Kent News

SATURDAY, - - - NOV. 16, 1895

IN THE SUNNY SOUTH.

Cotton Factories and Tobacco Houses—The Negro's Hut and How He Lives—Marrying Without a License—Price of Land—Change of Time.

Leaving our lofty mountain height we hasten on toward the Queen City of the South, Atlanta. We are soon in the State of South Carolina the home of our revered professor, Wm. J. Rivers, and as we pass through its historic fields our memories revert to the sad scenes that were pictured to us by our college instructor. The landscape is almost dotted with negro huts and shanties. Invariably the chimneys of the houses are placed on the outside and built of clay. The huts are made of hewn logs and the crevices filled with yellow clay. The negro appears happy, being able to kill plenty of 'possum and coon while sweet potatoes and moonshine whiskey may be had very easily. These darkies are paid from $4 to $6 per month for working on the farm and are satisfied.

The ride through the tobacco belt was intensely interesting. It was in reference to this subject that our brother Highly and others enjoyed a laugh at our expense. We saw a house completely enveloped in smoke, and immediately called the attention of the whole car to it. When the excitement had reached its height, Bro. Highly laughing heartily, remarked, "why, my brother, they are smoking tobacco!" These tobacco houses are small structures made of pine logs and tightly daubed with clay, apparantly almost airtight, and in them, we were told, the tobacco is cured by furnaces without waste of heat. So cured it brings a good price, from 25 to $1.50 per pound.

The law allows marriages to take place in South Carolina without a license, and when this fact became known a scheme was at once set on foot for a wedding. A colored man and woman gave their consent to be married by Bro. Stengle and a collection for a present was being raised, when the home of the bridal couple was reached and they were compelled to leave the train. There were quite a number of marriageable young people in the party but the "free license" offered no inducements for them. The railroad stations in South Carolina are of neat appearance but are not surrounded by flower beds and plots of grass as in the North. Each station has a ticket office in the middle with a waiting room at either end. The inscription over the door of one room is "Waiting room for Whites." Over the other room is the inscription "Waiting room for Negroes." The trains have a car for the general public and a better one, intended for whites, the price being 25 cents extra. While passing through this State, we took occasion to walk through the passenger coaches, and was surprised at the marked difference between the Southern negro and those of this section. They were dressed slovenly, lolled about the car and gave evidence of indolence and general shiftlessness. They are beginning, however, to attend school, and pick up from Northern visitors and settlers better manners and new ideas. In this State there is provided a constitutional educational test for the negroes. They must be able to read and write and must own $500 worth of property. This restriction will debar many whites from voting but it will act more specially against the darkey.

From Spartanburg to Atlanta nearly every town of any size has one or more cotton factories, which give employment to hundreds and serve as motors in pushing forward this beautiful country, as the people all call it, "this garden of Eden." These factories pay well, from ten to twenty-five per cent. and are backed in some instances by local enterprise but mostly by Eastern capitalists. The latter find the Southern mills more profitable than those in the North and therefore the outlook for this country is very bright. The factories are located in the midst of the growing cotton, the balls of which from a distance look like balls of snow while streams of water abound with which to furnish the power. Timber in abundance grows on the mountain side and furnish material for the construction of the factories. Labor is cheaper than anywhere else in the country and transportation unequaled. Why shouldn't this industry flourish with all these advantages? An interesting fact connected with this staple crop is that not a single part of it is wasted or lost. The stalk is ground up into food for the cattle, the seed is made to yield a valuable oil which goes to make cottolene while the cotton is woven into cloth, etc. Oil mills are located accessibly and these afford a good market for seed and prove a source of profit, not only to the farmer, but to the capitalists and laborer. We learned that the limestone of the Blue Ridge is much used as a fertilizer and besides the richest deposits of bone fertilizers are to be found here. These deposits extend over many miles, and range in thickness from 6 inches to 12 feet, and in some cases we learn from 500 to 1000 tons are found on a single acre. Land along our route could be bought at almost any price, from $1.00 for the mountain lands to the perfectly equipped stock farm for $100 an acre. The mountain lands have been in some instances an overhanging canopy to the beautiful and fertile valleys below and are included in a "round price." In one instance, said our informer, we bought five hundred acres for $7,000 including one hundred acres of mountain land while the other has proven a prize.

