPLIN COUNTY FOR SEA FOOD IN SEASON We Feed you when in Warsaw We furnish you sea foods to carry home at the lowest prices

If Jesus Should Come to Ruralville

Duplin friends of the former Rev. John T. Fitzgerald will be interested in reading the article below, written by Rev. Fitzgerald, before his death last autumn at his home in Foughkeepsie, N. Y. The article was accompanied by a letter from Mrs. Fitzgerald as follows:

Dear Robert: I am enclosing one of Mr. Fitzgerald's last articles. He wrote several during the month of September. Knowing the people there were always interested in his letters, I thought perhaps she might like this. I want to have all of his last article published by some paper, and I am trying to select the right one, that will be really interested in them.

Yours Very Truly, MRS. FITZGERALD.

1 Linwood Avenue, Foughkeepsie, N. Y., Jan. 7, 1938.

The Late John T. Fitzgerald.

If we may imagine Jesus of Nazareth coming to New York and Washington, we may also imagine him coming to Ruralville. He loved "the fields and hillsides of Galilee." He would love the rural communities today.

He would see much to commend and much to condemn in Ruralville life. He would see many of the evils that he saw in Galilee and Jerusalem long ago. He would see greed and avarice, he would see oppression and extortion. He would see in some cases these sins covered over with a thin veneer of hypocrisy.

We may be sure that Jesus would not keep silent. He could not ignore the difference between right and wrong. He would be impelled to praise all that helps the community upward and upward, he would rebuke all that holds it or pulls it downward. He would be at Ruralville as the representative of the kingdom of God. He would rejoice all things he deemed in harmony with that kingdom.

At Ruralville Jesus would speak to rural people. He would tell them about their own failings, rebuke their own sins. He would not emphasize the iniquities of the Jews when speaking to Christians. He would not please the Protestants by denouncing the Catholics, he would not point in dark colors the sins of the negro when speaking to white people. This may be the way of some who preach in his name, but it would not be his way.

Jesus would see not only what Ruralville is, he would also see what Ruralville might become. He would see what the people desired to be. He would appreciate the battles they are fighting and the obstacles they must overcome. Ruralville indeed is fighting its way upward and upward. It is a hard fight. The progressive spirit is gaining the ascendancy, but the conservative spirit is strong. The reactionary spirit is far from dead. There are those who still fight the battles of the Civil War. Some resent the fact that the negro is not still in slavery. They are not willing for the past dead to bury its dead.

The drink habit claims a heavy toll. It wrecks many a young life. The curse has been handed down from generation to generation. Prohibition did not remove it, nor will the licensing of liquor remove it. I am not prepared to say what Jesus would say about the control of liquor. I am sure he would tell the people not to trust overmuch in man-made laws. I can see him going to the home of the drunkard, breaking bread with him. In some cases I can see the drunkard in his presence resolving to become a sober man. We do not read that the guest in the home of Zacchaeus said one word to the host about graft. The grafter did, however, in that presence read an invitation to come up higher. The guest in the home of the Ruralville drunkard would not talk theories about licensed or unlicensed liquor. He would impart life to the drunkard.

Ruralville has its feuds. There are no McCoy's or Hatfields there. Some families do not like other families. They do not go after one another with guns. The weapon they use most is the tongue. They do much backbiting around Ruralville. Jesus was a radical. He went to the root of evils. He would seek to remove bitterness and strife by imparting to the feudists the spirit of love and forgiveness. He would also talk to the people in a "come let us reason together spirit." He would point out to them the folly of nursing old grievances and perpetuating old feuds. He would show them the wisdom of working together for the common good.

The prophet of Nazareth was the friend of men, women, and children. At Ruralville the farmers are prosperous and progressive. The farmer has an abundance of labor-saving machinery. The improvements in the home have kept pace with the improve-

ments on the farm. The women are overworked. A reasonable amount of money spent in the home to save labor would more than pay for itself in the saving of doctor's bills and hospital bills. We may be sure that Jesus would not ignore these conditions.

