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The Enterprise.

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VOL. VII. - NO 37.

WILLIAMSTON, N. C., FRIDAY, JULY 20, 1906

WHOLE NO. 337

Jamesville Robber Still at Large

Detective Leggett Pounced Down on Wrong Men. Both Negroes Released.

Detective Leggett pounced down on the wrong men when he arrested Thos. N. Gray, supposing him to be the man who robbed the post-office at Jamesville, and Junius Rascoe, who he took to be the party wanted in Elizabeth City charged with a cutting affray.

It will be remembered that Detective Leggett arrested these negroes at Jamesville last week and brought them here and landed them in jail. Last Friday he took Gray, whom he took for the post-office robber, to Washington, N. C., for trial. The case was heard Tuesday of this week, resulting in the release of Gray, as there was not sufficient evidence to hold him on the charge.

The authorities at Elizabeth City did not come for Rascoe, as it was learned by Sheriff Crawford that he, Rascoe, was not in Elizabeth City when the cutting affray took place there, he being employed and at work elsewhere, was released by the sheriff.

So it turns out that the real post-office robber of the Jamesville post-office is still at large, as is also the man wanted in Elizabeth City, and that Detective Leggett has another trial at capturing the "real thing" coming to him.

Notice to Teachers.

For the convenience of those who did not take the examination on July the 12th and 13th I shall conduct examinations at the Graded School Building on Thursday and Friday, Aug. 2 and 3. All those whose certificates are out and who expect to teach this fall must present themselves for examination or renewal. I cannot give private examinations. Examinations will begin at 9 a. m. Come on time if you expect to do the work.

R. J. PERL,
Supt. of Schools.

To the Voters of Martin County.

It is with profoundest gratitude I extend to the voters of this county my sincere thanks for their kindness and loyal support to me in the past. You saw fit to elect me clerk of the court eight years ago for a term of four years, and again in 1902 for a second term; you placed me in a position in my declining years where I have been enabled to make a living without hard manual labor, and I would be less than human if I did not feel gratified to you for the same. I have endeavored to learn what my duties were under law and have tried to discharge the same faithfully, impartially and honestly. My acts and deeds have been as an open book, my records have been examined by the solicitor of your district and your grand juries of each court, there has been no complaint so far as I know I may have been guilty of some errors and omissions, (and who is there that has not) for which I implore your forgiveness. The work of the office is such as I like, and it takes some time to learn the duties of the clerk's office, where there are new and intricate matters arising almost every day. The fees of the office are not sufficient to afford a regular deputy in order that I might absent myself from the office and as I think my first duty to the people is in being present to attend to the business of the office for them. This being the case it is impossible for me to leave and visit among you as much as I wish. I therefore take this method of appealing to you, if my record has been such as to merit your approval I humbly ask your support for the nomination and election to another term, promising that I will continue to discharge the duties of the office as I have heretofore endeavored to do, and give you the same faithful attention as I have in the past. Humbly thanking you for past favors and wishing to have your support in the future I am,

Yours most respectfully,
J. A. HOBBS, C. S. C.

BITTER SPEECHES BY NEGRO POLITICIANS CAUSED TROUBLE.

J. Henry Johnson on the Political and Social Equality of the Races.

To my mind there is nothing which would cause a greater upstir between the white and colored races in the South than would the agitation of the question of social equality. Any question that will in any degree, destroy the peaceful relations between the races, in my opinion a dangerous one, and will, in a very large way, prove destructive to the prosperity of both races. Through the agitation of social equality, there can come nothing but strife and trouble and indeed the negro has enough problems to solve without endeavoring to agitate a question of social equality out of which there can come no real abiding good to the colored race.

As to the political question, I do not believe that there is anything which has harmed the colored race within the past 4 years more than the plea and endeavor to obtain political equality. Through this a very few negroes have been benefitted, while the race generally has been dishonored, degraded and suffered untold horrors in ways too numerous to mention. Much of this resulted from the many bitter speeches which were made by negro politicians during political campaigns held throughout the county, and the race to day is suffering as a result.

