The Tarboro Southerner.

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

VOL. 61. TARBORO', N. C., THURSDAY, NOVEMBER, 15, 1883. NO. 45 46

Post Office Notice.

MAIL CLOSES.

For North, South and West via W. & W. Railroad at 9:30 A. M.

For Greenville, Washington and Hyde county at 8:00 P. M.

For Williamston and points on A. & R. Railroad at 5:30 P. M.

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Tarboro' Southerner.

TUESDAY,.....NOVEMBER 15, 1883.

A FEW WORDS IN RESPONSE TO "SIT LUX."

The correspondence in the last issue but one of the SOUTHERNER, by a gentleman writing under the name of "Sit Lux," a little surprised us, inasmuch as it came not from the source we expected. We are unable to understand why the Rev. Mr. Swindell did not combat for the truth of his own sermon. We see no reason why he should not have done so, especially since in this community he has made himself the open crusader against dancing. We do not think that there was anything in the reply to Mr. Swindell's sermon at which a Christian minister, anxious for a disputed question to be elucidated, could take offence.

We were careful, that nothing of this nature should appear; we gave Mr. Swindell an opportunity for legitimate and respectful discussion, and he has not responded. We made no "attack" upon a christian minister; our "indignation" was not aroused; we were desirous of a calm, orderly and rational disputation of the subject. What, therefore, was the right of "Sit Lux" to enter this dispute? Why does he, as he accuses us of doing, *rush headlong into print*, into a discussion not begun with him, and without explanation or a simple "by your leave." There are little courtesies about a dispute, as well as other things, which, we think, should be observed; if they were more regarded, argumentation would not so often degenerate into sarcasm, repartee, and an attempt to say "smart" things, to "get away" with an opponent. We are satisfied, however, that "Sit Lux" meant no discourtesy, that he thought he had a right to assist his pastor, (we must assume necessarily that "Sit Lux" is a Methodist), that there could be no objection to his so doing. And, indeed, there is none, except the breach of a conventionality, and the tendency to prolong the dispute to infinity, if every member of the church should successively rise up and direct his lance against us. But this will not happen, for this paper will be the last that we shall contribute to the controversy; we did not begin it, and is not ours to close. We do not wish the last word. As "Sit Lux's" article is a repetition, for the most part, of Mr. Swindell's sermon, we refer "Sit Lux" to a re-perusal of that reply in answer to Mr. Swindell's sermon again put forth.

We will now proceed to take up "Sit Lux's" arguments as they come, his characterization of our effort, his horror at the workings of the "Devil," personated by the Club in artful dispute, his spleen and tone of writing.

He starts out by eulogizing Mr. Swindell's sermon, and relating its compliments by some person. We will not say what we heard of it. Whether the sermon was excellent or or not decides not the disputed question of dancing. If Mr. Swindell's sermon was conclusive of the subject, it will stand. We do not object to Mr. Swindell or any other living mortal preaching against dancing. We freely allow them their honest convictions about it. We have said that we were opposed to excesses in dancing, but maintain that there is a proper way of dancing, in which when so done there is no harm. We are open to convincement, and when we, looking through the medium of sectarian prejudice, or otherwise, are able to discern that the foundation of society is being troubled and broken up from its great deep by indulgence of the "light fantastic," that more evil results from it than any other cause, that the purity of woman, to whom we have a chivalrous devotion, is being blighted, that he who dances is an imp of Hell, a minister of the Devil, manoeuvering to fill the cells of the bottomless pit of perdition with his own and the souls of beautiful women, we repeat, when having this awful picture before us, we can believe in its truth, we will say: Be quiet, O, nimble feet; the mind your guide forbids; ye would not trip with gentle comrade into the jaws of Hell!

