

The Tarboroan

BE SURE YOU ARE RIGHT; THEN GO AHEAD.—D. Crockett.

TARBORO, N. C., THURSDAY, OCTOBER, 18, 1883.

NO. 442

For North, South and West via W. & W. Railroad at 8:00 P. M. For Greenville, Washington and Hyde county at 8:00 P. M. For Wilmington and points on R. & R. Railroad at 8:30 P. M.

Office Hours. In Money Order and Registered Letter Department from 8:00 A. M. to 4 P. M. In Mailing Department from 7:30 A. M. to 8:00 P. M.

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Practices in all the Courts, State and Federal.

Practices in the Courts of Nash, Edgecombe, Wilson and Halifax counties. Also in the Federal and Supreme Courts.

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Luther Sheldon,
DEALER IN
CASHES, BOOKS, BANDS
PAINTS, OILS, GLASS,
FURNITURE

B. C. Carlile,
Main St., just above
Pamlico Banking Co.

Fun iture
Bught for Cash,
which he offers at moderate prices.

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SPRING GOODS
AT

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Nun's Veiling and
Bunnings in all
shades, Latest
styles in

Figured Lawns, White
Goods, Hosiery, La-
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Corse s, Dress Bu-
tons, and Trim-
ming Sains.

A. WILLIAMSON,
MANUFACTURER OF—
Fine Hand
Made
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CONSUMPTION.
I have discovered a remedy for the most dangerous and
fatal disease of the human system, and I have
found it to be a simple and safe one, and I
have cured many cases of it, and I can
cure you if you will try it.

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DISPENSARY.

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New Book
"Life on the Mississippi"

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A responsible party, who would keep the
place in repair, Mrs. Caroline Thow would
rent for a high state of cultivation, and has
about a three-acre crop, open pasture, good
and pure dwelling house, containing eight
rooms, conveniently situated, water pool, location
healthy, and under in good repair,
orchard large and well stocked. For further
particulars apply to Mrs. Caroline Thow, who
resides on the farm, or to Mr. D. W. Thow, who
resides in Tarboro, N. C.

The Pender School,
(FOR GIRLS.)
MRS. GENERAL PENDER, PRINCIPAL.
Assisted by a full corps of Competent In-
structors. CHRISTIAN. Terms for 1883-84.
THURSDAY, SEPT. 12th, 1883.
with greater facilities than ever. For Cata-
logue apply to the Principal.
Tarboro, Sept. 6th, 1883-2nd Principal.

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AGENTS
to sell our BOOKS & BIBLES in every
part of the State. Apply to
J. C. ALLEN, 144 N. Main St., Tarboro, Va.

ARE YOU IN WANT?
I am Agent for the New York
Herald, World, Times, Sun, Tribune,
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Frank Leslie, Cincinnati Enquirer,
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WONDER BOOKS!
No Books of Magic, but choice, classic literature,
at prices so low that every one can afford to
buy a volume or two. For a full catalogue
of our books, send us a check for 10 cents,
and we will send you a copy of our
"Wonder Book" free of charge. We have
also a large stock of books for sale at
very low prices. Write to us at once.

A PANACEA—
FOR THE
HARD TIMES
HOW TO SAVE MONEY!

Good Wholesome Food
w ac compts n this.

Dyspeptics
are never happy, never
genial, but always mor-
ose and grumbling.

Fancy & Staple
Groceries
T. E. LEWIS.

PARKER & CARR,
Cotton Factors and General
COMMISSION MERCHANTS.
Room 9, Cotton Exchange, NORFOLK, Va.
Cotton, Country Produce generally, Hides,
Staves, &c., &c. Orders for merchandise
promptly attended to. Office specially
equipped for the sale of tobacco
business. Jan 1881-ly

REFRESHING!
Selling Liquors may be wrong, but
if you will drink, quaff the best. It
goes without saying that I have
the best

Whiskies,
Brandies,
Wines, &c.,
in town. My stock of
Confectioneries,
will be found equally good.

A CALL WILL PROVE IT.
J. C. ALLEN.
Tarboro, July 19, 1883-ly.

Physicians & Surgeons,
Baltimore, Md.
The practical advantages of this school are
unparalleled. Clinics held at City Hospital,
Marquette and Maryland Woman's Hospital,
all of which belong to this school. Physiological
and Chemical Laboratory work required
of every student. Apply for catalogue to R. H.
HUGHES, Dean, 20 N. Carey St., Baltimore, Md.

WRIGHT'S INDIAN VEGETABLE PILLS
FOR THE
LIVER
And all Bilious Complaints
Safe to take, being purely vegetable; no grip-
ing. Price 10 cts. All Druggists.