It is quite surprising to know that there are thousands of our people to day who are waiting for some great political party to champion their rights. But the time has come when the colored man can no longer believe that his fortune is to be found in politics. He must cease to believe that the white man who lives next door to him is his enemy. Because a man lives in the South or because his face is white is no reason that he is an enemy to the colored race. The hardest time the colored man has had since the Civil War has been right among his own race.

The greatest hindrances among our people to day are those resulting from idleness, immoral living, denominational prejudice and intemperance. Until colored people get to the place where they will put down these hindrances, there will be a sword piercing at the heart of the race more to be dreaded than the attack of any external enemy.

It is indeed gratifying to know that many of our white friends, both North and South, are helping us to rid ourselves of these hindrances.

I do not mean that all of the colored people are guilty of the charges mentioned above, for it is a well known fact that we have thousands of men and women who stand for true character and Christian principle, but the trouble is we have so many who do not stand for these, until all of us are sometimes apparently counted out.

Having considered conditions and circumstances by which my race is surrounded in this country to day, I have reached the conclusion that it is better to lay aside all complaint pertaining to social and political equality; and remember that an inch of progress is worth a mile of complaint.

We should help our country by doing our best to blot out all wrong living among our race, to foster peace and harmony among all of the people, to encourage industrial, material, intellectual and Christian development. And whether we realize any direct benefit or not we should leave the result with God.

J. HENRY JOHNSON,
Everetts, N. C.

For County Treasurer.

I hereby announce my candidacy for the office of treasurer of Martin county, subject to the action of the Democratic convention.

C. D. CARSTARPHEN.

Petition to be Served on A.C.L.

If Refused Commission Will Give Hearing. Williamston Citizens Determined.

Raleigh, N. C., July 17, 1906.
MR. F. F. FAGAN,
Williamston, N. C.

DEAR SIR:

I am directed by the Commission to acknowledge receipt of your letter, enclosing petition from the citizens of Williamston, asking for a passenger train from Weldon to Plymouth and return, making connection at Parmele and Hobgood.

This petition will be served on the railroad company, and if they refuse to grant the relief asked, a day will be fixed for hearing at a place convenient for all parties.

Very respectfully,
H. O. BROWN, Clerk.

Considering what has been done by the citizens along the line concerning the subject of the above letter and judging from what the letter conveys, it is supposed that there is something going to be done in this matter after all. It will be remembered that the citizens of the different towns along the Coast Line from Plymouth to Weldon some time ago petitioned the road to put on this additional passenger service and their prayer was refused. Though the citizens knowing they are asking for what they are justly entitled to, have taken up the matter with the Corporation Commission.

AN ACCIDENT AT PLYMOUTH.

Conductor, Flagman and Mail Clerk Receive Injuries—No Serious Damage.

In an accident Monday afternoon on the Atlantic Coast Line at Plymouth, the conductor, flagman and mail clerk received injuries though neither of the parties were injured seriously.

It seems that in shifting cars at Plymouth the engineer ran his engine back against the cars hard enough to knock these gentlemen off their feet and causing the accident. The worst injured was the flagman, Mr. Grover Andrews, who received a flesh wound over one eye. Capt. Bagley came in contact with a nail, which punctured his face just above one eye, and the mail clerk's knee was slightly hurt. No damage resulted to the engine nor any of the cars, though it is said things were given a general shaking up when the engine struck the cars. It is supposed the cause of the accident was due to a miscalculation on the part of the engineer when running his engine back to the cars for the purpose of coupling the cars to the engine.

REMARKABLE MARTIN CO. NEGRO.