The scenery in this State is picturesquely beautiful. The range of mountains which shoot out as spurs from the Blue Ridge, have several peaks which rise like turrets on a battlement, reaching a height on King's mountain of 1,692 feet and form a back-ground to a lovely lanscape. But, night now draws her curtain over the scene and we whirl over the country heedless of outward surroundings.

Our whole party are anxious to reach Atlanta and watches and time-tables are scanned eagerly to ascertain our locality. Exactly at 11.10 by our time, the gem city is reached, and under the leadership of Manager E. T. Cooper, we are directed to the Oriental Hotel. As we enter the office a large clock attracts our attention, but it is just one hour slower than our watch. We are for a moment in perplexity, but the difference is soon explained that this time is Central while we had Eastern, and we turn our watches back one hour. A rural visitor provoked quite a laugh as he stood in front of the clock holding his watch in his hand and comparing the two time-pieces. Finally, he exclaimed, "I'll be d— if that clock ain't wrong, certain!" We were assigned rooms which in point of size were no larger than an ordinary horse's stall, and for hooks on which to hang our clothes, we had to use the floor. The ladies were obliged to do the same. We heard several ladies exclaim when they opened their room doors and found only electric lights, "what'll we do about curling our hair!" We don't know how they made out but they looked just as pretty as usual the next morning. We will take a rest now and take a day at the Exposition in our next. F. G. U.

WHAT I LOVE.

I love to hear the yelpin o' the long eared, yaller houn
As he strikes the trail an' hustles with his nose close to the groun'.
I love to see him dartin' like a streak o' shinin' gold
Through the brushes and the sage grass—it is music to my soul!

I love to feel the jerkin' of a noddin' fishin' pole,
For ever' bite is echoes by my throbbin' anxious soul.
I love to sit awaitin' when I know tha's fishes nigh
An can see 'em bobbin' up and down to catch a darin' fly.

I love to see a 'lection that is managed on the square,
Where thar' ain't no angry 'sputin' a-fillin' of the air.
I love to see a candidate that won't fill out a note
An try to pass on me for the value o' my vote!

Terms of the Bible.

The following modern meaning of words and phrases in the Scripture will interest the reader:

A day's journey was about twenty-three and one-fifth miles.

A Sabbath day's journey was about an English mile.

A cubit was nearly twenty-two inches.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekle of silver was about fifty cents.

A shekle of gold was $8.

A talent of silver was $538.30.

A talent of gold was $13,809.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A mite was less than a quarter of a cent.

A gerah was one cent.

An ephah, or bath, contained seven gallons and five pints.

A firkin was about eight and seven-eights gallons.

An omer was six pints.

A cab was three pints.

Throwing Shoes at Weddings.

The custom of throwing shoes at a wedding as it exists with us, is very old in England and Scotland. The usual saying is that it is thrown for luck, and that is the idea in this country; but originally it meant a renunciation of authority over the bride by the parents. It was formerly a custom among the Germans for the bride, when she was conducted to her bed-chamber, to take off her shoe and throw it among the guests. Whoever caught it in the struggle to obtain it, received it as an omen that he or she would be happily married.

In Kent, England, after a couple have started on their tour, the single ladies are drawn up in one row and the bachelors in another. An old shoe is then thrown as far as possible and the ladies run for it, the successful one being the first female who it is supposed will be married. She then throws it at the gentlemen, and the one who is hit by it is deemed to be the first male who will enter wedlock. Generally it is considered the older the shoe the better.

N. Y. HERALD'S PITHY SERMON.

Thou Shalt Not Worry.