PRESENT POWER,
To-Morrow a Long Way Off When
Help is Wanted To-Day.

Oak Hill Seminary,
Asheville, N. C.
SELECT SCHOOL FOR YOUNG LADIES
opens on October 1st, 1883. The school is
on a broad and liberal basis. All the usual
branches of female education taught by com-
petent teachers. The school is situated in a
beautiful location, and the surroundings are
most desirable. For particulars, address
MISS F. L. PATTON,
Sept. 18th 1883 1st
Asheville, N. C.

HONOR THE DEAD!
REPRESENTING A VERY RELIABLE
and Extensive Marble and Granite Works
the undersigned is prepared to fill orders for
Monuments, Headstones
TOMBS, and ALL MEMORIAL WORK for Cen-
turies in a prompt and satisfactory man-
ner. Call and see designs and prices.
J. B. LEWIS.

VALUABLE REAL
Estate for Sale.
I will sell the tract of land whereon William
Weatherbee now resides, containing about
340 acres. The land is situated about 2 miles
from Tarboro, and is in a high state of cul-
tivation, and upon which there is a fine house
and other necessary buildings. Terms easy.
H. L. STATION, Jr.,
Tarboro, N. C. Sept 25, 1883. 22

Apply to the Editor of Rev. Fred D.
Swindell on "Dancing."
Eccles. iii: 4. A time to weep,
and a time to laugh. A time to
mourn, and a time to dance.
Judges xii: 21. And when you
shall see the daughters of Silo come
out, as the custom is, to dance, etc.
Jer. xxxi: 13. Then shall the vir-
gin rejoice in the dance, etc.
Proverbs xlii: 8. Let them praise
his name in the dance.
The occasion of this paper will be
readily understood for which reason
we will not commence with formal
preface, but will proceed immediately
to the object in view.

The Rev. Mr. Swindell, in his be-
ginning, laid down the distinctive
proposition: dancing is a heathen
and idolatrous custom. This propo-
sition is not complete, a medium of escape
is afforded. It is not ascertained
that dancing is right or it is wrong;
it is regarded by very many eminent
people as an act indifferent in itself,
which is right, if properly, and
wrong, if improperly, done. And
this position, it appears to us, is the
basis of the whole question of dancing.
All acts being capable of perform-
ance in right or wrong way. We are
so much opposed to impropriety and
excesses in dancing as Mr. Swindell,
but resist the abolition of all amuse-
ment, because it is sometimes abused.
A particular game of baseball is
sinful, if it occasions cursing, so
gymnastic exercises, etc., etc. Religion
itself is often a stolen ivory to
serve the devil. The same may be
put to all these things on account of
sinful inclinations? Certainly, we de-
plore the sin of which these acts are
the occasion, but the abrogation of
them would not induce a better state
of affairs.

We are not disposed to search
haastively into the antiquity of dan-
cing. As a religious exercise it was
formerly very common among all na-
tions. It is a natural instinct of the
Greeks with great abandon, for a
double purpose, viz: to conduce to
the development of the body to form
it for the fatigues of war, and to
teach rules of motion and easy grace.
Plato, the greatest philosopher of
heathendom, valued dancing, as it
had a share in the ceremonies of re-
ligion and military exercises. The
religion of the Greeks, and the
course of the Grecian stages, and in
a manner prostituted to "buffoons,
and the most contemptible persons,
who made no other use of it than to
suggest or excite the most vicious
passions.

Plutarch in lamenting that the art
of dancing was so degenerate, does
not omit to observe that it was
triple by a vicious kind of poetry,
and a soft effeminate music. Here
we have an illustration of the divise
of another art—music, which,
when properly cultivated, has some-
thing in it noble, majestic, religious,
and heavenly. Rightly employed, it
has a marvelous power for good.
Polybius, a serious historian, attrib-
utes the success of many of the
victories of the Romans to the
difference between two peoples
of Arcadia, the infinitely beloved and
esteemed for the elegance of their
manners, their benevolent inclina-
tions, humanity to strangers and
piety to the gods; the other, on the
contrary, generally reprobated and
hated for their malignity, brutality
and irreligion. True and noble mu-
sic was cultivated by the one, and
absolutely neglected by the other.
We have now, on the one hand, a picture
of music refining a people; on the
other debasing a people, and corrupt-
ing an art; yet all this does not
prove that music generally is wrong.
We cannot conclude that all music
is innately poisonous, but that
some music degenerates by reason of
its softness and effeminacy.