Ruralville has a large consolidated school. The children no longer walk miles to a one room school. Most of the people very cheerfully pay taxes to support their expensive schools. Attendance is not nearly what we might expect. Some farmers keep their children at home to pick cotton or prepare the tobacco for the market. The state has a very vague compulsory education law, but it is not enforced. In some counties it amounts to almost nothing. Sickness also cuts into the work of the schools. Jesus would no doubt champion the cause of the child. He would ask that some way be found to prevent the epidemic that fall upon Ruralville one after another every year. He would rebuke the parents who keep little children out of school to work, whether it be done from avarice, laziness, or lack of vision.

The cities have their slums, their housing problems. The rural communities have their housing problems also. Even many houses of large farmers are uncomfortable and unsanitary. The temperature sometimes drops to almost zero, yet the houses are not built to keep out the cold. The tenant's house is often enough to make us weep. Comfort is unknown. The Southern tenant is as a rule very profane and the tenant's house is small. There is not the privacy an decency there ought to be. Sometimes the small windows have no window panes. Guano sacks and old pants are sometimes where the glass ought to be. How the flies do swarm in the summer. He would rebuke the landlord for his stupidity, he would rebuke the tenant in some cases for his laziness and lack of self respect.

Jesus was a great economist as well as moralist. He saw clearly that economic values are bound up with moral and spiritual values. Many of his parables deal with the uses and abuses of money. The credit system is much used around Ruralville. The farmers begin in the spring to buy their farm supplies on credit. They pay or are supposed to pay in the fall after they sell their tobacco and cotton.

The prices charged by the "time" merchant are sometimes extortionate. The merchant is not altogether to blame. Sometimes the customer sins to get all he can and pay for as little as he can. While some merchants are greedy and extortionate, others would like to be more generous than their customers will allow them to be. "The man who lives there did own the farm, but now it belongs to the Supply Company" is a tale we often hear around Ruralville. Jesus would look all these facts straight in the face. He would try to improve conditions. He would try to make the merchant less avaricious and the customer more honest and thrifty.

It is Sunday. Jesus observes that some merchants at Ruralville keep their stores open all day. He was not a strict Sabbath observer. He dealt in large principles rather than small rules. "A Sabbath day's journey." What would that mean today? The great principle "The Sabbath was made for man, not man for the Sabbath" is still true, still timely. Jesus looked at motive rather than at the act. He would conclude, I am sure, that the motive behind the Sunday traffic is the love of money. He would be grieved to see men young and old hanging around the stores drinking both soft and hard drinks. He would condemn it all because it is not conducive to the highest human welfare. He would seek to reason or rebuke for the stores to remain open all day on Sunday. He would ask the men who do not to remain open on the

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History - Kenansville, N. C. (By A. T. QUINN)

