

# THE PATRON AND GLEANER.

VOL. 4.

LASKER, NORTHAMPTON COUNTY, N. C., THURSDAY, NOVEMBER 21, 1895.

NO. 47.

## W. W. Peebles & Son, ATTORNEYS-AT-LAW, JACKSON, N. C.

Office No. 1 West of the Hotel **BURKETT**.  
One of the firm will be at Rich Square every second Saturday in each and every month, at Woodland every third Saturday, and at Conway every fourth Saturday, between the hours of 11 a. m. and 4 p. m.

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Teeth extracted without pain.

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I have just received a new lot of Drugs including all of Dr. David's Medicines advertised in the PATRON AND GLEANER by Owens and Minor Drug Co., Richmond, Va. When in need of anything in this line give me a call.

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For Neuralgia, Rheumatism, Sore Throat, Stiff Neck, Stiffness in the Joints, Muscles and Sinews it is unsurpassed.

The Dixie Nerve and Bone Liment is a first class Remedy for Frost Bites, Corns, Bunions, Warts, Chilblains, Backache and Soreness of the chest.

As a Liment for Scratches, Shoe Boils, Swell Legs, Epizootic, Splint Ring Bone and diseases of Foot and Hoof. If there is a better Liment than the Dixie for Man and Beast we have never heard of it.

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Specialties . . . Buggies and Wagons.

Metallic Walnut and Wooden Burial Cases.

Prompt attention to orders

## Fall Opening

At Garner McNeal & Co.'s

With our usual alacrity, we are again to the front with a new line of Imported and Domestic Dry Goods, Notions, Hats, Boots, Shoes, Ladies' and Gents' Underwear, Harness, Brides and Saddles, Furniture, Stoves, Wood and Willow Ware.

We have 20 cases of the "Hector" Boots, the best on the market for the money.

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Mrs. C. S. Garner has just returned from Baltimore with a full line and invites inspection of her beautiful display. Satisfaction guaranteed.

We also have a full line of

## Ladies' Cloaks and Jackets

of the Latest Styles.

With a reiteration of our promise to give the most goods possible for the money, we are,

Yours for business,

Garner, McNeal & Co.,  
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Garysburg, N. C.

## OUR FOREIGN LETTER.

IN THE LAND OF SUNSHINE AND GRAPES—THE HORRIBLE BULL FIGHTS—THE SABBATH.

U. S. F. "SAN FRANCISCO," LISBON, PORTUGAL, Oct. 15, 1895.

After a rough passage from Scotland, we made this port on the 8th inst., and found plenty of sunshine and grapes—such blessings as we had not known in a good while.

The chief exports of this country are wine and cork. Lisbon is situated on the left bank of the River Tagus, about 4 miles from the sea, and has a population of about 275,000. On Nov. 1, 1775, it was visited by an earthquake which resulted in the loss of 40,000 lives, though the convulsions lasted only about six minutes. Traces of the terrible shock are still to be seen.

Money here is counted by reis, the same as in Brazil—ten reis equal one cent of U. S. money. Sunday seems to be recognized only as a day for sports and travel. In making up a train of cars the locomotive is placed between and the cars about equally divided before and behind.

As many of my readers doubtless know, the royal sport of this country, as well as Spain, is bull fighting, or, as the Portuguese put it, Praca de Touros. A large number of us seamen were on shore last Sunday and, of course, were very anxious to witness this great sport of which we had heard so much. So, after a ride of 15 miles on the cars we were down by the sea, and soon joined a great concourse of sight-seers at the bull ring. This is an immense structure; the ring in the centre being about 200 feet across and inclosed by a strong, tight fence of heavy timbers. An open space of about six feet extends all round this fence, then next is a wall of masonry about eight feet high, from the top of which commences the seats for spectators, extending backward and upward till they reach the outside wall which is possibly 75 feet high. There is no roof or canopy over the place, so the spectators are exposed to the weather, be it as it may. On one side of the ring is an elegant grand stand, built for the Royal family. The Royal Standard flying above the stand created no little excitement till the Queen made her appearance, then almost the entire audience stood on their feet and raised their hats. The King was not present. The spectators numbered about 8000, and from all appearances a stranger would have thought it an uncommon occurrence, yet it is repeated every Sunday.

