

THE PATRON AND GLEANER.

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NO. 14.

WILLIAM J. CAPEHART.

SKETCH OF THE LIFE OF ONE OF BERTIE'S FOREMOST CITIZENS.—A USEFUL LIFE.

On the 25th day of March, 1845, at his home in the village of Roxobel, N. C., William J. Capehart drew his last breath, leaving behind him the memory of a well-spent life, a life of energy and temperance and stainless integrity. For more than three-score years and ten, the time allotted to man on earth, he had bravely borne his part in the van of the battle, and when the summons came, with wife and children at his bedside, he closed his eyes as calmly and as peacefully as an infant falls asleep in its mother's arms. Among the number who followed him to his final resting-place in the Episcopal church yard, there were many whom he had befriended, and there was no man who had ever known him to break his pledged word.

He was born on the 22nd day of April, 1822, in Bertie county, N. C., near the banks of the Albemarle Sound, and was the only child of Jonathan Capehart by his first wife.

His mother died when he was less than three weeks old, and he was placed in the charge of his grandmother, Mrs. Mary Capehart, a noble, God-fearing woman. During his twelfth year, with his grandmother's consent, he left her roof to begin the life of persevering labor which closed only a few days ago. He earned his first money by ploughing for his uncle, Mr. Cullen Capehart, for twenty-five cents a day. He remained with his uncle four years, and during the second year was given the plantation keys and placed in charge of the stock. After toiling all day in the fields, it was his custom to sit up late at night poring over text-books and storing his mind with useful information.

In 1838 he was a student for five months at the Woodville Academy, the oldest institution of learning in Bertie county, paying for his board and tuition with money which he had earned himself. The school was then under the charge of Mr. John H. Gorman, of New Hampshire, and Miss Viola Knapp, of Vermont. Among his schoolmates were Dr. Charles Smallwood, an honored citizen of Bertie county, and Miss Byrd who afterwards became the wife of P. H. Winston, Sr., and the mother of Hon. F. D. Winston and of George T. Winston, President of our State University. She and Mr. Capehart were cousins and life-long friends. While at the Academy his funds became nearly exhausted, and he found that he would not have enough money left to pay his board for the last month of the term. He went to the lady with whom he boarded and stated the fact, and she agreed to trust him for the amount. As soon as the session closed, he went to work again, earned the money and settled the debt. The time spent by him at the Woodville Academy was the only schooling he ever received; but he was a student all his life and a close observer of men. Those who knew him best and are qualified to judge, will bear witness that his information was extensive and his knowledge of things pertaining to matters of business was accurate and thorough.

He began his mercantile life as a clerk for his uncle, Mr. Alanson Capehart, at Boone's Crossroads in Northampton County. After holding this position for a number of years, he entered into partnership with his employer whose interest in the firm he afterwards purchased and then continued the business in his own name. Some time thereafter, he

removed to the County seat, where he had the misfortune of losing by fire his dwelling house, store and a large stock of goods. Soon afterwards he bought the Cedar Lawn plantation and began once more the life of a farmer. Here a costly dwelling house which he had erected was burned to the ground. In 1865 he came back to his native County and settled in the village of Roxobel. Here he resided until the day of his death, honored and respected by all the people.

At Roxobel he lost another dwelling by fire, a two-storied building, and nearly all the furniture it contained. During this period of his life, he purchased several large plantations and a number of small farms, lying in the Counties of Bertie, Hertford and Northampton. This property he placed in the hands of competent managers, but the general direction of the business was under his own supervision. There were but few landed proprietors in North Carolina to whom a larger number of people looked for food and raiment.

Mr. Capehart was not a professor of religion, but it was the pride of his life to carry out the Scriptural injunction, "Owe no man any thing." He was never known to turn his back on any deserving applicant for charity; and for the man who was willing to work, he was always ready to find employment. The strongest traits of his character were energy, perseverance and kindness of heart.

On the 5th day of July, 1848, he was united in marriage to Eliza M. Grant, daughter of Newell and Martha Grant of Northampton County. He leaves a wife and seven children to mourn their loss.

Bread. Where? How?

THE KOON-TI PLANT. NO. 3.

[For the Patron and Gleaner.]

The Indian method of making Koon-ti as reported by Mr. Macaulay a few years since to the Ethnological Bureau at Washington, D. C., is as follows—their process being very simple.

After cleansing the roots, they have a large log laid on the ground in which they cut a number of holes, say eight or ten inches in size at the top and sloping gradually to the bottom of the hole. In these holes, the pieces of Koon-ti are placed and pounded by the women, mortar and pestle style, with some hard wood which they shape for the purpose. The pulp is then taken out and well washed—water you perceive is an important factor in the preparation of Koon-ti—and placed on a cloth fastened on stakes to drain.

