

REQUESTS SENT TO SANTA CLAUS

Letters Written by the Little Pupils of the Second Grade of the Central City School, Miss Kate Matthews, Teacher.

Fayetteville, N. C., Dec. 9, 1914. Dear Santa Claus:—Please bring me an Indian tent with poles, mot or cycle and a balloon. Bring me any thing else you will. I am in the second grade.

Your friend, BOND BYRD.

Fayetteville, N. C., Dec. 11, 1914. Dear Santa Claus:—I am a little boy 8 years old. I am in the second grade. I want you to bring me a train, and a cow-boy suit. I want you to bring me a blank pistol and a tool chest. And anything you would think I would like. Good bye.

Your friend, GEORGE W. RAYNOR. 359 Gillespie street.

Dear Santa Claus:—I am a little boy nearly nine years old. I am in the second grade. I write a letter to tell you what I want you to bring me. Please bring me a doz marbles a horn and a rubber ball a lot of nice fruits and candles. Be sure and come to see me. Good bye.

Your friend, GEORGE McDUFFIE.

Fayetteville, N. C., Dec. 9th. Dear Santa Claus:—Please bring me a large kepule a pretty book and a nice game.

With love, LUCILE SMITH.

II Grade. I am eight years old.

Dear Santa Claus:—I am a little boy 8 years old in the second grade. I want you to bring me an electric train, a foot ball a box of handkerchiefs and plenty of nice fruits and candy. Hoping you will not forget me.

Your friend, JAMES LEIGHTON HATCH, 221 Mason St. Fayetteville, N. C.

Fayetteville, N. C., Dec. 9, 1914. Dear Santa Claus:—As Christmas is most at hand I better give you some idea about what I want. I am a little boy 11 years old and I want a little watch, knife, harp, and a train. Also candy nuts apples oranges far crackers Christmas come once a year if Sandy Clause bring all he can carry I dont care. GoodBy Sandy.

I am in the II grade. LONNIE WHITE, Fayetteville, N. C.

Fayetteville, N. C. Dear Santa Claus:—We hope you are coming to see us Christmas. I wish you would bring me a five dollar outfit of building model known as Hello-Boy. Please bring bow and arrow too good bye your little friend II Grade.

Your friend, LAURANCE H. MARSH, 218 Green St.

Fayetteville, n. c., Dec. 10, 1914. Dear Santa Claus:—I am a little girl 10 years old and in the second grade and I want you to bring me a doll that can open and shut her eyes and a bed and a chair for her and a carriage for her and dont forget the poor little ones.

from your true friend, ANNIE JOHNSON.

Dear Santa Claus:—I am a little girl 8 years old. I am in the second grade. I want you to bring me a little baby doll and some good books. I want you to bring me some paints and a box of old maid cards. fill my stockings with good things.

Your little girl, KATHLEEN DUPREE, Fayetteville, N. C. 148 Cool Spring street.

Dear Santa Claus:—Please, bring me some Games, a Drum, a Horn, a nice story book, a Watch, and any thing you think I would like.

Your litter friend, R. GAYLORD HARRISON, second Grade. Dec 9th 1914.

Fayetteville, N. C., Dec. 9th, 1914. Dear Old Santa Claus:—I am a little girl seven years old and am in the second grade. I want you to bring me a doll and a doll-swing a little bed a tea set and some apples, oranges, nuts, and don't forget the little children who have no father and mother. Bring them something too.

Many good wishes to you Old santy. Your little girl, ETHEL LENE BROWN.

Fayetteville, N. C. Dear Santa Claus:—Please bring me a doll dressed in long clothes and a doll wash stand I want a carriage and fill my stockings with good things please dont forget the poor children.

Yours truly, ANNIE LEDBETTER.

Dear santy I have been a good girl this year I want you to bring me a big doll with light hair and a bed and a pair of bedroom slippers a chair and some other little things. I am in the second grade.