There are three entrances to the ring—the horsemen enter by the first, the bulls by the second and the men that fight on foot by the third. There were six young men, clad in tight-fitting, brilliant uniform and almost covered with bits of glittering metal, making them very attractive. These men carry, at different times, red cloths and little darts or spears about two feet long, which, when inserted cannot be withdrawn—they have points like fishhooks. When the bull enters the ring all is excitement; the band plays and the men in shining attire flout the red cloths before the bull, which rushes at the nearest only to receive two darts in the neck as the man nimbly jumps to one side. Sometimes the bull's neck is pierced with as many as a dozen of these darts which are left hanging, their handles being covered with fancy colored paper, making a good show. But this is very irritating and the infuriated animal, with protruding tongue, and keeping up a horrible bellowing, rushes at his tormentors on all sides. The men generally avoid him, and when chased too close leap over the fence, but not always so—I saw one man caught and trampled to the ground, another tossed into the air and escaped with his dress almost torn from him. Sometimes men lose their lives in this so-called sport.

After a bull is tortured from 20 to 30 minutes one of the men in shining attire, with sword and red cloth, meets the furious

beast in deadly combat. This is very exciting—the spectators unite in a great shout, cheering the so-called gladiator who stands with drawn sword, defying the savage beast which is already red with its own blood. The man avoids the bull several times and then, with practiced hand, sinks the sword to the hilt between or about the now almost exhausted animal's shoulders and quickly withdraws it, when the blood spurts forth like a little fountain. Thus the noble bovine dies, and the spectators give vent to their feelings in praise of the victor who, proud man that he is, now walks around the entire ring to receive the applause. This noise is ahead of anything of the kind I ever heard, not excluding the voice of an Indiana Democratic rally, and that is saying a great deal.

The carcass of the bull is then drawn from the ring by horses kept for the purpose. Next one or two horsemen, with spears some eight feet long, accompanied by footmen who assist the riders in fighting the bull which enters the ring at about the same time. This is very dangerous sport for the riders, but it must be done to please the people. As many times as the bull attacks the horseman he receives the long spear in the neck or shoulders.

One of the horses was gored so that he died almost instantly, but his rider escaped unhurt. There were only three horses used in the fight. The second was terribly gored and taken from the ring unfit for use. The third horse was a fine one and went through the whole performance unhurt.

The bulls are killed in every case, mostly by the men on foot. On this occasion eight bulls were killed, and this week the grocery-men are bringing lots of steak to the ship, though I do not like to say it comes from the bull ring.

J. BARNES.

## Bread. Where? How?

RAILROADER'S BREAD.

[For the Patron and Gleaner.]

To those making the "Staff of life" a study, it is simply astonishing how many expedients are resorted to by members of the human family to make bread. In conversation with a railroading nephew, whose tough yarns were always full of life if not of morals, we chanced to open up on this theme, when I learned how the railroad boys dispensed with our services as cooks; and how, during the long, cold runs of freight trains, they while away the weary hours by pastimes, original and satisfying if not so instructive.

There were several of them in the caboose—the freight train winding its way in and out along the many curvings of the grand old Susquehanna river, between times with the other trains. It was one of the coldest of our northern January mornings, as the boys thawed out now and then when off duty beside the red-hot coal stove, when Fancy—the smiling maiden pictured to one of the boys, the bliss to be realized from a dish of warm buckwheat cakes to relieve them from their hunger and cold. It chanced that with other freight, some sacks of buckwheat flour had been shipped. Probably by accident, some of these had burst open, when presto! "Hurra!" and John, the handy one is delegated as manufacturer of some buckwheats. No noted alchemist was ever regarded with deeper reverence, and Edison's laurels fade in the comparison.

How? do you ask, were they compounded? Well, in lieu of sour milk or buttermilk, water was used—the colder the better. Into the water, the buckwheat flour was carefully sifted through the fingers and stirred rapidly to prevent any lumping. Then in a pan on top of the red-hot coal stove, the batter was skillfully poured and allowed to bake according to John's notions of time. Success? Oh, yes! The poor fellow said—"Really, Auntie, they were delicious!"

M. H. RICE.

Lahaska, Pa.

[TO BE CONTINUED.]

## How we Farm in Central Nebraska. No. 5.

[For the Patron and Gleaner.]

When we list corn we use a lister, which is an implement a good deal like a plow, except this, it has a right and left mold-board and when at work it throws dirt both ways.

Just behind the mold-boards or shares is a subsoiler; above the subsoiler, and in front of the handles is a can to carry the seed in. It will hold about three quarts, and has a plate in the bottom with several holes in it. When the lister is at work this plate is made to revolve by means of a chain or cog wheels, either of which is attached to another wheel that runs on the ground. The grains are dropped at any required distance from 11 to 16 inches; they are dropped from the can through a tube that deposits them just behind the subsoiler. The corn is covered by the dirt falling back in the furrow, although most listers have some kind of device for covering, such as scrapers, or wheels. It requires 3 horses to pull a lister when at work, one horse walking in the last row planted, one in front of the lister and one where the next row will be. One man can list from 5 to 7 acres per day.

