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The Enterprise.

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VOL. VI. - NO. 20.

WILLIAMSTON, N. C., FRIDAY, MARCH 3, 1905.

WHOLE NO. 280

DIRECTORY

Town Officers
Mayor—Joshua L. Ewell.
Commissioners—Dr. J. B. H. Knight,
N. S. Peel, Dr. J. D. Biggs, A. Hassell,
F. K. Hodges.
Street Commissioners—F. K. Hodges,
N. S. Peel.
Clerk—A. Hassell.
Treasurer—N. S. Peel.
Attorney—Wheeler Martin.
Chief of Police—J. H. Page.

Lodges

Shewarkee Lodge, No. 90, A. F. and A. M.
Regular meeting every 2nd and 4th Tuesday nights.
Bonanza Camp, No. 107, Woodmen of the World. Regular meeting every 1st and 3rd Friday nights.

Church of the Advent

Services on the second and fifth Sundays of the month, morning and evening, and on the Saturdays (5 p. m.) before, and on Mondays (9 a. m.) after mid-Sundays of the month. All are cordially invited.
B. S. LASSITER, Rector.

Methodist Church

Rev. R. E. Rose, the Methodist Pastor, has the following appointments:
Every Sunday morning at 11 o'clock and night at 7 o'clock respectively, except the second Sunday. Sunday School every Sunday morning at 9:30 o'clock. Prayer-meeting every Wednesday evening at 7 o'clock. Holy Springs 3rd Sunday evening at 8 o'clock; Vernon 1st Sunday evening at 8 o'clock; Hamilton 2nd Sunday morning and night; Hassell 2nd Sunday at 8 o'clock. A cordial invitation to all to attend these services.

Baptist Church

Preaching on the 1st, 2nd and 4th Sundays at 11 a. m., and 7:30 p. m. Prayer-meeting every Thursday night at 7:30. Sunday School every Sunday morning at 9:30. J. D. Biggs, Superintendent.
The pastor preaches at Hamilton on the 3rd Sunday in each month, at 11 a. m., and 7:30 p. m., and at Kiddick's Grove on Saturday before every 1st Sunday at 11 a. m., and on the 1st Sunday at 3 p. m. at the School House on the 2nd Sunday at 3 p. m., and the Biggs' School House on the 4th Sunday at 3 p. m. Everybody cordially invited.
R. D. CARROLL, Pastor.

SKWEARKEE LODGE

No. 90, A. F. & A. M.
DIRECTORY FOR 1905.
S. S. Brown, W. M.; W. C. Manning, S. W.; Mc. G. Taylor, J. W.; T. W. Thomas, S. D.; A. P. Taylor, J. D.; S. E. Biggs, Secretary; C. D. Carstairs, Treasurer; A. E. Whitmore and T. C. Cook, Stewards; R. W. Clary, Tiler.
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FINANCE—Jos. D. Biggs, W. H. Marshall, R. J. Peel.
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BRINGING UP THE KID.

How to Raise Children by the Stockyards Philosophy.

I'm so blame glad it's a boy that I'm getting over feeling sorry it ain't a girl, and I'm almost reconciled to its not being twins. Twelve pounds? Bully! Maybe that doesn't keep up the Graham reputation for giving good weight! But I'm coming home on the run to help him myself, because I never knew a fellow who wouldn't lie a little about the weight of No. 1, and then, when you led him up to the hay scales, claim that it's a well-known scientific principle that children shrink during the first week like a ham in smoke. Allowing for tare, thought, if he still nets ten, I'll feel that he's a credit to the brand.

It's a great thing to be sixty minutes old, with nothing in the world except a blanket and an appetite and the whole fight ahead of you but it's pretty good, too, to be sixty years old and a grandpop, with twenty years of fight left in your still.

I want to raise our kids to be a poor man's son, and then, if it's necessary, we can always teach him how to be a rich one's. Child nature is human nature, and a man who understands it can make his children like the plain, sensible things and ways as easily as the rich and foolish ones. I remember a nice old lady who was raising a lot of orphan grandchildren on a mighty slim income. They couldn't have chicken often in that house, and when they did it was a pretty close fit and none to throw away.

So, instead of beginning with the white meat and stirring up the kid-like a cage full of hyenas when the "Feeding the Carnivora" sign is out, she would play up the pieces that don't even get a mention on the bill of fare of a two dollar country hotel. She would begin by saying in a please-don't-all-speak-at-once tone, "Now, children, who wants this dear little neck?" and naturally they all wanted it, because it was pretty plain to them that it was something extra sweet and juicy. So she would allot it as a reward of goodness to the child who had been behaving best and throw in the gizzard for nourishment. The nice old lady always helped herself last, and there was nothing left for her but white meat.