Let us advance further on. The
text of the sermon was Eccles. iii: 4.
"A time to weep and a time to dance."
The Rev. Mr. Swindell, in his sermon,
derived the word "dance" from the
derivation of the word "dancer," and
variance with himself in the course
of his sermon. He derives it from
a Hebrew word meaning "to twist,"
to twist the body." In explaining
his text, he said that dancing was ex-
pressive of joy, and the text might
appropriately be rendered "a time to
rejoice." Does a person who twists
his body when rejoicing? Is joy
necessarily sinful? Is it especially
sinful when expressed by writhing
and twisting the body? There
would appear to be some confusion
here. If the word "rejoice" was sub-
stituted for "dance" in every place
where it occurs in the above men-
tioned quotations, the original mean-
ing would hardly be conveyed. The
word, so the philologist "tell us,"
is emphatically a language emotional
and religious. In words expressive
of passion, energy, affection and the
fervent emotions of the soul, it has a
more copious vocabulary than the
Greek, Latin or English. This being
so, the Hebrews had no occasion to
use the word "dance" when they
meant "rejoice." Even if they did
occasionally employ it for this pur-
pose, the sense of the passage clearly
intends nothing other than
simply rejoicing.

Mr. Swindell said that, apostoli-
cally, dancing was a religious exercise
among the Jews, and only a religious
exercise; at which times the women
did not dance with the men. To
this we answer that the Therapeutae,
who are supposed to be the first Jew-
ish converts to the Christian faith,
and in the hermits, who were distin-
guished by their modesty and serious deport-
ment, danced in their religious as-
semblies, first in two separate bands,
and afterwards men and women to-
gether.

Mr. Swindell avows his belief that
dancing leads more people from God
than any other single cause. In be-
lieving this Mr. Swindell widely
exceeds the words of his high-
priest. What we think of those hor-
rible signs that stain and darken to
serpentine blackness the souls of men,
—signs which put them at enmity
against God, we cannot help
rejoicing over, would that dancing, if
it be immoral, were the only immorality,
to obstruct man's way to heaven!

Dancing per se is not sinful, and man
will not learn to hate God simply be-
cause man dances. We can easily
think of circumstances, surrounded
by which it would be sinful to dance.
Mr. Swindell alluded to the cir-
cumstances we have in mind; viz, dan-
ces in large cities, the resort of
profligate women.
Now, because these unfortunate
beings engage in dancing, Mr. Swin-
dell quickly deduces that dancing is
an inducement to prostitution! We
have no doubt that innocent, but way-
ward girls, (who, if not by that way,
by some other way, would sooner or
later most probably have fallen) have
been inveigled into these places, and
on account of it; have lost that which
makes the lives of girls beautiful.
But the cause of it, dancing per se,
[Was it not the lascivious be-
havior, and improper looks and words,
which wrought upon her youthful
senses? Shall we conclude that dan-
cing is wrong because bad people en-
gage in it. All that the instance pro-
ves, is that "Evil communications
corrupt good manners." Pleading
corruption within the bounds of
decorum and not made subservient
to low taste and sensuality. Because
bad people do certain acts, the acts
are not necessarily bad. If the per-
son doing an act were the criterion
of its rightness or wrongness, an act
would at one time be right, at another
time wrong. Right and wrong are
stable, not so variable.

Mr. Swindell averred that it was a
fact that the sentiment of the best
people of the world is against dan-
cing. This is a mere assertion, and
we cannot accept it. The sentiment
of many good people is against it;
for example, Mr. Swindell himself,
and other prominent Methodists; but
there are many good people who are
not opposed to it. If it be meant
that the best people in the world are
opposed to it, the sentiment of the
people of the world is not against dan-
cing. There are as good people in
Tarboro, for example, who dance
as those who do not dance.

Mr. Swindell said that he did not
expect his sermon to affect outsiders,
he did not preach to them, he was not
astonished that those dancers who re-
mained unconverted. We would ask
for whom that sermon was intended?
And to what end directed? It was
known for it was published, that there
would be a sermon on dancing at the
Methodist church, and members of
other churches to a considerable num-
ber went to hear it. Was it not un-
kind, then, to tell them the sermon
was not preached to them? They
were to be benefited, it was for the
congregation, was it not in this par-
ticular? Was it not cruel to leave
strangers there, and in effect, to taunt
them thus: see the members of this
church in secure fold, safe from the
degrading vice of dancing, while you
continue to dance, if you remain
unconverted, and we make no effort
in this night to change you; this ser-
mon is not addressed to you. This is
not the gospel of Christianity. That
gospel is "Save sinners, save sinners!"
What has been said applies to all
forms of dancing, that are not im-
properly performed, that are not ex-
cessive, nor excursions from old es-
tablished forms.