"Sit Lux" misrepresents the conduct of the "Club" with reference to Mr. Swindell's sermon; "they were indignant, they were even so indignant, that they openly proclaimed upon the streets that they would "reply;" (quotation marks, "Sit Lux") they were Demetrii discussing the people from God, just when his word was taking effect, fearing their business (?) would be stopped, and no man would recoil; they attacked a Christian minister." Now all this puts the members of the "Club" in wrong light. When we read it there passes before our minds eye a scene of sin-stained young men, ruled by carnal desires, Bacchanals madly addicted to pleasure, openly defiant and boisterous that their will should be questioned, falling bitterly upon a Christian minister, and casting the seed of poison about, to counteract his godly words, and endeavoring to hold resisting woman in his horrible embrace. The candid reader would admit that there is too much color about this, and yet it is such a picture as our friends would draw of us. No, there was no proclamation, but a quiet mention that reply would be made, no indignation, no rushing, no attacking and no fearing the consequences of Mr. Swindell's sermon. All know what there really was. "Sit Lux" assumed, like other things, that we were mad, and hence "rushed head long into print," opposing, fancied with real indignation. He will find on reading this that his vehemence was ill-timed; that he meets a quiet foe.

The argumentative part of the "reply" is called artful "dodging" and "adroit manoeuvering," and regarded in that light as a success. Now, if we prove that we are not guilty of "artful dodging," we think they will have admitted that our arguments were successful. Therefore we say, that instead of avoiding anything put forward by Mr. Swindell, we on the contrary openly and squarely set ourselves against every position taken by him. We are accused of "artful dodging," but not an instance is pointed out, except one error of expression which we will immediately admit and correct. "Sit Lux," after careful "analysis" discovers what at first sight is apparent,—one flaw, and speedily exposes it. We said that all acts were capable of performances in right or wrong way. From this premise he says stealing, an act essentially wrong, may be proved to be right if done in a certain way. Of course, there is no right way of doing a wrong act so as to make the act right. We meant, but made our expression too general, that acts in themselves right or indifferent, could be done in a wrong manner, that is, could be abused. No one, we think, can deny this.

"Sit Lux" holds that there can be no indifferent acts. We will endeavor to illustrate. Suppose, through ignorance of the law, a man violates it, and his act is not *malum in se*, or contrary to natural law, although positive law may not excuse him, yet is there any moral guilt upon his conscience? Certainly not. Some writers even hold that the known infringement of a merely positive law, as for example, killing partridges within a prescribed period, carries with it no moral guilt, if the penalty be paid. We go not so far as that, but think such a known disobedience, an offence against conscience, if it involve any degree of private injury or public mischief; otherwise where the law positive was unknown.

Mr. Swindell *assumed*, as does "Sit Lux," that dancing is either right or wrong. We examined into this dilemma, and found that the division of matter was not complete, that a "medium"—not a "means"—of escape was afforded, as it did not embrace indifferent acts, the possibility of which has just been demonstrated. Because to test the accuracy of the assumed proposition, we applied a logical method, old as the hills, "Sit Lux" accuses of "dodging," and calls it a happy thought, as if an invention of our own. He wants to know what issue we made; none, but to reply to Mr. Swindell; we did so and, as before said, have not heard from him. He affirmed, we denied; we are upon the defence. If we refute Mr. Swindell, let him make another stand.

Just after this inquiry "Sit Lux" asks again in that depreciatory manner, common in petty style of argumentation, do we think by a smattering of ancient history, a few scripture quotations and a little ridicule, which receives the plaudits of the thoughtless, that a great principle is to be laughed down. We quoted history pertinent to our purpose, the same with regard to scripture, and if there be any ridicule, which is confessed to be "little," it arose simply from the refutation of Mr. Swindell's positions. As for attempting to laugh down a principle, we were as serious as Nestor when we wrote; it was not a moment of merriment with us, else it would have manifested itself more strongly

Can "Sit Lux" tell us what the Bible means by a "time to dance"? We are much desirous to know, and wish it could be explained if we admit that words so plain, need explanation. The text, a "time to dance," is taken, effort by Hebraic derivation to change its meaning made, after which we hear of it no more. Let "Lux" be upon it.

