

THE WILSON ADVANCE.

By The Advance Publishing Company—

"LET AL' THE ENDS THOU AIM'ST AT, BE THY COUNTRY'S, THY GOD'S, AND TRUTH'S."

—Josephus Daniels, Manager

WILSON, N. C., FRIDAY, JULY 29, 1881.

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WILSON, FRIDAY, July 29, 1881.

POETRY.

Shall I Love Her Less?

What though her cheek be faded now,
And care be written on her brow,
Oh, shall I love her less?
What though her eye be dimmed in
light,
Where once there beamed a luster
bright—
Say, shall I love her less?
What though her smiles be not so
gay,
Her dimples now forgot to play,
Oh, shall I love her less?
What though her step be not so free
As when it seemed so proud to me—
Say, shall I love her less?

What though her voice be sadder
grown,
And milder be each thoughtful tone,
Oh, shall I love her less?
What though the bloom of youth may
fade,
Where once the rose in blushes staid
Say, shall I love her less?

Her cheek may lose its rosy hue,
Her lips forget its early dew—
I'll love her none the less.
The charms of youth may fade away
Like sunbeams at the close of day—
I'll love her none the less.

She came to me when morning fair
Played with her wavy silken hair,
Came then my soul to bless;
She gave to me my pure young life,
I loved her then—my virgin wife—
Now I'll not love her less.

She came to me a budding flower,
Unfolding graces every hour
In virtuous loveliness;
She came with sweet inspiring air,
Filled my young soul with pleasures
rare,
And taught me happiness.

Then every day she brought fresh
charms,
And laid them down within my arms,
And sought love's pure caress;
And though her cheeks be faded now,
And care be written on her brow,
I'll love her none the less.

For though the life she gave to me
Seemed one of angel purity,
Lost to all selfishness—
The life she gives from day to day,
Is brighter than the morning ray—
How can I love her less?

THE TOMBIGBEE INCIDENT

The town of Clayville, situated some thirty miles from the mouth of the Tombigbee River, is at present greatly excited over the departure of the local colored minister, who recently started down the river on board a large and strongly-built colored sister, and who has not since been heard from. The circumstances attending the minister's departure were peculiar, and their publication may, perhaps, aid the recovery of the intrepid, though unintentional, voyager.

The minister in question was famed throughout the Tombigbee Valley for his skill as a baptizer, as well as for his ability as a preacher. There is no doubt that he was a fearless and conscientious man. Instead of maintaining that polite silence on the subject of chickens which many colored ministers insist is absolutely necessary, in order to avoid chilling the fervor of their hearers, this particular minister never hesitated to declare that a right of property in chickens existed, and that it should be respected in certain cases, and to a greater or less extent, by all honest men, especially during the season when hams are readily accessible. This bold doctrine, instead of injuring his popularity, actually increased the respect in which he was held by his congregation, and gave him much prominence among his ministerial brethren.

Among the colored ladies of Clayville was one who had long desired to submit to the rite of baptism, but who was deterred by a nervous dread of drowning and by a strong repugnance to the inevitable wetting which is inseparable from the rite. Scores of times this estimable lady had determined to be baptized at the next available opportunity, but at the last moment her courage always failed her. In the days prior to emancipation, she had been the slave of a Clayville planter, and she still retained a warm affection for the young master whom she had nursed in his infancy. Not long ago this young man called to see her, and to him she lamented the lack of courage which shut her out from baptism. Whether he was influenced by genuine kindness, or by a wicked spirit of irreverence, will perhaps never be known; but the advice which he gave his confiding nurse was the cause of the painful tragedy which followed.

The young man professed to be surprised that the new safety baptismal robe, invented by Rev. Dr. Paul Boyton, of New York, had not yet been adopted by the colored people of the South. He said that he had one of these robes in his possession, and that

the wearer would not only be safe against any possibility of drowning, but also against the possibility of getting wet. Moreover, it could be worn underneath the usual white cotton robe, without any danger of detection. The overjoyed candidate for baptism enthusiastically accepted the young man's advice and his offer of the robe, and she immediately sent word to the minister that she would certainly be ready for baptism the very next Sunday.