The position in waiting which is
objectable feature, is marked for the
most customers, the lady in this par-
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tablished forms.

to be perpetually "in a moral strait-
jacket, and who look at the laughing
portion of humanity as necessarily
predestined to damnation. Teach
the child that religion is of God; and
that God is the God of the beautiful,
that is the God that inspired the joy
that leaps in his young heart. Teach
him that He is the God who made the
flowers and "grass, and every thing
beautiful; the God who made the young
goats bleat at Canaan, in Gath, and
and gave those who were there their
means to prolong harmless pleasure.
"Let this be your view of religion,
which is the true one; religion which
is not that strobbed formality and
long-faceness. It is supernatural,
super-natural, too, and in harmony with
everything that is beautiful in your
nature, which is joyous, which is of
God—that God who made the young
human heart to be glad. "This is the
view the young ought to have of re-
ligion, and then they will persevere.
They will rejoice except when they
approach the confines of sin, and then
they will think: "It is mean for us,
it is contemptible for us to offend the
God whose sun we enjoy, whose clothes
we wear, who gives us a pleasant
and happy life, and who makes the
young heart to be glad."
This is the right view; all other of
God's animate creatures seemed
pleased. The flocks and birds sport
in the fields and upon the hill-sides,
and the birds sing blithe and carol in
the trees. Why should man alone be
cast down and sad; why should the
worship of his "Creator" make him
mournful?

A Pleasant Visit to a Pleasant Place.
Editor of Southern: I have just returned
from a visit to the pleasant place of
Brookbridge Hall, a lovely country
seat, ten miles south of your pretty
village. I was very much pleased
and hospitably entertained by my
friend, is but to repeat a "thrice told
tale" to those who have had the
pleasure of putting their "knees un-
der his magnety." After supper
billiards, cigarettes, conversation and
the best things out, after the
Vance style, whiled away the pleas-
ant time till nearly midnight.
The farm bells and steam whistles
at Brookbridge and adjoining places
broke in upon our merriment, and
hastily dressing, I found my
friend, Squire C., at his engine house,
and witnessed the operation of gin-
ning cotton by steam at the rate of
a 500 pound bale per hour. Though
in use for half a dozen years, his en-
gine performs its work well, and
seems to be yet in its infancy. My
friend gins about 400 bales every
season for him, his tenants and
neighbors, and has a splendid pros-
pect on hand. Still he does not ne-
lect other crops as his team, harned
cattle, pigs, &c., abundantly testify.
An ample supply of oats, corn, fod-
der and hay is annually made on his
place. "Order reigns in Warsaw."
here, a place for everything and
everything in its place. Our attempt
to walk was called to some dead land
which had been brought to life and
has 5 barrels of corn to the acre now
maturing on it. An intelligent and
precipitation of fertilizers has brought
it up in a few years.

Fruits, flowers and shrubbery
come in for a share of attention and
occupy appropriate places. We saw
grapes growing on the hill-side, in
it cost nothing to see sight
good to the thing
bring
"Jers
aid
fruit
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the d
to see
down on the Squire of Brookbridge.
If hungry he will give you meat,
if thirsty, give you drink, and make
you content both with the latest good
things. This is Squire C., as a book-
lover, his "good lady being at their
country seat in Warsaw. A festive
friend calls a visit to Brookbridge,
going to the springs. In this we
join most heartily, and stand up with
the sentiment, "a hundred years of
health and continued prosperity to
the jolly squire of that hospitable
house."
T. M. SOON.

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to be perpetually "in a moral strait-
jacket, and who look at the laughing
portion of humanity as necessarily
predestined to damnation. Teach
the child that religion is of God; and
that God is the God of the beautiful,
that is the God that inspired the joy
that leaps in his young heart. Teach
him that He is the God who made the
flowers and "grass, and every thing
beautiful; the God who made the young
goats bleat at Canaan, in Gath, and
and gave those who were there their
means to prolong harmless pleasure.
"Let this be your view of religion,
which is the true one; religion which
is not that strobbed formality and
long-faceness. It is supernatural,
super-natural, too, and in harmony with
everything that is beautiful in your
nature, which is joyous, which is of
God—that God who made the young
human heart to be glad. "This is the
view the young ought to have of re-
ligion, and then they will persevere.
They will rejoice except when they
approach the confines of sin, and then
they will think: "It is mean for us,
it is contemptible for us to offend the
God whose sun we enjoy, whose clothes
we wear, who gives us a pleasant
and happy life, and who makes the
young heart to be glad."
This is the right view; all other of
God's animate creatures seemed
pleased. The flocks and birds sport
in the fields and upon the hill-sides,
and the birds sing blithe and carol in
the trees. Why should man alone be
cast down and sad; why should the
worship of his "Creator" make him
mournful?