It isn't the final result which the nice old lady achieved, but the first one, that I want to commend. A child naturally likes the simple things till you teach him to like the rich ones, and it's just as easy to start him with books and amusements that hold sense and health as those that are filled with slop and stomachache. A lot of mothers think a child start out with a brain that can't learn anything, but nonsense, so when Maudie asks a sensible question they answer in gookoo gush. And they believe that a child can digest everything from carpet tacks to fried steak, so whenever Wilie hollers they think he's hungry and try to plug his throat with a banana.

You want to have it in mind all the time while you're raising this boy that you can't turn over your children to subordinates any more than you can your business and get good results. Nurses and governesses are no doubt all right in their place, but there's nothing "just as good" as a father and mother. A boy doesn't pick up cuss words when his mother's around or learn cussedness from his father. Yet a lot of mothers turn over the children, along with the horses and dogs, to be fed and broken by the servants, and then wonder from which side of the family Isobel inherited her weak stomach, and where she picked up her naughty ways, and why she drops the h's from some words and pronounces others with a brogue. But she needs't look to Isobel for any information, because she is the only person about the place with whom the child ain't on free and easy terms.—From "Old Gorgon Graham: More Letters From a Self-Made Merchant to His Son," by George Horace Lorimer. By permission of Doubleday, Page & Co., Publishers.

BRINGING UP THE KID.
How to Raise Children by the Stockyards Philosophy.

LIVING A LIE.

Those People Who Dress or Live Beyond Their Means.

Dressing or living beyond one's means is nothing less than absolute dishonesty. If you are trying to do what you cannot afford to do, you are living a lie; if you are wearing clothes that you cannot afford, they are perpetual witnesses against you. They are labeled all over with falsehood; your jewelry your carriages, your furs and your costly gowns tell me that you are rich when you live in a poverty-stricken home and when your mother is obliged to make all sorts of sacrifices to enable you to make this false display, you lie just as surely as you would if you should try to deceive me by your words.

The consciousness of being well dressed, and yet owing for it, of riding in carriages which one cannot afford, or of patronizing expensive hotels and restaurants which one cannot by any stretch of imagination or sophistry afford, is destructive to all respect, to truth and honesty and to manhood and to womanhood. You cannot afford to wear lies or to eat lies any more than you can afford to tell lies.

There is only one possible result upon character of falsehoods whether acted or told, and that is perpetual deterioration and demoralization. No one can live a lie, or act a lie, without being dishonest. When a man sacrifices his honesty he loses the mainspring of his character, and he cannot be perfectly honest when he is lying by frequently costly hotels or restaurants, by wearing expensive clothing or by extravagant living when he cannot afford it.—Success.

Keeps Pigs Clean

Sigma, who has been giving some sensible and practicable articles to the breeders' Gazette on the management of swine, says:

"Another thing that I have thoroughly learned by dear experience is the vital importance of keeping the youngsters out of the mud. One week of cold, rainy weather in muddy pen, even if they do have a dry, warm sleeping place will put piggy back at least two weeks in growth. Keep them out of the mud, especially cool weather even if to do this you are obliged to confine them to a board floor. But the ideal way is to have your lots so arranged that the pigs can have the run to a grass lot when the weather is good, and can be readily confined to the board floor when it is bad. The mud bath may have its advantages for matured hogs, especially those that are infested with vermin, but I don't want any of it for my pigs neither do I want it mixed with the slop so that the pigs will be compelled to eat it. In fact, I consider mud bad—very bad—for a pig, whether taken internally or applied externally."

The whole story of "The Simple Life," as written by Wagner, is told in the three words which make the motto of the State, "Ease quam veri," which means, don't pretend to be anything but what you are. Once a frog burst trying to seem as big as an ox, and most of us burst in the same way. Lead "The Simple Life." It's all right, and in it lies contentment and happiness—scarce articles nowadays.—Charlotte Chronicle.

"Gimmie a pound uv tea,"
"Green or black?"
"It don't mek no difference—it's fer a blind woman."—Leslie's weekly.

Customer—"But that umbrella looks so awfully cheap and common; the price you ask for it is preposterous."
Dealer—"My dear sir, that's the beauty of that umbrella, it's really the best quality, but it's made to appear cheap and common so no one will think it worth stealing."
—Philadelphia Press.

Subscribe for THE ENTERPRISE

Disgraceful Deficiencies.

It is a disgrace—
To be lazy, indolent, indifferent.
To do poor, slipshod, botched work.

To give a bad example to young people.
To have a crude, brutish, repulsive manners.

To hide a talent because you have only one.
Not to be scrupulously clean in person and surroundings.