Your true friend, NATALIE GOLDSTEIN.

Dear Santa Claus:—I am a little girl 7 years old and I want you to

bring me a little baby doll and a doll house and a box of paints and some good books and fill stocking full. 108 cool spring street. Your little girl Lydia Percival, Fayetteville, N. C. to Dear old Santa Claus. I am in the second grade.

Fayetteville, N. C., Dec. 9th, 1914. Dear Santa Claus:—I want a motor cycle with a man on it, and I want about fifty stones and I want a flint and I want a ball for Kitty and I want an automobile. Your loving friend, FRANK REMSBURG. I am in the second grade.

Dear Santa Claus:—I am a little girl eight years old am in the second grade. Please bring me a doll that will open and shut her eyes; a little china doll with black hair and a bed and a stove I want a rain coat and hat and lots of good thing to eat.

Lovingly, LOUISE GEDDIE.

Dear Santa Claus:—This is your friend Harry Davey 8 years old in the second grade in the Central Building. Please send me a cow boy suit, watch and a plenty of caps and a cap pistol will close for the time. Dont forget the poor people.

Yours Truly, HARRY DAVEY.

Dear Santa Claus:—I am a little girl eight years old I am in the second grade. Please bring me a doll with a nipple in its mouth and a little doll in a crib—and some nice books.

ANNIE CROWSON JESSUP, Fayetteville, N. C., 219 Cool Spring St.

Fayetteville, N. C., Dec. 4th, 1914. Dear Santa Claus:—I have not forgotten you. I have the nice cow boy suit you brought me last Christmas and the velocipede you brought five years ago. Please bring me a little automobile, a pair of juvember bands and a horn.

Your friend, FRANK FISHER.

Dear Santa:—Will you please bring me a beautiful big doll with blue eyes and golden hair, a little doll, a doll bed a basket ball a bottle of toilet water, an Uncle Remus story book, a lot of toys and other nice things.

MARIA HALE, 108 Rowan Street, Fayetteville, N. C.

Dear Santa Clause will you bring me a big horn and a pair of shoes and a pair of stockings, and a big drum and a cap. I am in the II Grade, and I hope you will bring all that I have wrote for you to bring me, and dont forget the poor children.

Your dear friend, LEE BLOUNT, Fayetteville, N. C. I am a little boy 8 years old.

Dear Santa:—I am a little girl eight years old. And in the Second Grade. I want a rain coat. I want a big doll. And some good books. And a ball.

From your friend, DAHLIA TUSSEY, Fayetteville, North Carolina.

Dear Santa Claus:—I am a little girl seven years old. I am in the second grade. Dear Santa I want a big doll with curls and I want a play truck and I think little brother wants a Teddy bear and dont forget the poor children.

JANIE HICKMAN.

LIFE IN THE OLD SOUTH. Chapter Taken from "The History of Mecklenburg County and the City of Charlotte," by D. A. Tompkins, as Published in the Charlotte Observer.

Discussion of Southern plantation conditions before the Civil War must necessarily include the study of the institution of slavery, because the life itself was dependent upon the work of the slaves. Had it not been for the system of slave labor, the noted Southern aristocracy would have been impossible.

Measured by Anglo-Saxon standards, a low type of uneducated negro was one bundle of contradictions. He could sleep more and exist with less sleep, eat more and exist with less food, than could ordinary humanity. In honesty and dishonesty, in strong affections and violent passions, in unparalleled loyalty and savage disloyalty—his mood often moving with rapidity from one extreme to another—he was governed by his immediate surroundings and influences.

It is totally at variance with Anglo-Saxon character to live in absolute subjection and yet love the master. On the other hand, the negro was readily submissive and admired and loved his owner. The life on the plantation was one of absolute mastery on one side, and of absolute subjection on the other, with amicable personal relations between the two and affection on each side.

There were as many different types of negroes as there are of whites.