There was such a general distrust of the sister's courage that the colored people all assembled on the bank of the Tombigbee on the next day, confident that her courage would fail, and that she would endeavor to escape from the hands of the minister. The particular part of the river selected for the ceremony was comparatively shallow, but the current was swift, and a little lower down the depth was at least ten feet. In fact, the minister, in spite of his skill, had once lost a convert, who was carried away by the current, and who, on being rescued, promptly went over to the Methodists. The timid candidate was an unusually large woman, and was certain to tax the minister's strength severely, so that there could be little doubt that the ceremony would be one of unusual interest.

The sister arrived at the appointed time, looking even larger than usual, and walking with much difficulty. The minister took her by the hand, and she fearlessly descended into the water. All went well until she reached the depth of about four feet, when she suddenly fell upon her back, and to the astonishment of spectators, floated on the surface of the water. The excitement at this unprecedented event was tremendous, and the air was filled with enthusiastic shouts. The minister's face, however, wore a troubled expression. He towed the unaccountable buoyant sister out into deep water, and attempted to place her on her feet. The attempt proved impracticable, and he then tried to immerse her without changing her position. In spite of all his efforts he could not force her under, and the spectators who witnessed the struggle soon became convinced that she was bewitched. They counseled the minister to exercise the evil one by whom she was evidently possessed, with an axe, and volunteered to supply him with heavy weights wherewith to securely sink her. That devoted man, however, refused their counsel, and persisted in his effort to immerse the sister without the aid of weights. Finally he threw his whole weight upon her, and in a moment the current swept the pair beyond their depth.

In spite of the danger of this situation, the minister's cheek did not blanch. With great presence of mind he seated himself comfortably upon the floating sister, and waving a farewell to his congregation, began to sing a cheerful hymn. The current steadily carried him on at the rate of at least six miles an hour, and in a short time his weeping congregation was left out of sight and hearing. Without oars or sails he was unable to navigate the sister to the shore, and there is every reason to suppose that before the next morning he was far out on the Gulf of Mexico.

Captains of vessels navigating the Gulf have been requested to keep a sharp lookout for a colored sister in a Boyton life-saving dress, carrying a colored minister on her deck. Let us hope that he will soon be picked up. He has now been adrift five days without provisions or water, and must be beginning to feel the need of refreshment. Of course, any captain who may rescue him will not ask for a reward, but if he tows the sister into port he can claim salvage to a large amount, and libel her in the nearest admiralty court.

Womanly Modesty.

Man loves the mysterious. A cloudless sky and a full blown rose leave him unmoved; but the violet which hides its blushing beauties behind the bush, and the moon when emerging behind a cloud are to him sources of inspiration and of pleasure. Modesty is to merit what shade is to a figure in painting—it gives boldness and prominence. Nothing adds more to female beauty than modesty. It sheds around the countenance a halo of light which is borrowed from virtue. Botanists have given the rose hue, which tinges the cup of the white rose, the name of "maiden blush." This pure and delicate hue is the only paint Christian virtue should use. It is the richest ornament. A woman without modesty is like a faded flower diffusing an unwholesome odor. Beauty passes like the flowers of the Alps, which bloom and die in a few hours; but modesty gives the female charms which supply the place of transitory freshness of youth.

For the Advance.

Concerning Schools.

PUBLIC SCHOOLS IN THE NORTHERN STATES. DO THEY FULFILL THE GENERAL EXPECTATION? DEFICIENCIES. HOW ARE THEY TO BE SUPPLIED? THE NORMAL SCHOOL PLAN. STATISTICS REGARDING ITS SUCCESS. GRADED SCHOOLS. DIFFERENT PLANS. TEACHING AS A BUSINESS. QUALIFICATIONS FOR TEACHERS.

The fact has been slowly coming to light in the northern States, notably the older New England States, that there is something not altogether sound connected with the management of the "Common Schools." It is alleged that although specific branches of knowledge have been greatly widened for the benefit of a few, the important work of preparing the great body of school-children for the duties and responsibilities of life has been very much neglected.

A writer who claims to have had fifty years observation, remarks as follows: "I would require that every individual between five and twenty-one may have the opportunity to be well taught in reading, spelling, writing, grammar, geography and arithmetic; and certainly this standard ought not to be considered unreasonable."