It is repeated that Mr. Swindell closed his sermon by saying he had no hope of influencing those not Christians, they were not supposed to be governed by Christ, hence no use to talk to them. Oh, Christianity, Christianity, to what a "low ebb" indeed, art thou come, how are the mild waters of thy charity dried up, when thy ministers, and professors would exclude from thy saving power the ignorant, the heathen and unbelieving, would leave them in original darkness, would expel them from the motherly wing of Jerusalem, would in their own self excellence attribute unworthy motives to the acts of blind humanity, and with Pharisaical pity look down upon them; thou, whose Founder left the blessed domain of Heaven, put on our wearisome flesh, and suffered sorrows and labours, opposition and scorn, reproaches and injuries, violence and stripes, and cruel death, and began meek and humble, solitary and alone, in the face of countless agonies, the conversion of a corrupted and dying world! Oh, draw not thyself coldly within thyself, but extend a helping hand, as thou hast always done, to those who are heavily laden and need refreshment, and especially continue to send thy faithful missionaries to the heathen who knows not of thee! Thus alone wilt thou serve the purpose of thy Godly Founder!

"Sit Lux," "in passing," notices that it is admitted that in ancient days dancing was debased to the purposes of the vicious, but his passage was too quick to notice also that its corruption was attributed to soft and effeminate music. We call his attention to it. We did not argue, that because that the Therapeuts Christianized Jews, danced together in religious assembly; Jews of 2000 years before did the same; our intent was to show the Therapeuts, remarkable for seriousness and modesty of deportment, saw no objection in dancing together. "Sit Lux" remembers when no respectable woman in our community would waltz with any male but a relative. If evil results from waltzing, it is of course, as apt to be committed by a relative as anyone else. The relative has no privilege in this respect, we should think. "Sit Lux" surely must observe that respectable women at present do waltz.

They do not waltz with *anybody*, however; people only of their knowledge. As to the sulphurous and offensive pun on the word "formal," we have nothing to say. We will allow it to smoke; let its noisome fumes ascend the nostrils of its perpetrator, and disgust him with its smell. Pursuing his disagreeable strain, "Sit Lux" quotes lengthily from an outrageous poem of Byron; he does not care how much the modesty of people is shocked, the dance must go, the blushing veil must be laid aside for the nonce.

Could not "Sit Lux" find choicer language to express his idea. There is a right and wrong, a proper and improper, a delicate and indelicate manner of treating a subject. Let him try to reform the vehicles of his thought. He advised the "Wahree Club" to select their best reader and open each dance with a recitation of the "Apostrophic Hymn" of Byron. By doing so we would greatly contribute to any evil that might arise out of any excesses in dancing. Besides it is not the proper place for reading; there is a "time to read." If "sit Lux" will have this "Hymn" read, we suggest that it be done at the "literary circle with music," which he advocates. But we would strongly advise that such selections be rigidly excluded, otherwise the "literary circle with music" would soon collapse for want of attendance.

Citations from many eminent men of different churches are made to prove the assertion we have before argued against, that the sentiment of the best people in the world is opposed to dancing. He says, quoting: The Roman Catholic church says: "We consider it our duty to warn our people against the *fashionable* dances, &c." Now, the Catholic church says no such thing. In several dioceses, on account of excesses and improprieties, Bishops of the church, exercising their episcopal discretion, have prohibited fashionable dances, as the waltz and german. They were right in so doing. This is all; we have no information that the church herself, through her official head, has pronounced upon it. If "Sit Lux" had confined his opposition to waltzing, and not extended it to dancing generally, he would receive more support from the Catholic church.

The Presbyterians in General Assembly object to "promiscuous dancing." What does that mean? Not all dancing, else it would have been so expressed. It would seem to be a warning against all sorts of people that may be encountered at public balls in large places, people that we have not known before, of whom we have no means of judging. If this is not the proper construction, we would like to have it explained. We would so interpret it from the short quotation from the minutes.

The testimony of Dr. Huffham is given for the Baptist Church. Have the Baptists pronounced upon the question in general convention, or does Dr. Huffham give his individual opinion? Does he speak for a particular division of Baptists, or for the whole variety of them?