Sick Two Years With Indigestion. "Two years ago I was greatly benefited through using two or three bottles of Chamberlain's Tablets," writes Mrs. S. A. Keller, Elda, Ohio. "Before taking them I was sick for two years with indigestion." Sold by all dealers.

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Some of the slaves brought to America were totally savage, while others enjoyed a considerable degree of civilization. The highest type included those from the interior of Africa, who had developed a partial civilization and were seldom enslaved; the lowest type was undoubtedly the West Coast Guinea negro, who was entirely savage, and the worst kind of cannibal. These latter in America were called "blue gum niggers," and the others negroes believed that the bite of a "blue gum" was deadly poisonous. The higher class came to be known as the "Dinks" negroes, but much the larger portion caught and brought to this country were natural of the inferior types.

The slaves, when first brought across the ocean, were filled with terror at the new conditions. They could not understand the strange language and the many wonderful things about them, and expected some such fate as usually befell their tribesmen in Africa when overtaken by misfortune. The planter, living on his plantation, was always at hand to quell disturbances. The influence of his family was of manifest importance in keeping the better nature of the negroes to the fore. The negroes looked upon the whites with awe, and imitation of the ways of the whites was natural. It is easy to comprehend the great power the whites had over the characters of the blacks. A very generous and friendly kindness has an immense and far-reaching influence; that the kindness was real and that it bore fruit is amply proven by the world-astounding loyalty of the slaves to their masters during the Civil War.

Many people who were opposed to slavery have persistently represented the planter as a furious fighter or "fire-eater." Frequent duelling seemed to confirm this belief. As a matter of fact, the average planter, while amply courageous, was the most amicable, friendly, hospitable and unaggressive of men. He was slow to take or to give offense, and never carried a pistol or otherwise went prepared for a fight. When he felt himself offended by an inferior, he afflicted an ordinary chastisement; when his veracity or courage was questioned by an equal, there was a well formulated "Code Duello" printed in book form, in accordance with all the regulations of which he must, as a gentleman, proceed. The idea that the planter was indolent, an indifferent business man, and always a spendthrift, is totally in error. He was ever on the alert, was judicial minded, energetic, usually well educated and always well trained in everything pertaining to the management of a plantation.

The system of agriculture operated by the planter was remarkably successful. Besides developing the production of cotton so as to give the world a better and cheaper supply than ever before, he at the same time produced more grain per capita, more meat per capita and more home supplies than the people of other parts of the United States. The methods of the organizations were unsurpassed. The farmer before the war raised all the supplies needed at home, and sold his cotton or tobacco for clear gain. The fact that the support of all the humanity was produced on the plantation made profit certain, and even with cotton at 4 cents a pound, the planter would clear from 8 to 10 per cent on his investment. The crop was generally laid out on the basis of 25 acres to one man and one mule. Of this land, 10 acres would be put in cotton and the remainder in wheat, corn and oats. About one-half of the labor, including the strongest men, were selected for plow hands, and the older men, the strongest women and the youths did the hoeing, handling of grain, picking the cotton and all miscellaneous work. The work of the able-bodied men was, of course, not confined to plowing; in season they did the blacksmithing, cleared land, made and repaired farm tools and ginned the cotton and hauled it to market.

The average Southern plantation contained about three thousand acres and one hundred slaves, and such a one would be equipped with something like 25 plow hands, 25 miscellaneous hands, 50 women and children, 25 mules, four horses for family use, six hundred hogs, 25 head of cattle, 100 sheep, 10 goats and 15 dogs, and chickens, guineas, peacocks, turkeys, geese and ducks. Then there were the blacksmith shop, wheelwright and other woodworking shops, 25 negro houses, a grist and flour mill, and a store. Such a plantation was worth \$100,000, would produce about 100 bales of cotton and would make a clear profit of from \$10,000 to \$20,000 a year, according to the way it was managed. Some planters were thrifty and economical; others employed overseers to look after the estate, and spent the profits in travel or in local extravagance.