Most listers are made so the subsoiler and dropping part can be detached and with another pair of handles can be run separate from the lister and is called a drill. When this is done a man will run the lister, then a boy will follow with the drill; in this way from 6 to 8 acres can be planted in one day. Some farmers think this is the best way.

There are a good many kinds of listers, several kinds of which are riding listers, that is where the operator can ride. There are also some double listers drawn by 4 horses and operated by one man that plants 2 rows at once; these are not so well liked by most farmers; on account of their heavier draft they are made smaller and do not tear up the ground enough. One man with 4 horses and a double lister can plant from 9 to 12 acres per day.

Think of the improvement. When I was a boy it would take a man a good week to plow 12 acres, then he would take a one horse plow and lay it all off in rows one way; this would take a day and a half. Then he would lay it all off in rows the other way; this would take another day and a half; but when he started the second way over, two boys would start in behind him to plant by hand, then behind them three men would follow with hoes and cover the corn; with this force it would take him nearly two weeks to get 12 acres planted, and if one man had to perform all the work it would take him nearly 3 weeks, including bad weather. If we had to plant our corn that way now, then sell the crop at a gold basis price what would become of us?

Listed corn is always down in furrows and was very troublesome to cultivate, when little, until we got an implement made on purpose. This is made a little like a sled with runners two inches thick, six inches broad and about 4 feet long. They are placed about 6 inches apart, some 2 inch boards being bolted cross way on top, long enough to reach a little past the middle of the ridge on each side; these have a tendency to level the ridges. On the outside of each runner are usually 3 knives, or 6 knives in all. The knives on the front of the runners are about 16 inches long, they slant back and a little up; these knives are all kept sharp and all slant back and a little up; the first knives cut all weeds at the top edge of the furrow, also pulverize the soil some, the runners protect the corn from being covered up by the dirt and little clods that roll down. The next knife on each side is only about a foot long and is set lower down on the runner, cuts weeds and pulverizes soil that is too low for the first pair of knives. The third pair of knives are made fast to the hind end of the runner and as near the bottom as can be; they are only about 9 inches long and still further pulverize the

soil that is rolled down by the knives, also cutting such weeds as are too low for the knives in front. Two barrel staves or other boards are made fast to the hind end of the runners in such a way that they can be raised or lowered; these can be adjusted so as to let the soil come carefully to each side of the growing corn at the same time to prevent it being covered up. This implement is commonly called a "schooner," although some call it a "go devil." One man can "schoon" from 6 to 8 acres per day.

Some farmers fasten two schooners together, then hitch 3 horses to them so that one man can operate both. In this way one man and three horses can do nearly as much as two men and 4 horses, working separately. When we are working our corn either with a schooner, a harrow or a cultivator, the implement must destroy the weeds and pulverize the ground without covering up the corn; the operator can not afford to stop to uncover corn or pull weeds. If a stalk of corn is covered occasionally no notice is taken of it, or if a weed is left now and then it is just left; but if too much corn is covered or too many weeds left standing, the implement must be readjusted or taken out of the field.

RICHARD COOPER,  
Fairfield, Neb.

## Curiosities About Printing.

China the "cradle of the arts," claims the honor of the invention of printing. Away back in the year 593, nearly 1,000 years before Gutenberg issued the first volume of his famous bible, the Chinese were using the "block system" of printing, and in the Tenth Century, 400 years before Europe had become acquainted with the "art preservative," the almond-eyed Celestial types were better versed in the science of setting movable types than were the American printers of the days of Benjamin Franklin. The "block system" of printing, which was so well known in the Flowery Kingdom less than six centuries after the birth of Christ, did not find its way to Europe until about the first of the Fifteenth Century, when "devotional manuals," each bearing a portrait and a few lines in printing, became popular. These cuts and printed lines were taken from engravings made on a single block, the very earliest dated specimen of that character made in Europe bearing date of 1423.