Now for the results. "In the course of fifty years pretty close observation of a great variety of men and women of diverse temperament, social relations, capacities and pursuits, we have scarcely found one in a thousand that could spell, read, write or speak the mother tongue with propriety;" and he further states, after an observation of many thousands of children,—"nine in ten of them are incompetent to read properly a paragraph in the newspaper, to keep a single debt-account in a mechanic's shop, or to write an ordinary business letter in a creditable way." Of course it is impossible to know exactly what his standard may have been in these branches, but it is fair to presume that his standard in reading was not that of an electioneer, who that his standard of keeping accounts, was not that of a professional accountant. Again he declares, "The culpable negligence of the New England schools in teaching their pupils how to write a letter is proved a hundred times every year in the letters we receive. Men and women in respectable situations write us letters which disgracefully abound with false grammar, bad spelling, and worse punctuation." Surely this is not a very flattering picture, nor does the writer lead us to consider the prospects as encouraging. He boldly asserts, that "he is by no means prepared to admit that the schools of today make better readers, spellers and writers than were made by the schools fifty years ago."

In matters of this kind we usually reason from results. Consequences are removeable, and a system must be judged by its fruits. If the schools are no better, they must be worse. It is impossible that they should maintain exactly the same condition for fifty years anywhere in this country. Let us hear what he has to say on this point. The arts and sciences have advanced marvellously, but whether the people more justly appreciate their social and civil privileges, whether the virtues of honesty, industry, and temperance, and reverence for the authority of God or man, are as conspicuous now in the mass of the community as they were then, is very questionable.

How far these views are to be accepted, depends to a great extent on how much can be said on the other side. The very fact that a critical person who sees these schools near at hand, feels compelled to speak as he does, must lead us to infer that the cheerful view is the distant one. Those who see them at a distance with all the show and bustle, readily conclude that the high average of intelligence and cultivation, which no doubt are highest where the schools are best, are the direct product of the schools. On the other side, the wonder is that schools in the midst of so intelligent a people, and entirely subject to their control, should maintain such an apathy and indifference as to what is taught, and the way in which it is taught. When we look the results squarely in the face, an uncomfortable suspicion intrudes itself, and we question, is not much of this demonstrative noise, this imposing array of colleges, seminaries, academies and lyceums, their programmes, diplomas, and high sounding professorships, rather due to a different spirit from that in which the New England schools were originally conceived?—And it would seem quite apparent to the discerning mind, that the original conception is in great danger of being

counterfeited for something to be used as a social distinction rather than for education. In a practical point of view, there certainly has been no excess of philosophy or political economy as applied to the every day affairs of life, although perhaps much less rhetoric of the "inamurate" school would have undoubtedly sufficed. The conclusion arrived at is this, the common schools have failed in a great measure to teach the great mass of the children the very branches in which they ought to have been instructed; and instead of the useful branches of instruction, have substituted the under branches.

Now why is this, and how is the difficulty to be removed? There is a general complaint that there is too much of the "cheap and flashy" in the public schools throughout the whole country. It is declared that there is a strong tendency to acquire "a smattering of names and phrases, with little thought of knowledge, but only a desire to be supposed to know, and thereby to get some credit or advantage, without any gain, but only to the obstruction of real enlightenment. In the earliest days of the common schools of New England, it was required to have a teacher that was a graduate of Harvard College. Of course the standard at Harvard was lower than it now is, but it was certainly very high compared with the prevailing intelligence of those whose children were educated at the common schools. In the course of time college graduates sought more attractive occupations; and although the demand for teachers increased, the pay was rarely sufficient to justify any person of superior abilities in following teaching in Public Schools as a regular business.

An attractive idea presents itself—to teach the teachers, to elevate the entire level of education by elevating the sources, and hence the Normal Schools, of which some of the States are so justly proud, particularly Massachusetts.

One might now suppose that every obstacle had been overcome, and might rest assured that every child in the commonwealth would be as carefully educated in all the essentials of a common school education, as that one pin would be made exactly like another pin in a whole paper of pins. Let us look at the facts. "In 1862 two hundred and seventy-five pupils entered the four Normal Schools of the State (Mass.) How many teachers came out? What proportion of the pupils went there with the intention of devoting themselves to the profession of teaching?" The only answer given is this, "Yet it appears that only four per cent. of the teachers in the State have been under Normal School instruction."

