

### Early Days Of Moore County Hounds

(Continued from Page 1)  
 rant about both. But each has its advantages. For instance, the estate never howls dolefully at night, and more important still for one of delicate sensibilities, I have never noticed the estate making im-

hounds himself (the hounds spend most of the time in the field hunting the Master). My sister is first whip, a 15-year-old boy second whip, and the third whip is Ewen Cameron, whose Uncle Alec keeps the livery stable from which Ewen borrows

try. It is nearly all covert with lots of swamps and very few fields, so there can be no drawing, in your sense of the word. Hounds are simply allowed to cast themselves until they hit off a cold scent which the fox has made the night before in prowling about. They run this out at a slow pace until they have raised their fox, nearly always a

the South are turned out in summer and stay on the place, wherever it may be, like so many dogs. The result is: inferior discipline. Most American packs seem very sloppy compared to yours.

**The Drag Boy**  
 But to go back to our economy: The kennel huntsman is Charles Hamilton Costly, our Negro furnaceman. He is also boot and gardener and carries wood for the fireplaces. He is also drag-boy. His usual costume is a pair of overalls and a corduroy jacket of mine which my mother gave him by mistake. On Sundays he wears a very nice Poole suit of mine which my mother also gave him by mistake (though she denies this). The sight of him is rather an unpleasant reminder of departed glories.

Our final economy is Miley Harrington, the laundress, who cooks all the hounds' food. This consists mostly of Indian corn meal bread made in flat cakes with salt. Our Southern hounds are hardly ever given meat and seem able to do a lot of work on cornbread, especially if a little

one to three feet below the surface. It is firm in all weather and never gets either slippery or hard. We have had to postpone only one meet in two years and that was because the rain was falling so hard it washed out any scent.

**Farmers Coming Out**  
 In our drag, we usually have two runs of about three miles each, with a 15-minute check in between. We have around 30 fences, but none of them are over 4 feet, as I don't want to discourage the farmers from coming out and the take-off is apt to be sand, sometimes deep. The farmers are beginning to get interested and we had around 11 with us last year at different times. Next season, there will be more. They are great people in this section of the country. They are all Scots who came over after Culloden and fought whenever the opportunity offered and frequently when it did not. They, of course, fought against the Federal government in the Civil War and, between whites kept their hand in by fighting each other in little clan and family feuds. Hunting offers an outlet for their sporting instincts and they have always been keen about it in spite of the difficulties which the country presents.

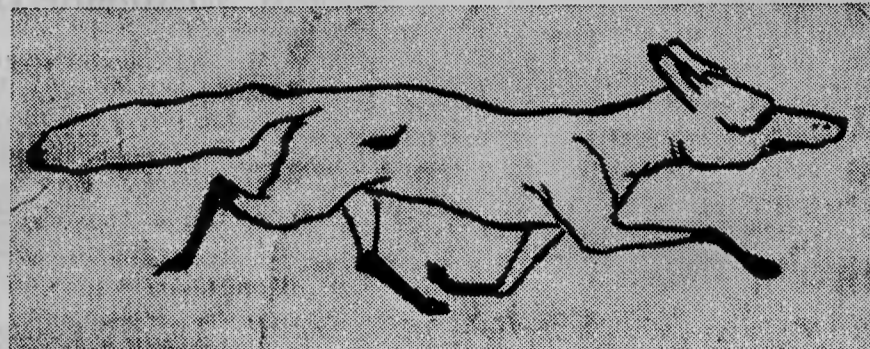
**Hard To Beat**  
 When it comes to cool nerve these people are hard to beat. We had 130 people for breakfast on New Year's Day last year, about half of them farmers. About 30 of these rode in the drag that day, most of the farmers never having jumped in their lives and riding old farm plugs who had never jumped either. God knows how they got through but they did. Most of the fences were no higher than the ground when they had finished with them. We had opened gaps for them, but damned if they would even look at them! A peculiar people.

That day was full of incidents. It started with some delay owing to the fact that the drag boy went to sleep under a bush in the middle of the line and had to be found and prodded to renewed activity. Finally we laid hounds on and off we went. When we struck the first fence it sounded like the collapse of the Crystal Palace. I looked back to see a cloud of smoke ad flying timbers and when the air cleared the fence

was gone, but all the field were on the right side and riding to beat Hell.

P. S. I thought you would be interested to hear that my sister Louisa is to be married on the first of June—a bad business as she was getting to be a really good whip and she is marrying a chap who does not know a hound from an Angora goat.