Several Episcopal authorities are quoted from. Have they ever passed upon this question in General Assembly? We understand not. We have no doubt, we know, that many eminent clergymen of that denomination are opposed to waltzing, but the church as a body has not placed itself in active opposition to either waltzing or dancing generally, but allows its members this indulgence.

The challenge of "Sit Lux" is accepted; we have named the churches that permit dancing, and we think that these churches are not faithless to their Lord, and it is not for "Sit Lux" to say so,

We are deeply aggrieved that the conclusion of our reply should be called "religious gush." It is the language of one of the most eloquent divines of this country; language, which, when we read, seems as it the pure light of heaven, and expands the soul and lifts up the heart to an all-good Maker in gratitude for his love, and his beautiful creations. We say that it is shameful that such words words should be called "gush." An opportunity is here presented to strike back a heavy blow, but we refrain. We have been greatly provoked throughout the article of "Sit Lux," but have kept composed. We will not stoop to quarrel, but by quiet demeanor and moderation will endeavor to teach him a lesson of magnanimity to an opponent, notwithstanding that he was so incensed that a "Dancing Club" should attempt to teach religion, and bemoans the sad state we have arrived at, calling with distressful voice to the watchman on the walls of Zion to beware, for the Devil in religious garb is about to storm the citadel.

"Sit Lux," be not so imaginative in your alarm; let the steady flame of reflection, dispel the phantasmagoria that flit about strangely in the uncertain light you have thrown around you; to your excited fancy evil beings trace the shadowy paths seen through it; a deadly glamour overspreads; the scene seems strangely fascinated; a fatal thought-miasma obscures the clearness of your brain; you see through a glass darkly. Let the pure light of day shine upon you and chase away these phantoms.

Sit Lux; let there be light. So say we. Let there be light; let it be the light of truth, bright as the sun; as the light electric, which reveals every flaw with the glare of its piercing rays; but shine not upon us with the uncertain flicker of a tallow candle, which gleams but to confuse.

WAR-REE.

Rev. Jos. E. Carter's Lecture.

We heard, Friday evening, Rev. Mr. Carter's account of an excursion he recently made along with three hundred Baptist preachers as far down in Mexico as Monterey. It was entertaining, and we recall two or three amusing incidents which he related. Dr. Hatch, of Grace Street church, Richmond, was arrested, charged with the *larceny* of a basket. It seems he had purchased from a market-man a curious Mexican basket, but the wife of the dealer not seeing him pay the money and not stopping to enquire, ran after him after he had got some distance away and calling to a policeman had him arrested. Not being able to speak Spanish and no interpreter being near, he was taken back to the place where he purchased the article, when the husband of course explained matters and the good doctor was released. The accompanying brethren had many a joke at his expense on the return trip.

Mr. Carter told of an amusing rencontre with a custom house officer. At the first large town they reached, the baggage of all hands was over hauled. The preachers had been traveling several days and being warm weather, much soiled linen had accumulated. After the officer had gone through some half dozen trunks he told the train man to proceed, but to tell the remaining 294 Baptist preachers that they ought to practice a little more of the *immersion* they talked about so much.

At the Hotel National, at Monterey, a distinguished preacher, when about to retire for the night, made certain motions to the Spanish servant in attendance trying to communicate to him the idea that he would like for some of the covering to be removed from the bed. The servant rushed out and in a few minutes brought back—a glass of brandy! That same preacher a few days before at Waco, in the General Convention, had made a strong temperance speech.

We think Mr. Carter detracted much from his lecture at its close by the tirade against the Catholic church. Why Christian ministers of one denomination are continually whacking at those of another, is one of those things a person outside the Christian church can never understand. This habit does as much to retard the progress of God's kingdom as anything we know. The world is amused at it and remarks the absence of that harmony, good will and charity which the Christian religion professes to teach. Sometimes you will hear a Missionary Baptist blazing away at Presbyterianism, then a Presbyterian after the Episcopalians, then a Primitive Baptist rubbing it into John Wesley, then the Catholic scorching the heretic, first one, then another, after the balance. Suppose all the churches that believe in Jesus Christ would stop fighting among themselves and spend their energies in antagonizing the Devil, how much more good would come of it? and they need all their strength to fight the Devil. Thus far in the contest, he has the largest following according to our observation. "United we stand, divided we fall."