It drains into a prepared deer skin where it remains a short time; and is then spread on the ever-ready palmetto leaves to dry. It makes a yellow looking flour, from which they make bread. They seem to relish the bread made from the Koon-ti plant very much; but the white people do not find it very palatable. Their process is not, after all, so very different from that of their white neighbors; but as some optimists claim that the march of civilization is now a quick-step with these people, (and I do not deny it, though the fact is not emphasized by their mode of attire), perhaps their present manner of making Koon-ti is different, though the difference cannot be very material.

But, as Josiah Allen's wife would say—"I am meandering," so "to continue and reason," we will explain what the white people do with the pure part of the Koon-ti starch after ready for marketing. It is very generally brought in to the general stores and sold to the merchants or exchanged for groceries or other merchandise. It brings three or four cents per pound, is packed in clean boxes or barrels, and shipped generally to Key West.

M. H. RICE.

Lahaska, Pa. [TO BE CONTINUED.]

The Christian Life.

[For the Patron and Gleaner.]

From the beginning of the human race until the present, History is filled with records of the delight and triumph incident to a Christian life. The Old Scriptures teem with illustrations of walking before the Lord daily, and the bliss and reward awaiting those who thus faithfully walked.

Thus we learn that Noah walked with God and was not for God took him; and that Jacob in the wilderness with a stone for his pillow, saw angels in his dreams ascending and descending from Heaven; that he talked with the Most High who promised him prosperity and long life, and that His parental watch care should be over him and his generations forever.

Moses was chosen because of his meekness, to lead his captive brethren to Canaan where milk and honey flowed; Elijah vanquished the prophets of Baal, moved the arm of Omnipotence to grant an abundance of rain in the time of drought; and afterward, was translated in a chariot of fire by a whirlwind to the realms of glory. Daniel was confronted and protected in the den of lions; the Holy children had the blessed Christ in the midst of the fiery furnace although seven times heated; while David's Psalms, Job's consolations and Solomon's proverb overflow with the delights of a Christian life. Well might the Psalmist call unto all to—"Praise ye the Lord; for it is good to sing praises unto our God."

A still happier epoch dawned, when the angels proclaimed through the heavens a coming Savior, in their rapturous song of "Peace on earth, good will unto men;" and the happy influence continued onward through that Savior's beautiful earthly career of thirty-three years of loving ministrations to the lowly, when he conquered Death, and ascended into Heaven leaving the comforter to abide with His little flock forever.

He is the Teacher, the Way, the Truth and Eternal Life. He is eyes to the blind, feet to the lame, love to the friendless, joy to the sorrowing, and forgiveness to all who continue to trust in Him. Let Earth's children delight to daily offer their lives to His holy service; and let each heart be a Hosanna to the coming of our King.

II. But there are dangers and hindrances to lead souls astray from the happy experiences of a Christian life. Eve was deceived by the wiles of the tempter through appetite, partook and gave of the forbidden fruit to her husband, thereby entailing spiritual death upon the human family. Envy entered Cain's heart and he slew his only brother—Abel. In drunkenness, Noah cursed his child. In deception, Rebekah robbed Esau of his birthright and gave it to Jacob.

Because of viciousness, Sodom and Gomorrah were burned with fire sent from heaven. Because of general sinfulness, the earth was drowned and language was confounded. Through envy, David "the sweet singer of Israel" was driven and hunted like a wild beast from mountain to mountain; and to usurp his God-given rights, he was caused to flee like a fugitive from the armies of his ungrateful, yet favorite son—Absalom.

From the evil imagination of jealousy, the three holy children, Shadrach, Meshack and Abed-nego were cast into a fiery furnace seven times heated; Daniel was cast in a den of nearly famished lions, and Sampson was sacrificed by his vindictive conspirators. By thoughtlessness, forty children mocked the venerable

Elisha, and were torn to pieces by the savage beasts of the forest.

Well has the Psalmist opened his beautiful tribute of song with a glowing commendation of the godly and the perils of the ungodly. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so; but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgement, nor sinners in the congregation of the righteous; for the Lord knoweth the way of the righteous; but the way of the ungodly shall perish."

III. But the final rewards of perseverance in a Christian life are manifold and glorious. The sincere and humble repentance of the thief brought forth the loving benediction of a Savior bleeding upon the sacrificial cross—"This day shalt thou be with me in Paradise." The glowing faith of a martyred Stephen opened the very inner courts of glory to his enraptured vision. The faithful waiting for the consolation of Israel by patriarch Simeon, was rewarded by beholding the child Jesus; and he was enabled to exultingly exclaim—"Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

By the same patient waiting, Anna the prophetess, was enabled to preach redemption to Israel through the merits of a coming Redeemer. Because of the charitable works of Dorcas, Peter the disciple restored her to life; and she became a "living epistle" to an on-looking world.