104 Years old—Still Physically Vigorous and Cultivates a Crop.

Mr. N. S. Peel, who recently visited Lake Waccamaw, where he lived thirty years ago, has this interesting story to tell of a Martin county "oldtime" darkey. His name is Henry Cherry and he left this county 34 years ago when he was 70 years old. He had been arrested three times for disorderly conduct on the streets and placed in jail by the constable of Williamston. He was fond of the dram and when drunk was noisy. Henry tired of this proceeding, and sought greater liberty in other parts. He left a family here with grandchildren, and now he has grandchildren by an entirely new on the farm of Mr. Henry Short, who by the way is a native of Martin county. Mr. Peel says the old man is vigorous physically and intellectually, cultivates a crop and does a full day's work. His youngest child is now 13 months old. The centinarian says there is one

EDUCATION OF THE NEGRO

Booker T. Washington's Analysis of Existing Conditions.

WAS FORMERLY CIVILIZED

Patience and Charity Will Do Much to Improve Him—Changes Which Have Made Impressions—Must Remain in the South—Intense Religious Sentiments.

Booker T. Washington, president of Tuskegee Institute in discussing the Negro Problem, said: "Within a few centuries the American negro has experienced three distinct changes: First, he was torn from his African home; second, he was introduced into American slavery; and lastly, he was made a full-fledged American citizen.

"Most people in considering the American negro, overlook the fact that he had a civilization before being brought into America. True, it was not a European civilization, but nevertheless, it was one which was in a high degree creditable. Those who have touched the African most closely testify almost uniformly that before he is touched or uncivilized by contact with the lower elements of Western civilization, there is a certain rude honesty practiced among the inferior tribes that demands at once the respect of all who come in contact with them. It is very seldom, for example, that there is any stealing among these untouched and uncivilized aborigines. There is a strict form of government, which recognizes the authority of the king, or chief, and of the head of the family. Their legal practices, as soon through the operations of their courts, would do credit to a much more highly civilized people. Crimes are strictly but leniently punished. While in most cases they are a polygamous people, at the same time polygamy is strictly regulated by law, and every one who violates the sanctity of family life is punished by death.

"One can scarcely find, anywhere in the world, among any class of people, those who have more regard for the sacredness of the home than is true of these Africans. Not only this, but they are not heathens in the usual sense. They recognize and worship the same God that we recognize and worship, but their methods of coming into contact with the Divine Being are different.

"One element most strongly emphasized through their religious teachings is, strict and unquestioning obedience to those who are in authority, whether it be authority to the king, or chief, or the head of the family.

"When I make those statements, it is difficult for the average American to appreciate their truth, because we who live in this country never feel quite sure that another individual is truly civilized unless he speaks the English language, eats American food, wears American clothing, and worships in the same manner that we worship Him. It was out of this civilization to which I have referred that the American negro sprang.

"For over two hundred years, during the period of American slavery, he was engaged in unlearning much that he had learned in his native country, and at the same time learning many things which he was not taught in Africa. At the end of slavery, freedom found him not a full-fledged African, nor a full-fledged American citizen.

"During the years that have elapsed since freedom, we have been engaged in large measure in finding a better and safer basis for the negro's development. We are trying to see all that was best in his life as a slave, and all that is best in his surroundings as a free man.

"Now, as to the future: During the last quarter of a century, a few definite things in the life of my race, in my opinion, have been settled: First, we have decided as to our future abode. The masses of our people have made up their minds that they are going to live in the Southern States, and it is there that we are to work out our salvation. Since this is true, it becomes a part of the duty, not only of the Southern white man, but the Northern white man, to help the negro to make of himself the very highest and best type of citizen. In order to do this he must be given every opportunity to get up on his feet that the Constitution, and the laws of our country guarantee to him. It should be a part of the duty of every black man, whether living in the North or the South, through his patience, his persistence, his courage, his usefulness to his neighbor, to make his presence not only bearable, but desirable.

"It should be a part of the duty of the white man to constantly bear in mind that the negro came into this country through no fault of his own, and that in proportion as part of the negro receives ill treatment, in that same degree is the white man's civilization weakened and degraded, but in proportion as he reaches out his hand and helps to lift the negro up into the highest type of citizenship, that he is not only aiding the weaker race, but is strengthening himself in the eyes of the world."

There are nearly 25,000,000 horses in European Russia. No other country in the world has so many horses as Russia.

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EDUCATING THE INDIAN.