A Millionaire Bride.

The marriage in Boston, Thursday, of John F. Andrew, son of the war governor, and Miss Harriet Thayer, daughter of the late Nathaniel Thayer was the social event of the season. Trinity church was thronged at noon when the ceremony took place.

Within the great auditorium was made the most magnificent floral display ever seen in Boston. The chancel was buried in flowers, and over-spanning all was an immense arch of rare exotics, twenty feet high. The keystone was a monogram of immortelles, the initial of the family name of the bride being in red and that of the groom in white. The whole display cost thousands of dollars. The company present was brilliant and fashionable. The ceremony was performed by the Rev. Dr. Philips Brooks. The bride has just come into possession of a fortune of over $8,000,000, which is half of the estate of her father, who died a few months ago, leaving $16,000,000 to his two children. An imposing reception followed the ceremony, the palatial residence of the Thayers, on Mount Vernon street, Beacon Hill, being thrown open.

The U. S. Government is having the old buoys, both can and spar, removed from Pamlico river and putting in their places beacons that show to much better advantage. The improvements on Tar river are also progressing. Stumps are being pulled and piling put down where necessary. Wash. Gazette.

Can it be true that Capt. Darling has at last consented to apply a portion of the appropriation for Tar river? to Tar river.

It is believed that he has squandered a large proportion of the appropriation and Congress will be asked to investigate him. Our readers will recollect the special report of his administration of the fund, published in the "Southerner" some months ago.

ARE YOU IN WANT?

I am Agent for the New York Herald, World, Times, Sun, Tribune, Scientific American, Harper & Bros., and Frank Leslie, Cincinnati Enquirer, Washington Republican, Youths' Companion, Philadelphia Times, Wilmington Star, Raleigh Farmer and Mechanic, Tarboro' Southerner, Tarboro' Sentinel, and many other newspapers.

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New illustrated Catalogue, (40 pp. 4to) for season of 1883-'84, including many new styles; the best assortment of the best and most attractive organs we have ever offered, and at lowest prices, $22 to $600, for cash, easy payments or rented. Sent free.

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Good land would be accepted at a fair valuation as cash in part payment.

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Take no other or you will be disappointed. Insist on having

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PHILA., 308 NORTH THIRD ST., February 1, 1883.

I have been using ALLCOCK' POROUS PLASTERS for a number of years and always with marked benefit. I have been much troubled with Muscular Rheumatism; have been treated by five of our best physicians without receiving any relief whatever. I then used ALLCOCK'S PLASTER on the parts affected and I can assure you the pain has almost entirely left me. I can recommend them to every one as the best plaster made. I have tried other kinds but found them worthless

B. F. GALLAGHER.

WEAK KIDNEYS CURED.

CONTOOCOOK, N. H., March, 3rd 1880.

I have been greatly troubled with Rheumatism and weak kidneys. I was advised to try ALLCOCK'S POROUS PLASTERS [I had used two other so called Porus plasters, which did me no good], but one of yours has worked like a charm, given complete relief, and I have not been troubled with Rheumatism and Kidney Complaint since using them, and consider myself cured

EDWARD D. TURNHAM

Judicial Sale of Land.

—:o:—

Pursuant to a Judgement of the Superior Court of Edgecombe county, at Spring Term, 1883, entitled,

Wm. H. Johnson, guardian of Carrie L. Walston, and others,

against

Wm. S. Battle, Elizabeth M. Battle, Geo. Howard and Richard H Battle, Trustees, &c.

I will sell in front of the Court House door, in Tarboro, on Monday the 5th day of November 1883, a certain tract of land known as "Hope Lodge," adjoining the lands of Elisha Cromwell and others, containing 350 acres more or less.

Terms, one-fourth cash; bonds for residue, payable in equal instalments, one, two and three years after the first day of January 1884, with interest at the rate of 8 per cent., per annum from January 1st, 1884.