One of the New York school reports says: "The graduates of the Normal Schools do us but little good, and hints with little reservation, that the attraction for the girls is the improvement of their matrimonial prospects." "What anybody can see for himself in the villages and farm-houses is an increased number of young ladies of a dressy turn; who read the magazines and write for them perhaps,—who often have delicate health, not often much capacity or taste for the primary duties of woman." And among the young men, the writer says: "There is a marked increase in the number of candidates for any general employment that does not require much hard work; but not a very manifest advance in the application of trained intelligence to the arts of life." Without doubt there is a good side to that sort of ambition nourished by the numerous "colleges" and "academies."

It is indeed a vanity of comparatively a high kind, but it will necessarily bear the fruits of vanity, and in many cases may lead to the worst mischief. The principle cause of the failure in the common schools of Massachusetts to accomplish what the public has a reasonable right to demand, is attributable to the "neglect of the primary schools, in which nine-tenths of the people get all the education they have, and with which alone the State has anything to do,—in favor of the advanced schools." The primary school here referred to are designed to include the district schools. The impression obtains that there is a manifest distinction between the two classes of schools as regards their claims to public support.

Unquestionably the community has a direct interest in giving to every one of its members to whom it can be given, so much elementary instruction as shall put within his reach the means of qualifying himself to discharge the duties of citizenship; and right here it may be said that the entire value and efficiency of this education depends upon its thoroughness. An education that is not thorough so far as it goes, fails of the best fruits of an education; and just here I refer to the elementary education. We all

must be smatterers in many things, it is true, but every one must at some point touch hard pan—well enough is not enough, a man must be sure of himself, or else he can never be sure of others. In this case it is not so much what is learned, as the spirit in which it is learned—the moral element avails here. A man must not only know a thing, but he must know that he knows it. This is the education that applies to special preparation for particular tasks.

The high schools, colleges, academies and seminaries are at fault greatly in this, that they fail to teach thoroughly what they pretend to teach. If they do not come directly in contact with the people, they fail also to exert a repeated influence.

The real difficulty appears to be that the so-called advanced education does not really aim at education at all, but at a long list of accomplishments—all well enough in themselves, but when used as a mere declaration, are sure to be the cause for pretence, to distract attention from the true ends of education, and to substitute a vague wonderment for the intelligent interest of the public.

The idea that a higher culture may be bestowed by the more enlightened in the community upon those less favored, is not only plausible, but to some extent sound. It implies that mankind are really brethren not merely in animal organization, but in spirit; also; so that whatever is truth for one may be felt as truth by every other.

It is pretty certain that the education of the race by superior men will not go out of fashion, for it is the only way that civilization can abound. It is only as the thoughts and aspirations of the many are more visibly realized and appreciated by the few, and then presented, not as substitutions merely, but as improvements and enlargements, that culture can be animated. Education ceases to be such when it is merely passively accepted, instead of being the object of a free and intelligent interest.

As in an advanced state of civilization men come to a division of labor system in mechanics and manufacturing, so the same rule applies to educational matters. The Graded School system necessarily arose in cities and towns, because it was seen that it was much better to assign to one teacher children in one class than to assign the same number comprising several classes. At present the usual method of grading in the western States is as follows: Primary, Intermediate, Grammar and High School. Three years are usually assigned for the completion of each grade. Superintendent's reports, usually of a very pretentious character, and favoring much of the advertisement, are made annually. In cities there is a High School for the advanced classes, while the ward schools are composed of the other grades. In small towns the expression "Union Schools" is used when all the schools are taught in one building. In small towns in New England the Primary Schools, comprising the Primary and Intermediate grades, are usually taught in the respective wards in buildings constructed with great care, and possessing every convenience. In the western States the Primary Schools are well attended to, although the wages paid to teachers is comparatively low.

Few persons follow teaching as a life business for various reasons. Most young ladies who enter into the business with unquestioned enthusiasm and determination, in a short time become wearied with the dull routine, and the intense mental strain accompanied by a terrible wear of the nervous system. They are not to be blamed for preferring matrimony. Most young men of ambition leave it as soon as possible for something more congenial and lucrative. Few die in harness.

