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OUR PUBLIC SCHOOLS.

The Need of a Longer Term and Better Teaching—The Plan Proposed for Six Months' Tuition.

To the Editor of The News and Courier: The common school system in South Carolina is not satisfactory because it is not efficient. The people would not mind so much the paying of the two mill tax if the results appeared proportionate to the expenditure.

It cannot longer be pleaded in extenuation that the system is new and untried. It has been in operation long enough to test its efficiency. There can hardly be expected any further development under present methods. It has been ascertained beyond doubt that the two mill tax and the poll tax cannot secure free schools for more than three or four months in the year. This of itself proves either that the system is a failure or that its administration has been wrong.

I believe that the administration of the system has been wrong. I believe that a half million dollar school tax ought, under proper regulations, to guarantee the State against illiteracy, and that with so large a fund there is no reason why every child in the State should not have at least six months' schooling every year.

South Carolina had schools before the days of our free school system. If not a dollar were appropriated for schools now, the whites would still have good schools in every neighborhood; better, no doubt, in many cases than they have under the present system.

South Carolina appropriated money for common schools before the days of the present system. Before the war a tax was raised for common school education; not so much as now, but there was not so much need. Nearly every man was able to pay for his children's instruction, and the public fund was used for the benefit of those only who were unable to pay. Parents held it to be their duty, not the State's, to educate their children. But there has been a change. Now parents think it is the State's duty, and deem it a great hardship that they should be asked to help the State do this by supplementing the meagre school fund.

The first Act bearing on this subject of which I find any record is that of 1811 by which \$7,000 were appropriated annually for establishing in each district (county) as many free schools as such district had members in the House of Representatives. It was specially provided in the Act that if there should be more applicants for scholarship in the schools than the appropriation would pay for, "a preference should always be given to poor orphans and the children of indigent parents."

In 1838 Dr. Thorneill and Prof. Elliott, of the South Carolina College, were appointed to investigate and report upon the free school system of the State. They made their report to Governor Noble in 1839. I quote from this report in order to point out what I think should be the policy and the practice of the people of the State today relative to free schools.

SCHOOLS FOR THE INDIGENT.

Dr. Thorneill and Prof. Elliott: "The free school system (of 1811) was organized mainly for the benefit of the orphans and the indigent children, and the appropriation should be distributed with distinct view to that object."

"When the Free School Act of 1811 was passed much of this sectional jealousy existed, and its framers could do nothing better than open these schools to the children of every citizen of the State, whether rich or poor, and distribute the appropriation according to representation. It is time that both these features of the system should be altered, and that the schools should be limited to the needy, and the appropriations distributed among the districts according to the population. The object of the State is not to expend money among the people; it is to improve and enlighten her poor children; wherever they exist let the streams of her benevolence flow; whatever good is done is a general good, for while the poor man is made more virtuous the rich man is made more secure."

"We would recommend that the money allotted to each district be expended under the joint counsel of the superintendent and the commissioners, as they may deem most for the interest of the poor children of their respective districts."

The reader will observe how persistently these distinguished educators dwell upon the object and the purpose of the free school fund. It is primarily and mainly for the benefit of the poor. Whatever other benefits arise from it are incidental. It was never contemplated by them that the State ought to pay the entire salaries of the teachers in the common schools. The public fund should be used, they thought, to "improve and enlighten the poor children." And it is quite evident they did not consider a term of three or four months sufficient for this purpose, for, referring to a plan submitted by Dr. Henry, of Richland, they say:

"Our objection to his plan is that it provides for the opening of the schools for only five months in the year. We do not think children could make much progress under five months' tuition."

What would they think of our present plan of spending half a million dollars to keep the schools open only three and a half months, as is the case now?

We make the mistake of trying to educate all, rich and poor, in the common schools by means of the public fund. This plan was suggested in 1838.

Speaking of this, Profs. Thorneill and Elliott say:

"It has been suggested in some of the reports before us that all the schools of the State should be taken under its patronage, and that a system should be introduced like that of New York or Massachusetts. * * * We need not the Northern systems, for our white population that requires the help of the Government is too small to call for the sacrifice of a higher people, or the expenditure of a large amount of money on the part of the State, one or the other of which consequences must be the result of the adoption of any common school system upon a scale commensurate with the whole white population of the State."

Profs. Thorneill and Elliott thought that \$50,000 a year would be sufficient at that time to furnish common school instruction to the poor, who could not get it otherwise, and they recommended that amount.