Race Traditions Entirely Ignored in His Schooling.

An educated Indian is like a man who has lost his birthright, he no longer understands the magnificent traditions that belong to the dignity of his race and his tribe. A full-blooded Utah Indian and a graduate of the Haskell Indian school says: "What would happen to the nature of the white man's child if he was taken from his mother before he was old enough to walk, kept among a people alien to his own race till he grew up, and made to learn another language, another history, another faith?"

And yet, that is just what the Government does with the Indian babies. They are dragged away from the squaws, and brought up among the white men to look upon their race as inferior, they are made to believe that civilization is something the white men only understand, that the Indian is an aborigine, a savage.

What is the result of this enforced education?

The papoose grows to manhood, returns to the reservation with the nature of a white man, with the heart of an Indian spoiled by this education.

Everything that would tend to keep the traditions of the Indian race (which are as heroic, as poetic, as full of fine sentiment as the white man's race) is certainly avoided and left out in the education of the Indian.

He returns to his tribe and his chiefs, to his mother and his father, ignorant of the history of the faith of his own people. The chiefs have consequently no confidence in the young men who come back to them full of the white man's education, entirely ignorant of the Indian's attachments and beliefs.

Of course the United States Government is inspired to educate the Indian for motives of unenlightened good, but the Indian is not improved by this education because it alienates him from his chiefs, his people, and his own.

If there could be some way by which the white man could educate the Indian to respect his own race, instead of impressing upon him that he is the offspring of savages, I believe that would be a compromise quite worth while.

The history of the Indian race has been handed down for generations and there are facts and qualities about it that would make the Indian realize his own manhood and all the more appreciate the history of the white man.

The Indian is not improved by education, because it is forced upon him, and because it separates him from his own.

There seems to be an unconscious cruelty in the system that tears the infants away from the squaws' breasts, as it were, and sends them back to the reservations utterly unprepared for the point of view of their own race. The old chiefs look upon the educated Indians with suspicion, with stolid bitterness, they are no longer Indians at heart—they are unwanted parasites of the white man.

For this reason they are not cordially received by their tribes and the frequently never return.

They don't want to "go home."

And yet there is no other home for them, since the Government demands that they return to the reservations.

What hope does education hold out to the Indian? He sees about him millions of white men, who do not understand him, who will not trust his character because he has been represented as the child of cruel savages. As Chief Sitting Bull said when he returned from Washington, "The white men are as the grass under our feet," there are so many of them.

Of what use to say to the white man that the Indian has virtues as good as the white man's virtue—he does not believe it, he does not even care to look into it.

So, there is the new Indian and old Indian; the educated Indian that has the spoiled heart, and the old Indian who returns to desert the faith and beliefs of his own race.

EVIL OF OVEREATING

Gluttony the Great Fault of the Sioux Indian.

CONDIMENTS IN DEMAND.

From Ten to Twenty Pounds of Meat Alleged to be Consumed by a Single Indian at a Feast—Uncle Sam to Introduce Cook's Civilizing Influence.

The great tribe of Sioux Indians is disappearing. The members, it is declared are literally eating themselves to death on account of the plenty about them.

With the new railroad being built through the White River Valley the Indians will be enabled to secure supplies with greater ease. They are likely to become greater feeders than they are now, and thus to hasten the time of their disappearance from the reservations in South Dakota.

If corroborative evidence was not easily obtained, it would scarcely be accepted as true that in the course of a night of feasting, dancing and story telling the average Indian will consume from ten to fifteen pounds of meat, and if he has an abundance of food and can make his own selection of the parts to be eaten, he will swallow without inconvenience not less than twenty pounds of meat in a single night.

Circles of canned meats are consumed by the overfed Sioux Indians, and some canned foods have become almost as sacred a dish with the red man as the fat dog stew of old, for which the Sioux tribe is famous. Among the varieties of canned goods eaten to excess, the oyster holds first place. A hungry Indian will eat half a dozen cans and drink the liquor.