The impression prevails in some quarters, that when a man is totally unqualified for any other business, he "takes up" teaching; and some of the unregenerate go so far as to say that when he fails at this, he "takes up" preaching.

Among the qualifications indispensable for a first-class teacher, I may enumerate the following: 1st. A natural aptitude for imparting instruction so as to make the most of it. 2nd. A thorough information on the particular branches to be taught. 3rd. A large fund of general information as a reserve. 4th. Moral nerve, and great individuality.

No teacher can impart what he does not possess, whether it be book knowledge or character. He should always be able to command a real, not a fictitious respect, and show himself master of the situation under all circumstances.

Yours respectfully,
D. P. Toyer.

A NEGRO RIOT.

CRAZED WITH WHISKEY AND EXCITEMENT, A NEGRO MOB THREATENS TO LYNCH A WHITE MAN, SACK THE TOWN AND RAISE AN INSURRECTION AT ELIZABETH CITY.

On Saturday evening about dusk, Ignatius Bluford, white, a blacksmith in the employ of Mr. Joseph Sanders, became involved in a difficulty with his colored washerwoman, and answered her allegation of lying on this part by a blow with the fist, knocking her to the pavement. This occurred on Water street, near the point of its intersection by Poindexter. The woman immediately raised a great outcry, and called upon the colored men in the vicinity to avenge her wrongs. Be it understood here, (if indeed it is not already too well known) that a certain class of our negro population have made a habit of congregating at this locality on Saturday evening, to spend the savings of a week's labor in whiskey; and under the inspiration afforded by this gentle stimulant, fights and brawls, indecency and profanity hold high carnival,—which deplorable state of affairs our insufficient police force is entirely incompetent to remedy. So when the woman called, the bad whiskey came to the front, each individual negro became at once a self-constituted tribunal of justice—rather an instrument of vengeance,—and in an incredibly short while a large crowd of excited colored men had assembled, wildly talking, threatening, cursing and swearing vengeance with every breath. We happened to be nosing around in the neighborhood for an item, and were attracted to the spot by the unusual congregation.

Arriving there we found that Bluford had been placed in Mr. Modlin's store on the corner for protection and the excited crowd outside were pressing in, declaring that they would lynch him. The throng completely blocked the sidewalk and street for some distance, and we judged it to number fully three hundred. Others have placed the estimate as low as two hundred. There were present not to exceed half dozen white men, and those were guarding the entrance to the building to prevent if possible violence being done to the offender within.

Bluford was sitting in the rear of the store, between two friends, apparently unmindful of the anathemas and horrible oaths that were hurled at him. His countenance wore a determined expression, but there was not a particle of fear depicted upon it. The fact that the mob did not make good their threats to lynch him, was only accountable for on the ground of their abject cowardice. They knew that they would rush upon the mouths of half score pointed revolvers, and preferred to await until the constable should remove the intended victim from the building, when he could be seized and made away with with such less danger to themselves. So they formed and raged, threatened to burn the whole block, and one or two ambitious spirits declared that the time was ripe for an open

INSURRECTION AGAINST THE WHITES!—one of them declaring he had seen the streets of Norfolk run with blood in 1865, with five hundred dead men on the streets, and that he longed for such a sight in Elizabeth City! The excitement became intense. Drunk negroes reeled among the crowd, screaming, shouting, yelling out their hatred for the whole white race. "Let us take the law in our hands, hang the offender and shoot whosoever shall dare to interpose." Such were the hellish sentiments that found expression.

Constable Graves arrived. In vain did he attempt to disperse the mob. He argued and threatened, and laid one particularly refractory spirit in the dust with his billy, but all to no purpose.

They knew their power; knew there was no help at hand for the law officers, and swore they wouldn't move an inch, and didn't. At this juncture Mayor Cobb put in an appearance. He ordered the mob to disperse in five minutes, on pain of having to confront the "entire militia of the county." Not a man left; not one moved. Persuasion, threats, entreaty were alike unavailing. The Mayor and Constable worked faithfully, and they were nobly assisted by Hugh Cole and Jesse R. Brown, colored men of respectability and influence, who stood up for right and justice, and rendered every service in their power to break up the unlawful assembly. Their conduct is in striking contrast with that of Emanuel Davis, another leading colored man, who advised the rioters not to leave, and confronted the Mayor with his foul-mouthed insolence.