There is still a question as to who was the first European printer to use the movable types. It is not a question as to what European invented movable types, for it is known that the honor belongs in the Far East. The honor of being the first to adopt the system appears to rest between Laurenza Coster of Haarlem (died 1440), John Faust and John Gutenberg. In the above list some include the name of Peter Schoffer, a son-in-law of Faust. Dutch authorities claim that Coster was the first to use the movable types, and that Gutenberg, who was at one time a workman in Coster's shop, stole the idea from him. The Germans give Gutenberg the honor and set the date of his first successful practice of the art at 1436. The first entire European book ever printed from movable types bears the name of Johann Faust on its title page. It bore the name of "Tractatus Petri Hispani" and was printed at Mentz in 1442. As Gutenberg did not put his name on all of his books, or the date when they were issued, there is some doubt when the first appeared or how many were issued. Gutenberg's great work was his Latin Bible, which appeared in 1456, and which is often catalogued as the "first book ever printed on movable types."—St Louis Republic.

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Rich Square, N. C.,  
Sole agents for Hertford, Bertie and Northampton Counties.

## Reason and Sentiment.

[For the Patron and Gleaner.]

Some time since a man was at my house, who had lost an eye when a boy. He said he had been taught from childhood that God would hear and answer all prayer if honestly and earnestly invoked. He prayed continually and fervently for God to restore his eye, but as he grew older his reason began to teach him, that it was against the laws of nature for his eye to be restored, and his conclusion was there was nothing in prayer that could affect the general laws of nature, in temporal affairs. His remarks called to mind an incident that had occurred with myself.

When I discovered that my wife was approaching that curtain which cuts off all pursuit, or return, I prayed with all human fervency for the release of that grasp which was dragging her down. I had two little daughters who would be left in a strange land, without a female friend or protector, and for their sakes I prayed in literal despair, but she passed away, and the consequences were overwhelmingly distressing, hence I came to the conclusion that this world was created to be governed by cause and effect upon general and universal principles, and an answer to a prayer to stop the course of natural events would be for God to set aside his own established laws, which of course could not be done.

To illustrate: Suppose a man is shipwrecked upon a rock, or reef with no means of escape and he sees the foaming tide, gradually approaching him, which will inevitably sweep him off. It matters not how innocent he may be as to the cause of his being there, the combined prayers of all mankind would not stay that tide, and save him from destruction. Or suppose a person was on the shores of India, and be stung by one of those deadly vipers, the cobra, all the prayers the world could furnish, could not relieve the suffering and ward off death. I know of no record where prayer has superseded the natural course of events in temporal affairs. It would be a violation of reason as well as a violation of God's established and universal laws. A minister was once requested to call his members of the church together and pray for rain. He said it would do no good until the wind shifted. It seems in that case he relied more on the wind than he did in prayer, or rather he relied on natural causes. There is a jealousy in the religious world about reason or materialism undermining true religion. But the scare is worse than absurd. It is true the spiritual doctrine sometimes taught from a religious standpoint, is misleading, and makes many skeptics, and even infidels. The man I referred to with one eye, had become an infidel on account of being taught erroneous doctrine in early life, which from his standpoint was false. Besides our reason, whether correct or in error, evidently sets aside the doctrine of the availability of prayer concerning the tangible or temporal affairs of this world. These suggestions are made strictly from a standpoint of philosophy and must bear the test on their merits.

Now we will test the result of sentiment, or the elements we possess with things independent of temporal results. We have our sorrows, grievances and disappointments, which are the effects of temporal results. Instead of asking God to ward off results that are inevitable, we should ask him to supply us with resignation to bear up under the burden. Then our prayers will always be heard, and answered, as it will not be in violation of any established law, in temporal things.

God never does for man what he is capable of doing for himself. Man is mostly the author of his own devices, and God's mercy is only intervented in support of our weakness, and our prayers are answered as our spiritual needs require.

Now the question may arise, What is serving God? From my standpoint, it is to be right, and

do right, or in other words, "Render unto Cæsar, and unto God, the things that are God's."

We have a good many religious denominations, most of which are doing good service for the cause of God. I don't know much about the internal manipulations of the Catholics. It seems to be a kind of spiritual kingdom, run by temporal machinery and the inevitable result is they get their spiritual and temporal affairs, or rather religious and political affairs, so tangled that they have to go to the priest to get untangled or else worse mixed up.

But withal, the Catholics fills a place in the affairs of life, that most of those who oppose them would do well to learn a lesson from as they practically support one of the leading principles of all true religion; that is pure and unselfish charity. Selfish charity while it may result in accomplishing the ends needed, personally is worse than no charity at all as the design is for self.

MONT HARDEE,  
Jensen, Florida.

## W. T. Picard, Jackson, N. C.

Manufacturer of Hand-Made Harness, Brides, Saddles, &c.

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for Northampton county and am prepared to offer special inducements to those desiring to buy a good Buggy at prices to

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25 Good Sewing Needles, 1 cent.

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