To acknowledge a fault and make no effort to overcome it.
To be ungrateful to friends and to those who have helped us.

To kick over the ladder upon which we have climbed to our position.
To be grossly ignorant of the customs and usages of good society.

To ignore the forces which are improving civilization in your own country.
To shirk responsibility in politics, or to be indifferent to the public welfare.

To know nothing of the things we see, handle, and enjoy every day of our lives.
Not to know enough about the laws of health, about physiology and hygiene, to live healthfully and sanely.

To vote blindly for party, right or wrong, instead of for principle, because you have been doing so for years.
To be grossly ignorant in these days of free schools, cheap newspapers, periodicals, and circulating libraries.

To be so controlled by any appetite or passion that one's usefulness and standing in the community are impaired.

Not to have an intelligent idea of the country in which we live, not to know its history, its industries, and the conditions of its people.

To live in the midst of schools, libraries, museums, lectures, picture galleries, and improvement clubs, and not to avail one's self of their advantages.—Exchange.

The New Orleans Daily State says: "The farmer has his share of the work to do, and that work is to hold, reduce and diversify. With that done the farmer will be as solid as the rock of Gibraltar, and prosperity will be restored to the South. It must be remembered that success can only be secured by the carrying out of the entire programme. The South is today face to face with a situation which must be met one way or the other. The farmer must either take hold of the situation and master it, or be mastered by the situation. For the first time in the history of the cotton industry, the farmer has the weapons in hand with which to protect himself and to command prosperity. The eyes of the world are upon him, and it would be both disgraceful and disastrous should he fail to rise to the opportunity and command success."

In the Other Fellow's Place.

Few controversies of any kind—especially those of a personal nature—have all the advantage on one side. However positive one feels that he is right, if he will put himself in the other man's place and study the situation calmly, he will find that he has crossed the shore line of perfection himself and has waded at least a little way into the great ocean of error.—Scotland Neck Commonwealth.

The Pay of School Teachers.

World's Work furnishes some striking figures on the pay of public school teachers.

They are more than striking. They strike on the injustice of a system that gets all it can and pays as little as possible for it.

It is not denied that teaching is hard work—hard and wearing. The teacher, a man or woman, who has served a long period in the schools is not worth much, for any other vocation, at the end of that service. And the job, or profession, calls for not only years of preparation, but tact, patience, the highest order of intelligence, and that something that has not been named, but is the ability to get along in the face of countless worries and obstacles.

Now how about the pay?

A coachman—an average, competent coachman, who can drive and who knows something about horses—is better paid than the average school teacher, for in the whole United States the average pay of women teachers is under \$40 a month.

It is pointed out that in a certain locality of North Carolina a man who trains puppies for quail hunting draws a better salary than any school teacher in the community.

In the state of Indiana 12,000 teachers receive less than \$500 per year each, and there are other States in which the showing would be worse.

Are the people of the United States in earnest about their desire for thorough education?

And, if they are, cannot they realize that while some—perhaps many thousand of good teachers—will work for a pittance because they must, the highest talent will get out of the business when opportunity offers, and that there is and will continue to be a scarcity of the best teachers because of the scant salaries paid and offered? Modern education will not progress as it should, or produce the results desired, until there is more justice displayed in dealing with those who do the work and bear the burdens.—Atlanta Journal.

Save The Moisture.

The rapidity with which a fresh brisk wind will dry clothes on the line is familiar to every housewife. Almost intuitively one swings in the air anything from which one wishes to have a trace of moisture removed, like a piece of blotting paper. From the same principle it follows that where land tends to dry too rapidly, under the influence of constant breezes, rows of trees planted as a windbreak may prove useful.

It often happens on the great plains, where the natural precipitation is hardly up to the needs of agriculture, that extra fresh evaporation, due to prevalent high winds, still further accentuates the difficulty. In such conditions the "shelterbelt," or windbreak, illustrates anew the maxim that "a penny saved is a penny earned."

The effect of the wind in increasing the evaporation of water surfaces has long been known. Recent experiments show that it is the same with the moisture of the land, and that soil several hundred feet away from a windbreak dries up half as fast again as that near by—a difference not wholly accounted for by the greater shade. A lake in the woods will evaporate only half as fast as one in the open.

This is by no means the only advantage of the lines of trees which form so conspicuous a feature of many European landscapes. Orchards need protection against the gales that often accompany the summer storm. Gardens are more successful when thus surrounded. Domestic animals, more dependent than man on nature's moods, derive great benefit from any tempering of the extreme of heat and cold.

The economic importance of forests in regulating the flow of streams is beyond computation.—Exchange.

A MATTER OF HEALTH



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