PASCAL P. NORFLEET, Com'r. Tarboro, N. C. Sept. 25, 1883.

A. WILLIAMSON,

—MANUFACTURER OF—

Fine Hand Made HARNESS,

—AND DEALER IN:—

Saddles, Bridles, Robes, Whips, Halters, Blankets, &c.

OPPOSITE COURT-HOUSE,

TARBORO', N. C.

Having bought out Mr. R. A. Siser, the manufacturing and repairing will be under his charge. Any one wanting a fine hand-made harness will do well to give me a call.

SINGLE HARNESS.....$15 and up.
DOUBLE HARNESS.....$35 and up.
Machine Harness at all prices. jan17y

W. & W. Railroad Co.

Sec'y's Office.

WILMINGTON, N. C., Nov. 1st 1883.

THE FORTY-EIGHTH ANNUAL MEETing of the Stockholders of the Wilmington & Weldon Railroad Co., will be held at the office of said Company, in Wilmington on Tuesday, the 20th inst.

Nov 1st 2t J. W. THOMPSON, Sec'y

W. C. I. PARKER, Late of Warrenton, N C. W. E. CARR, Late of Tarboro, N C

PARKER & CARR,

Cotton Factors and General COMMISSION MERCHANTS.

Room 9, Cotton Exchange, NORFOLK, Va.

Cotton, Country Produce generally, Hides, Staves, &c., sold. Orders for merchandise promptly attended to. Guano a specialty. ☞ Special attention given to Edgecombe business. Jan6 1881-1y

REFRESHING

Selling Liquors may be wrong, but if you will drink, quaff the best. It goes without gainsaying 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.-1y.

WRIGHT'S INDIAN VEGETABLE PILLS FOR THE LIVER

And all Bilious Complaints

Safe to take, being purely vegetable: no griping. Price 25 cts. All Druggists.

SCHWARTZ,

ORDERS Promptly Attended To.

The Best Quality Beef and Mutton at Lowest Market Rates.

Stall No. 2, - - Old Market,

5 - - - PETERSBURG VA.

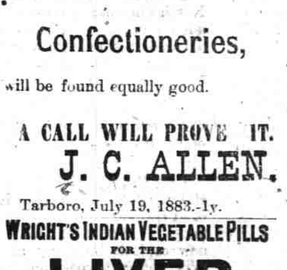
WORTH SENDING FOR!

Dr. J. H. SCHENCK has just published a book on

DISEASES OF THE LUNGS AND HOW TO CURE THEM

which is offered FREE, postpaid, to all applicants. It contains what every person (rich or poor) who supposes themselves afflicted with, or liable to any disease of the throat or lungs, should read. Address Dr. J. H. SCHENCK & SON, Philadelphia, Pa. (State if you wish English or German Book.)

HOSTETTER'S CELEBRATED



STOMACH BITTERS

Though shaken in every joint and nerve with fever and ague, or bilious remittent, the system may yet be freed from the malignant virus with Hostetter's Stomach Bitters. Protect the system against it with this beneficent anti-spasmodic, which is furthermore a supreme remedy for liver complaint, constipation, dyspepsia, debility, rheumatism, kidney troubles and other ailments.

For sale by all Druggists and Dealers generally.

FREE [illegible] BEAUTIFUL FLORAL [illegible] Size, 8 x 5, and an illustrated Book, to all who send two 3c. stamps for postage and mailing. Mention this paper. E. G. BIRDSEY & CO., NEW YORK

HONOR THE DEAD!

—:o:—

REPRESENTING A VERY RELIABLE and Extensive Marble and Granite Works the undersigned is prepared to fill orders for

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TOMBS, and all MEMORIAL Work for Cemetery uses in a prompt and satisfactory manner. Call and see designs and prices.

T. E. LEWIS,

NEW BOOK Practical Life. [illegible] 500 pp. Clear type, finest binding and Illustrations. AGENTS WANTED. $75 to $150 per Month. For Terms, address J. C. McCURDY & Co., Philadelphia, Pa