ly, and the plantation home was always a hospitable place. The host and his family had ample service, horses, vehicles, plenty of home-raised food, excellent cooks and various amusements, such as hunting and fishing, with which to entertain their guests. Negroes were fond of music and supplied it whenever called upon, though no compulsion was employed in such cases—none was necessary. A slight suggestion by a young lady from the "big house" would bring forth a tender of services from everyone of the plantation who could play the fiddle or any other instrument. Besides being fond of music, the negroes enjoyed nothing more than the gayety and finery of dances; on such occasions they would stand in crowds on the outside of the open windows and enjoy the scene thoroughly. The publicity of all plantation life was good training for the young men, and accustomed them to appearing in public and contributed to make them public speakers and statesmen.

Previous to about 1845, most of the negro houses were built of logs, and the houses of many planters were similarly constructed. After 1845, most of the houses for planters and for slaves were frame buildings, those for the planter being usually large and pretentious, while those for the slaves were the ordinary little houses with two or three rooms. The log house was covered with boards six inches wide and from two to four feet long, which were riven or split from logs. Frame houses were covered with shingles. All these cabins were periodically whitewashed, and were generally kept fairly clean. All the slaves had to work when they were able to do so, but at no other time, and they all knew they would be cared for in old age and in sickness. The old negroes were much respected, and each one would have his little cabin, and perhaps a garden, and there, with his family about him, would pass his days in peace. Some of the negroes would spend their evenings and holidays in hunting; others would work a little plot of garden and produce something and thus earn a little extra money, which would be expended in any way they desired.

Well regulated plantations were generally in the immediate control of the owner, but if he chanced to be a professional man, fond of travel or otherwise engaged away from home, he employed an overseer. There was a wagon shop on nearly every plantation. Wagons had wooden axles and were lubricated with pine tar made in a "tar kiln." In the smith shop they used charcoal made in a "coal kiln." Collars for mules were made at home of corn shucks or poplar bark. Much cotton and wool was spun at home, a small quantity woven, and wool was frequently exchanged at a factory for cloth. The planter's wife overlooked the weaving and making of the clothes, though the work was done by the negroes. The ladies in the family provided the very best attention for the slaves when sick, and guarded carefully against any unavoidable suffering. Nearly all ladies were good horseback riders, and could handle horses not only easily, but so well as to make it a real pleasure. Churches were liberally provided, and master and slave attended services regularly, a gallery being arranged in all churches for the negroes. In the Summer, when the crops were "laid by," there would be protracted and camp meetings, which would draw the people from far and near.

Plantation amusements were various and numerous. In all of them the negroes took interest, and in some participated. Fox hunting was very popular. Some few planters kept as many as 25 or 30 fox hounds. It was not uncommon for ladies to take part in the chase. Almost every planter kept a few pointer or setter dogs, and hunted partridges. Besides these dogs kept by the planter himself, his sons and the negroes had a miscellaneous collection of rabbit dogs, coon dogs and "possum" dogs. Fishing was common and popular. Horse racing, chicken fighting, wrestling and boxing were all popular and were conducted with decorum. Betting was not common, but sometimes it would be carried to the extreme by some event of unusual interest. House parties, dances and picnics were frequent among the young white people, while the older ones indulged in barbecues with political speaking or impromptu speeches of any kind. The white boys and the negroes hunted rabbits in day time and coons and opossums at night.

Much of the work was turned into frolics. Negroes from different plantations would be gathered together at "corn shuckings," where they would be divided into two parties, each with a huge pile of corn, and with singing and laughter would have an exciting contest. Plenty to drink and eat was supplied, and the white people would stand around and witness the fun. Similar combinations were effected for clearing land, house raising and log rollings, while the ladies had their quilting parties and other pleasant gatherings.