GARRISON-WILLIAMS-DOBSON

Several members of the GARRISON family, probably brothers and a sister, located on Sand Hill branch in Duplin County about the year 1765. On account of a natural spring where they located, the place has since been known as "Garrison Spring." Their father, Christopher Garrison, was a son of Maria (Christopher) and Isaac Garrison, of States Island, New York. Their mother, whose name is unknown at present, was living with a son at the spring during the year 1792. Their names are as follows: (1) EBERNEZ GARRISON, located on Marsh branch, a branch of Muddy Creek, where he was living in the year 1799. He was a large land owner and planter. No record at present of his family. (2) ADONIJAH GARRISON, located on Garrison's Creek, New Hanover County, about the year 1794. His wife was Judith Fickett of Duplin County and their children were: Isaac, Jedediah, Jacob, Simon and John, all of New Hanover County. (3) Captain THOMAS GARRISON, a seaman, purchased land on Sand Hill branch from Thomas Davis, a tanner, in 1765, and was living there about the year 1792. No record of his family. (4) JOHN GARRISON, left a gift of seventy pounds in the hands of Captain James Middleton for his child, Catherine Garrison, 1797. No further record. (5) HARIUS GARRISON, married Anna Evers in Duplin County, January 17, 1792. No further record. (6) ELIZABETH GARRISON, married Joseph McNeill (later Marcell), a prominent Onslow County name. (7) JAMES GARRISON, lived for a short time in Duplin County. He moved to Greenville District, South Carolina, where his name is found among the public records from about 1799 to 1794. No record of his family. (8) JEDEDIAH GARRISON, lived in Duplin County for several years prior to 1790. During the seven-teen-nineties he was living in Greenville District, South Carolina, and from thence he moved to Banks County, Georgia, soon after the year 1800. His wife was Jane Williams of Duplin County and their children were as follows: (a) Jane Garrison, born 1785, married Barney Meadows and lived in Banks County, Georgia. (b) Rebecca Garrison, married Burton and lived in North Carolina. (c) Rev. Levi Garrison, a Methodist minister, located in Anderson County, South Carolina, and reared a large family there. His wife was Miss Meadows of North Carolina. Two of their sons were ministers. (d) James Caleb Garrison, married Katie Morgan and reared a large family in Banks County. (e) Rev. David Garrison, a Methodist minister, lived and died in Banks County, leaving a large family. (f) Christopher Garrison, Jr., married Kessiah Meadows and reared three sons. (g) Thomas Garrison, married and reared a family. (h) Cephas Garrison, moved West. (i) EPHRAIM GARRISON, lived at Garrison spring, Duplin County. He died during the year 1792. The name of his first wife cannot be given. His second wife was Johnnie Middleton whom he married October 18, 1786. By his Will, 1792, he directed that an unborn child be named Ephraim, if a son. The other children, by the first marriage, were as follows: (a) Mary (Polly) Garrison, unmarried in 1816. (b) David Garrison, no further record. (c) Thomas Garrison, lived and died in Duplin County. He was born July 28, 1764, and died June 10, 1841. His wife was Lavina Brook, daughter of Mary Ann (Broadard) and Barnet Brook. She was born August 28, 1774, and died January 3, 1840. They were married December 18, 1793, and their children were as follows: (aa) Ephraim Garrison, married Margaret Carr, daughter of William Carr, and their children were: Lucy Ann, married John Carr Mallard, son of Barbara (Carr) and John Mallard; Mary Jane, married Gabriel Boney, son of Dorothy (James) and William Boney; and Margaret Isabella. (bb) Barius Garrison, living in Telfair County, Georgia, in 1842. (cc) Elizabeth Garrison, married Amos Kilpatrick. (dd) Mary Ann Garrison, married Merrell Williams, living in Lee County, Georgia, in 1842. (ee) David B. Garrison, died at twenty-four years of age. (ff) James Garrison, married Mary Catherine Williams, lived in New Hanover County. (gg) Penelope E. Garrison, married James Williams and their children were: Broadard, killed in the Civil War; Mary Ann, married George Rhodes; Catherine, married James Rhoda; Margaret, married Needham M. Brown; Elizabeth, married Jesse Speight and moved to Arkansas; Fricilla, married John Bradshaw and moved to Arkansas; James, married Julia Albertson; David J., married Mrs. Corvella (Hussey) Whitehead and Myrtle Smith. (hh) Sarah Garrison, married William Boatie, and died thirteen months after the marriage. (ii) Thomas Garrison, Jr., died at sixteen years of age. (jj) Catherine Garrison, married John Dobson and their children were: Heskiah Dobson, married and reared two sons, John Richard and Thomas Morgan Dobson; John Windell Dobson, killed in the Civil War; Thomas Garrison Dobson, married Dolly Williams, and left a large family; Lavina Dobson, married James Thomas Carroll and left a large family; Penelope Catherine Dobson, married Calvin Bradshaw and left a large family; William Perry Dobson, married Mary Hollingsworth and left a large family.

thinking. Concluding his sermon he said that prosperity causes us to drift from the church. It is the hard problems in any kind of living that bring out the best in us. If we are put to it to make a living we will develop a method of our own whereby we can earn a livelihood. So with the church. If we would be Christians we must develop methods by which we must live as did our forefathers.

Christ is not so much interested in the kind of method we use just so we use an effective method. What will the harvest be, so asked, "As ye sow, so shall ye also reap."

Who Knows? 1. How many congressmen have been elected in the United States? 2. When was the Sherman Anti-Trust Act passed? 3. How old is Robert E. Jackson, Assistant Attorney-General? 4. Who is the Republican leader in the Senate? 5. How does the present employment in General Motors compare with previous months? 6. Does the present government of Rumania represent a majority party? 7. How many Chinese live in Shanghai Province? 8. How much territory have the Japanese taken from China since 1931? 9. How do the principal navies stand in cruiser strength? 10. When will Palestine be partitioned? (See the Answers on last page)

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