Besides the harm done by eating excessive amounts of food, the fact that it is not properly prepared makes it the more injurious. There is no variety or style about Sioux Indian cookery, no French methods, no necessity for titillating appetites already over-keen.

A pot full of meat and water is put on the fire by the squaw and allowed to heat, but there is no definite time for the meat to cook and no point in the cooking process when it is done. The dinner is ready whenever her lord comes in and grunts about being hungry.

If the Indian is especially hungry, he may begin on the contents of the kettle by the time the meat is fairly warm. There is never any faultfinding about the way in which the food is prepared, and whether it is half raw or done to rags, no objection is made by the head of the family.

The Indians know the choicest tidbits of every animal and how to cook them. The hunt at this time of the year gives the Sioux Indian the fullest enjoyment of his appetite, and during the next three months the average buck will devour enough meat to satisfy four ordinary men.

Condiments are in great demand by the Indians, and the Sioux Indians probably consume more black and red pepper per capita than any other people in the United States. Their former favorite condiment was the gall of an oak.

The Sioux Indians are responsible for the reputation which nearly all tribes have of eating dog meat, but there are few other tribes which ever served dog meat, even at the feast of important ceremonies. The Cheyennes, Shoshonis and Arapahoes never touch dog meat.

To remedy the gluttony of the Indians and prevent them eating themselves to death, the Indian Bureau is trying to make good housekeepers of the Indian girls. Ten times as much wheat flour is used by the Sioux today as fifteen years ago. It is said by the agents that, where cereals and wheat flour are used by the Indians, there is some hope of civilizing and curing them of gluttony.

At the schools, among the first things in their course, the girls are taught to make bread. But these lessons have not reached the wigwams on the reservations to any marked degree. The Indian cares little for wheat bread anyway. Cornmeal doesn't interest him. The reservations west of here are places at least where patent breakfast foods are not fashionable.

Ten months in the year the Sioux Indian prefers meat and the average meal consists of coffee, meat, beans, dried fruits and corn syrup. The last dish is a great favorite with the Indians.

At some time in the past New Englanders traded beans for furs or wampum, and since that day the navy bean has been a favorite dish with the red man. They prefer it to soup, and as beans are sometimes dear and hard to secure twenty-five or thirty miles from the railroad, the soup of the wigwam many times consists of "one bean and two soups."

The potato has never had a high standing with the Indian. A dish similar to chop suey may be found in almost any Indian home, and a fair grade of Mexican chili can be secured, but the delicately baked potato, so easily prepared in the ashes of a camp fire, is as little known to the Sioux Indian as Saratoga chips are to the natives of Swat.

According to a recent report from Tokio, there are 1,786 wholesale and 235,414 retail tobacco dealers in Japan.

EDUCATING THE INDIAN.

Modern Battleships.

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The number of these leviathans owned by the United States increased from 14 in 1899 to 28 in 1905. During the same six years the average displacement of all warships, excluding torpedo-boats and submarines, increased from 3,883 to 5,739 tons. In the matter of speed the average, again excluding torpedo craft, has increased from 16.92 knots in 1899 to 18.71 knots in 1905. The fastest average speed of the warships of any of the great naval powers is the 19.2 knots of Great Britain's fleet. The United States average is 18.64 knots. The fastest navy is that of Chile, with eleven ships, mostly fast-cruisers. The mean speed of her vessels is 20.71 knots.

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EDUCATING THE INDIAN.

Starving Russian Students.

Many of the 1,500 Russian students in Paris are said to be starving owing to the stoppage of the remittances which they have been accustomed to receive from their relatives at home. Most of them have been receiving \$15 a month, but many have lived on as little as \$10.

EDUCATING THE INDIAN.

Train's Huff to Look a Gift Horse in the Mouth; Better Turn Him Wrong Side out and See How He Lined.

Harper's Weekly.

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Many of the 1,500 Russian students in Paris are said to be starving owing to the stoppage of the remittances which they have been accustomed to receive from their relatives at home. Most of them have been receiving \$15 a month, but many have lived on as little as \$10.

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Train's Huff to Look a Gift Horse in the Mouth; Better Turn Him Wrong Side out and See How He Lined.