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proper advances to female curs. On the other hand, a pack of hounds never has to be probated or even attested before a Notary Public. They never, I suppose, go into the hands of the receiver, though they are putting me there fast—and this in spite of the fact that we practice economics that would surprise the Master of the Quorn or even the Master of the University Drag, for that matter. For instance, with the Moore County Hounds the Master, of course hunts the

anything that happens to be left over on a hunting day. He wears a pink coat that was bought from a theatrical costumer. It fits him like a toga and rightly so, for he is the noblest Roman of them all and I will back him against the field over any fence that was ever built, at least as far as trying goes.

Further economy consists in using the woodshed as a kennel. We have built benches in it. Of course, the initial cost of the pack was low, for in North Carolina, one of the oldest fox-hunting centers in the country, the hound has become a medium of exchange and standard currency. Every hound of whatever degree may be bought for \$10.00. Thus by using a little discretion quite a decent pack can be gotten together for very little money.

**British vs. American**  
 The best native hounds look very much like your old southern hounds. They are black and tan and show the blood-hound strain more clearly. They can carry a much lighter scent than the English hound and seem a shade faster, but I don't think they could stand the long runs at high speed as well as yours do.

Some of these differences are due to the character of the coun-

gray. The pace then becomes very fast but with many checks, owing to the fact that a gray won't run straight. If you don't lose him altogether, you ought to kill in half an hour or so.

Up in the North the hunts are located mostly in farming country with stone walls and post-and-rail fences and the foxes are reds, so it's very much like hunting in England. Last year we tried turning out a couple of reds down here, as in some places they have crossed with the native gray foxes with good results. We got on one of the rascals one day and he went straight away for several miles through swamps and thickets without a pause. It was quite impossible to stay on terms with hounds and we lost them and have never found out whether they killed or not. They all came back within 24 hours except two English hounds which were never found.

These two were fine fellows and ran with the best when the scent was strong enough for them to carry, but English hounds cannot take care of themselves the way Americans can. Too little initiative in hunting is allowed them and they live too much in kennels. Over here, hounds in



wheat flour is mixed in. The only thing to be said in favor of the country itself, as to hunting, is in regard to the going. As I said, much of our country is rough and woody and there are a good many swamps, also wire fences, which we are panelling with post and rails where possible. This does very well for the drags. Our soil is sand or sandy-loam with a clay sub-soil from

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## The First Thanksgiving

To the Pilgrim settlers, the first Thanksgiving Day must have seemed a long time in coming. Governor William Bradford told about it in his *History of Plymouth Plantation*.

There were two years of suffering, hunger and even starvation before the first bountiful harvest. The first Thanksgiving came only after the Colony's policy was changed to recognize the simple truth that each individual is entitled to the fruit of his own labors.

When the Pilgrims landed at Plymouth Rock, they established their community on the theory: "From each according to his ability; to each according to his need."

This is the policy that was changed after two years of crop failures. Why did the idealistic system fail?

Governor Bradford explained:

"This community was found to breed much confusion and discontent. . . . For the young men that were most able and fitted for labor and service did repine that they should spend their time and strength to work for other men's wives and children, without any recompense. The strong, or man of parts, had no more in division of victuals and clothes than he that was weak and not able to do a quarter the other could; this was thought injustice. . . ."

"And for men's wives to be commanded to do service for other men as dressing their meat, washing their clothes, etc., they deemed it a kind of slavery, neither could many husbands well brook it. . . ."

But, wrote Bradford:

"God in His wisdom saw another course fitter for them." This new course permitted each man to "plant for his own particular" and work or not work—according to his own desires.

"This had very good success; for it made all hands very industrious, so as much more corn was planted than otherwise would have been by any means the Governor or any other could cause, and . . . gave far better content. The women now went willingly into the field and took their little ones with them to set corn. . . ."

The harvest came and Governor Bradford wrote:

"Instead of famine, now God gave them plenty, and the face of things was changed, to the rejoicing of the hearts of many, for which they blessed God. And the effect of their particular planting was well seen, for all had, one way and other, pretty well to bring the year, about, and some of the abler sort and more industrious had to spare, and sell to others."

The Pilgrims rediscovered the truth that men rise to a higher level of achievement when they are free as individuals to own property and enjoy the fruits of their own labor. When society abides by this principle the harvest is cause for Thanksgiving.

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