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ly, and the plantation home was always a hospitable place. The host and his family had ample service, horses, vehicles, plenty of home-raised food, excellent cooks and various amusements, such as hunting and fishing, with which to entertain their guests. Negroes were fond of music and supplied it whenever called upon, though no compulsion was employed in such cases—none was necessary. A slight suggestion by a young lady from the "big house" would bring forth a tender of services from everyone of the plantation who could play the fiddle or any other instrument. Besides being fond of music, the negroes enjoyed nothing more than the gayety and finery of dances; on such occasions they would stand in crowds on the outside of the open windows and enjoy the scene thoroughly. The publicity of all plantation life was good training for the young men, and accustomed them to appearing in public and contributed to make them public speakers and statesmen.

Previous to about 1845, most of the negro houses were built of logs, and the houses of many planters were similarly constructed. After 1845, most of the houses for planters and for slaves were frame buildings, those for the planter being usually large and pretentious, while those for the slaves were the ordinary little houses with two or three rooms. The log house was covered with boards six inches wide and from two to four feet long, which were riven or split from logs. Frame houses were covered with shingles. All these cabins were periodically whitewashed, and were generally kept fairly clean. All the slaves had to work when they were able to do so, but at no other time, and they all knew they would be cared for in old age and in sickness. The old negroes were much respected, and each one would have his little cabin, and perhaps a garden, and there, with his family about him, would pass his days in peace. Some of the negroes would spend their evenings and holidays in hunting; others would work a little plot of garden and produce something and thus earn a little extra money, which would be expended in any way they desired.

Well regulated plantations were generally in the immediate control of the owner, but if he chanced to be a professional man, fond of travel or otherwise engaged away from home, he employed an overseer. There was a wagon shop on nearly every plantation. Wagons had wooden axles and were lubricated with pine tar made in a "tar kiln." In the smith shop they used charcoal made in a "coal kiln." Collars for mules were made at home of corn shucks or poplar bark. Much cotton and wool was spun at home, a small quantity woven, and wool was frequently exchanged at a factory for cloth. The planter's wife overlooked the weaving and making of the clothes, though the work was done by the negroes. The ladies in the family provided the very best attention for the slaves when sick, and guarded carefully against any unavoidable suffering. Nearly all ladies were good horseback riders, and could handle horses not only easily, but so well as to make it a real pleasure. Churches were liberally provided, and master and slave attended services regularly, a gallery being arranged in all churches for the negroes. In the Summer, when the crops were "laid by," there would be protracted and camp meetings, which would draw the people from far and near.

Plantation amusements were various and numerous. In all of them the negroes took interest, and in some participated. Fox hunting was very popular. Some few planters kept as many as 25 or 30 fox hounds. It was not uncommon for ladies to take part in the chase. Almost every planter kept a few pointer or setter dogs, and hunted partridges. Besides these dogs kept by the planter himself, his sons and the negroes had a miscellaneous collection of rabbit dogs, coon dogs and "possum" dogs. Fishing was common and popular. Horse racing, chicken fighting, wrestling and boxing were all popular and were conducted with decorum. Betting was not common, but sometimes it would be carried to the extreme by some event of unusual interest. House parties, dances and picnics were frequent among the young white people, while the older ones indulged in barbecues with political speaking or impromptu speeches of any kind. The white boys and the negroes hunted rabbits in day time and coons and opossums at night.

Much of the work was turned into frolics. Negroes from different plantations would be gathered together at "corn shuckings," where they would be divided into two parties, each with a huge pile of corn, and with singing and laughter would have an exciting contest. Plenty to drink and eat was supplied, and the white people would stand around and witness the fun. Similar combinations were effected for clearing land, house raising and log rollings, while the ladies had their quilting parties and other pleasant gatherings.

It was customary for the planter and his family to live on the plantation, because the maintenance of the organization made their presence necessary. This afforded abundant leisure time to each member of the family.

Chamberlain's Cough Remedy—The Mother's