Harper's Weekly.

EDUCATING THE INDIAN.

Race Traditions Entirely Ignored in His Schooling.

An educated Indian is like a man who has lost his birthright, he no longer understands the magnificent traditions that belong to the dignity of his race and his tribe. A full-blooded Utah Indian and a graduate of the Haskell Indian school says: "What would happen to the nature of the white man's child if he was taken from his mother before he was old enough to walk, kept among a people alien to his own race till he grew up, and made to learn another language, another history, another faith?"

And yet, that is just what the Government does with the Indian babies. They are dragged away from the squaws, and brought up among the white men to look upon their race as inferior, they are made to believe that civilization is something the white men only understand, that the Indian is an aborigine, a savage.

What is the result of this enforced education?

The papoose grows to manhood, returns to the reservation with the nature of a white man, with the heart of an Indian spoiled by this education.

Everything that would tend to keep the traditions of the Indian race (which are as heroic, as poetic, as full of fine sentiment as the white man's race) is certainly avoided and left out in the education of the Indian.

He returns to his tribe and his chiefs, to his mother and his father, ignorant of the history of the faith of his own people. The chiefs have consequently no confidence in the young men who come back to them full of the white man's education, entirely ignorant of the Indian's attachments and beliefs.

Of course the United States Government is inspired to educate the Indian for motives of unenlightened good, but the Indian is not improved by this education because it alienates him from his chiefs, his people, and his own.

If there could be some way by which the white man could educate the Indian to respect his own race, instead of impressing upon him that he is the offspring of savages, I believe that would be a compromise quite worth while.

The history of the Indian race has been handed down for generations and there are facts and qualities about it that would make the Indian realize his own manhood and all the more appreciate the history of the white man.

The Indian is not improved by education, because it is forced upon him, and because it separates him from his own.

There seems to be an unconscious cruelty in the system that tears the infants away from the squaws' breasts, as it were, and sends them back to the reservations utterly unprepared for the point of view of their own race. The old chiefs look upon the educated Indians with suspicion, with stolid bitterness, they are no longer Indians at heart—they are unwanted parasites of the white man.

For this reason they are not cordially received by their tribes and the frequently never return.

They don't want to "go home."

And yet there is no other home for them, since the Government demands that they return to the reservations.

What hope does education hold out to the Indian? He sees about him millions of white men, who do not understand him, who will not trust his character because he has been represented as the child of cruel savages. As Chief Sitting Bull said when he returned from Washington, "The white men are as the grass under our feet," there are so many of them.

Of what use to say to the white man that the Indian has virtues as good as the white man's virtue—he does not believe it, he does not even care to look into it.

So, there is the new Indian and old Indian; the educated Indian that has the spoiled heart, and the old Indian who returns to desert the faith and beliefs of his own race.

EDUCATING THE INDIAN.

Modern Battleships.

The widespread tendency to build larger battleships is not a thing of this year or last year, but has been under way at least since 1899. In Cassier's Magazine for March the following statistics on this subject are given: On July 1, 1899, there were built or building for several naval powers 77 warships of 12,000 tons displacement or over, of which 46 belonged to the British navy. In 1900 the number had increased to 94, and in 1905 it was 153. In the latter year 70 of these vessels were in the British navy.

The number of these leviathans owned by the United States increased from 14 in 1899 to 28 in 1905. During the same six years the average displacement of all warships, excluding torpedo-boats and submarines, increased from 3,883 to 5,739 tons. In the matter of speed the average, again excluding torpedo craft, has increased from 16.92 knots in 1899 to 18.71 knots in 1905. The fastest average speed of the warships of any of the great naval powers is the 19.2 knots of Great Britain's fleet. The United States average is 18.64 knots. The fastest navy is that of Chile, with eleven ships, mostly fast-cruisers. The mean speed of her vessels is 20.71 knots.

The Sahara has over one-half the area of the United States. Its population is very small for its area. The Libyan and Nubian deserts are only a continuation of it to the Red Sea.

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