Sufficient unto the day is the evil thereof.—Matthew vi., 34.

Christ was, above all things, practical. That was his marked characteristic, the one which especially endears him to mankind, for it establishes between us and Him the personal relations of pupil and teacher. I like to think of Him as a friend who has all the resources of wisdom at command, who is for some reason interested in my welfare, who has furnished me with certain truths which I could hardly discover for myself, and in which I can place as much confidence as the mariner on tempestuous seas does in the compass that guides him through storm and darkness.

Some of the advise He has given is difficult to understand and more difficult to follow. The text is an illustration of this. If He tells us that the angels of God are never beyond hearing distance when we need help, or if He declares that there is another life for which these few years are simply a preparation, and that we must so act to-day that we will have no regrets in the great to-morow, we can catch a glimpse of His meaning, for there is a mysterious something in our souls that corroborates His words. But when he assures us that in our daily lives we ought to face the present moment and do the present duty, not allowing ourselves to be overanxious about what may happen during the day to come, it is necessary to think the matter over very carefully before we can see the principle which underlies His words.

Surely, He was well aware of the trials, troubles, sorrows and uncertainties we pass through, for they filled His own short career to very brim. No man has ever suffered more than He did, and none has been pricked by as many thorns. And yet He calmly tells us to possess our souls in peace, not to anticipate the future; neither to worry about what may happen to-morrow, but to bear as best we may whatever burden is on our shoulders and let the morrow take care of itself. He does not speak of this as the better policy to pursue, but as an imperative duty imposed by the laws of the universe and the God who decreed them. What does he mean by this strange utterance? Perhaps by searching we may find out.

Worry, to begin with is useless. It produces no good result. On the contrary, it is utterly destructive in its very nature. So far as preparing you to overcome disaster, it renders you unfit to meet it. It debilitates the soul and robs you of the very strength which you pray for because you see it will be needed. To worry is to endure any agony before it is time, and so prolong your misery. God says, "You must suffer pain to-morrow," and you reply, "Then I will suffer it to-day also."

Do not think I am forgetful. I know that coming events cast their shadows before; that one cannot laugh up to the moment when the clock strikes and the blow falls. The imagination is winged and it flies into the future. Love thinks of the hour of separation which cannot long be postponed, and tears tremble on the eyelids, not because of what is, but of what is to be. We should be, not more, but less, than human if this were not so. Suppose, however, that our faith was perfect. If our souls were in accord with the providence of God, if we really felt that a Hand controls events, and that behind the Hand is the Heart of a Father; that what we must bear He will give us strength to bear; that if we are not masters of the situation He is—would not such a faith quiet our restlessness, and should we not resemble the Sea of Galilee after Christ said "Peace Be Still?" The element of worry would be well nigh eliminated, and with the feeling that whatever is is right we should borrow nothing from the future, but simply bear the present sorrow.

It is true religion that we need, and more of it. In our professed belief we have a God enthroned, but in our daily life we have a God dethroned. In our heart of hearts we do not have confidence in Him, but act as though there were no God at all. If we could climb to that high spiritual level, so far above our heads and well nigh out of sight, on which Christ lived, we should be healthier in body, more vigorous in soul to meet the inevitable, more cheerful, happier, less restless and immeasurably nobler.

It is profitable for you to so far anticipate the effect of a given cause that you prepare to meet it, but when you have done all that can be done it is exceedingly unprofitable to so weaken yourself by worry that the coming sorrow is about doubled in weight. As much as lies in your power—and it is a quality of character which admits of great development—live in to-day. Cultivate a quiet and peaceful frame of mind. He did it, and was undisturbed by threatening circumstances, and you may follow afar off. What you are doing now calls for all of your strength, and if there is more to follow, then the additional strength will be given. God's providence is both wide and tender, and the more you trust in it the sweeter will be your life, the brighter will be your hope, the fairer will be your general outlook, and the nearer will heaven seem to you. Sufficient unto the day is the evil thereof.

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