It was past midnight, before the streets were cleared. It was thought best to place Bluford in jail for protection, and such was done. On Monday morning he was tried before Justice Scott for assault on the woman, as above described, and fined five dollars and costs. On the afternoon of

the same day, some of the leading rioters had a hearing before Mayor Cobb, and were bound over to the Superior court, at the instance of Solicitor Grandy, in the sum of \$200 each. The Constable is after many others, and declares he will bring everyone to justice.—*Palmer.*

Prohibition in Carrollton Ga.

The following paragraphs are extracted from a letter from Rev. J. W. Lee, of the North Georgia Conference, to Atticus G. Haywood, D. D., President of Emory College:

"After many years of strong opposition and abuse the temperance men succeeded in carrying prohibition, and now see the result: 'The trade of the town has more than doubled. Before the liquor traffic was abolished the trade of the place was about \$200,000 a year; now it is \$500,000 a year. There are thirty stores in town, and I do not know a single merchant among them who would not vote against the liquor traffic on purely business grounds. Mr. John W. Stewart, who has made a fortune here, says, as a business man, that he would not have liquor back for any consideration. Some of our leading merchants were opposed to prohibition at first because they feared it would injure their trade. They are unanimously in favor of it now. The \$30,000 that was spent here for whiskey prior to 1873 is now spent in building houses, improving stock, draining lands and paying taxes. The farmers are nearly all out of debt. Many of the men who were spending all their money for whiskey have quit drinking and are making a support for their families.

"The argument that men would drink anyhow holds good with but very few. Perhaps there are in every town some few men who have drunk so long that they are slaves to the habit. Such men would send off and get whiskey and drink anyhow. But we have learned that, with nearly all the people, whiskey is like water-melons, the supply creating the demand. Do away with the supply and there will be no demand, as a general thing.

"In a moral point of view, the results of this movement in our town have been perfectly remarkable. The Solicitor of this Judicial Circuit says that there is less crime in this county than in any other in this circuit. Most of the people have joined the church. Profanity is almost unknown. On the train that comes daily into Carrollton not an officer or train hand on it ever swears an oath.

"The sobriety and quiet which prevail here; even on election days and court weeks, strike visitors as being wonderful. At a barbecue here last year, though *blacks* were together about four thousand people, Col. Thos. Hardeman, who spoke on the occasion, said that he never saw a drunken man. He regarded it as something almost new under the sun. The county has been electing, for the past twelve years, Dr. D. B. Julian, *Ordinary*, who will not grant license to sell liquor anywhere in the county, for love, or threats, or money. He has done a grand work for the county.

"The prohibition movement in this county is a grand success. Three-fourths of the white people in Carrollton are opposed to the sale of whiskey, and nearly the same proportion in the county."

Street Masher's Egged by Ladies.

A couple of street mashers met with their just deserts on Saturday last. Two highly respectable young ladies were walking down Capitol avenue shortly after twilight unattended. They had not proceeded far when they noted a couple of young men following them. Both of the young fellows were gotten up in a regardless fashion, with immaculate shirt fronts and lavender pantaloons. Both, no doubt, considered themselves the observed of all observers. Soon after the young ladies discovered the real state of the case they quietly dropped into a grocery store and each purchased a couple of eggs. The walk was resumed, the mashers following and ogling until Masonic Hall was reached. At that point the two fellows stepped up to the ladies and with many profound bows, asked them if they wanted to take a promenade. Both ladies at once straightened up, and, without a word, each selected her man. Four eggs immediately flew with well-directed aim. Each of the mashers got a mouthful, besides which the lavender trousers, the pride of their hearts, were bespattered beyond all hopes of repair. The affair happened to be witnessed by only a few people, but the dignified young men retreated in great disorder to repair the wreck of their stunning attire.—*Omaha Rec.*

A dog frequently worries a cat, but man, who is nobler than the dog, worries himself.