After the Romans had thrust Paul and Silas into their inner prison and made their feet fast in the stocks, the apostles were by the power of a living faith empowered to pray and sing praises unto God; and "there was a great earthquake so that the foundations of the prison were shaken; the doors were opened and every one's bands were loosed."

And thus has it been from then until now. The martyrs for Christ triumphed through His amazing love, by praising Him amidst the flames of their funeral pyres, the sinew-torturing rack and the slow-crushing wheel; and to-day, God's children are proving that although troubled on every side, they are not distressed; that although perplexed, they are not in despair; though persecuted, they are not forsaken; though cast down, they are not destroyed.

Yea, above all, they are able to say—"I can do all things through Christ which strengtheneth me."

A thorough Christian life entitles one to say with the triumphant Psalmist—"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake."

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."

M. H. RICE.

Lahaska, Pa.

THE PUBLIC SCHOOLS.

FOR THE RICH AND THE POOR ALIKE.—PRIVATE SCHOOLS CAN NOT EDUCATE THE MASSES.

The argument underlying a system of Public Schools is so familiar to the people that it would be a waste of space to repeat it. It may be summarized in a chain of propositions, thus:

(1) In a republic such as ours the people are the rulers.

(2) The purpose of governments is wise (beneficent) rule.

(3) Wise rule can proceed only from wise rulers.

(4) Therefore, in a republic the masses must be educated.

(5) Private and denominational schools do not and can not educate the masses.

(6) Hence, to make education general, the State must maintain a system of free schools. Each of these statements is either an axiom, or is susceptible of easy demonstration.

This reasoning is so generally accepted that denials are too few and far between to create interest. There is much difference of opinion as to the subjects in which the State should give instruction, and as to the methods to be employed, but the principle of State Education is now opposed only by those "born out of due season."

The public schools are for the rich and poor alike, not intended to level the rich down to the plane of the poor, but to level the poor up to the plane of the rich, giving to both equal opportunity in the struggle of life. The idea that the public school system is a charitable establishment is illogical, un-American, and is now held only by a few who boast of descent from a distinguished ancestry, and really descent is the proper word. The public school system is no more charity than courthouses and bridges and highways are charity; like them, it is a necessity and a right.

Birth has ceased to avail, and worth has taken its place. Birth without brains is the poorest capital that any young man or woman ever entered business upon. It is true that blood will tell—lies mostly. Aristocracy is dead in this land, but like a chicken with its head cut off, it still hops about without knowing it.

Brains and moral worth are the two chief attributes of genuine manhood, and the public school has come into being to give them a chance.—A. L. Peterman.

Appropriations.

The following are the annual appropriations to State institutions made by the late Legislature:

To the University, \$20,000; to the white Agricultural and Mechanical college, \$15,000 regular and \$7,500 special; to the colored Agricultural and Mechanical college, \$5,000; to six colored normal schools, \$1,500 each; to colored normal school at Winston, \$1,000; to the State hospital, \$100,000; for the Raleigh asylum, \$62,500 regular and \$8,000 special; to the Goldsboro asylum, \$37,500 regular and \$10,000 special; to the Soldier's home, \$8,500; to the normal and Industrial school, \$13,750 regular and \$10,000 special; to the institution for the blind, \$36,000 regular and \$9,000 special; to the penitentiary, \$14,000 to pay last year's debt and \$45,000 for maintenance for 1895-'6.

"We need to develop in our schools not only intelligence and moral character, but also an appreciation of the duties and privileges of citizenship. Special efforts should be made to cultivate in the hearts of youth a love of home and country and a spirit of patriotism. For the accomplishment of this object an influential means is the commemoration of historic events which adorn our history or shaped our free institutions."—Edward Brooks.

T. R. RANSOM,
Attorney at Law,
Jackson, N. C.

Practices in the Courts of Northampton, Halifax, Bertie and adjoining Counties.

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WOODLAND, N. C.

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All persons are hereby forbidden to cut, remove or damage, or in any way injure, any timber or property of any description which we own in Northampton or in any other county in North Carolina, without our special permission, under pains and penalties prescribed by law. THE CUMMER COMPANY. This November 20, 1894.

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NORTHAMPTON AND HERTFORD RAILROAD



TIME TABLE.
In effect 8:30 A. M., April 16, 1894.
Daily except Sunday.

NORTH BOUND.		Train No. 134.	Train No. 3.
Leaves Jackson, N. C.,	A. M.	8:30	2:15
" Mowfield, "	"	8:50	2:35
Arrive Gumberry, "	"	9:30	3:15
SOUTH BOUND.		Train No. 41.	Train No. 3.
Leaves Gumberry, N. C.,	P. M.	12:15	4:30
" Mowfield, "	"	12:55	5:10
Arrives Jackson, "	"	1:15	5:30

F. Kell, Gen'l Mgr.
Chas. Ehrhart, Actg. Sup't.