Of course \$50,000 would not suffice now; for the increase of the white population in nearly fifty years that have intervened, and the emancipation of the negroes, have largely augmented the number of "poor children," relatively and absolutely. But we have a sum that would be ample if properly applied, though it is not half enough under the present method of applying it. And the effect of this method is, poor people cannot give their children more than three and a half months' schooling in the year, and richer people frequently will not, because they have come to depend on the public to do for them what they could better do for themselves. They think that, having paid taxes for public schools, they should get a *quid pro quo* in the instruction of their children.

There must be a change in our common school administration, otherwise it will prove a curse to the white people of the State. Its administration now dwarfs private enterprise; it has driven the best teachers out of the field; it has broken up the best private schools; it offers no attraction to skilled teachers; and, worst of all, while the people insist on depending upon the system for the instruction of their children, they are fast coming to look upon it, not as a blessing, but a necessary evil.

One or two things must be done before we can have efficient common schools in this State: Either put on an additional two-mill tax, or else apply the tax we now raise primarily for the instruction of the poor. The first alternative is not to be thought of; for whatever school taxes are paid must be divided with the negroes, and the whites, are already paying as much for negro education as they are willing or ought to pay. By paying much less than two mills, if they will pay directly to their teachers instead of to the tax collector, they can make their own schools thoroughly efficient, with good teachers and long terms. This suggests the other alternative, which is to enforce the constitutional provision for six months' terms.

This constitutional provision must be enforced before the free school system will ever accomplish any benefits for the whites beyond what might have been better accomplished without the system. Far better for the whites that there had never been any free school system, if it does less for them than private schools would have done.

A tax for common schools is justified by the fact that it is to the interest of the State that her citizens should be educated. In this State education is not compulsory. The rich and the poor may refuse to educate their children but an education should be worth seeking and always in reach of the rich, and the rich are taxed to put it in reach of the poor. The idea that the rich man pays taxes to educate his own children or his rich neighbor's children is preposterous in the present condition of our public schools. Among a thickly settled, wealthy and homogeneous people it might do very well, but it will not do in South Carolina. Some still contend that it is not right to take one man's money to educate another man's children, but we have got beyond the point of arguing that. It is time we were regarding this school tax as we regard the tax for charitable institutions. No taxpayer expects to receive any portion of the bread and clothing that are bought with the State appropriations, but these are incidental benefits to him notwithstanding. And so it is in the paying of taxes for the schools of the children of the poor. It is to his interest that they be educated.

THE NEGROES.

There is no doubt that the negroes are profiting much more by the free school system than the whites are. The school commissioners, trustees and other citizens with whom I have talked on the subject, as well as my own observation, confirm this. The negroes get their pro rata share of the public funds; and they get more schooling for the same amount of money; first, because a negro teacher can be procured at a lower salary, and, secondly, because their schools being larger there are not so many teachers among them in proportion to population to consume the funds. Is it not an anomaly that the negroes who are unable themselves to educate their children, nevertheless educate them in the common schools more generally than the whites, who own nine-tenths of the wealth?

I propose the following rough draft, subject to such modifications as may be deemed best, for the consideration of the General Assembly:

A Bill to carry into effect Article X, Section 3, of the State Constitution. Be it enacted, &c.

Section 1. There shall be one or more free schools kept open in each school district at least six months in each year.

Section 2. For each month's service in a public school the teacher shall receive from the public school fund a sum equal to one-sixth of the whole amount to which the said school is entitled for the year.

Section 3. The State superintendent of education, the county school commissioner, the county board of examiners, and the trustees of the public schools are charged with the duty of enforcing the provisions of this Act.

Section 4. Nothing contained herein shall prevent the patrons of any public school from supplementing the public school fund by subscription, tuition fees, or otherwise: Provided, that no child shall be excluded from a public school because of inability to pay tuition fees.

There might be added a provision giving to the trustees of the respective schools power to decide as to the children entitled to attend school without pay, with right of appeal to the county school board.

Now to illustrate what I conceive would be the result of requiring six months' terms: The patrons would employ their teacher for at least six months, for only in that way could they get any help from the public fund. They would contract to pay him a certain sum for the six months, and would deduct from that sum whatever the school should receive from the public fund.

Under the present plan of public schools, the public fund is wholly exhausted in about three months. But the teacher does not close the school then. He contracts with his rich patrons—I use "rich" here only in a relative sense—for three months longer and sends the poor children adrift. And before they get another chance at the "free schools" they have forgotten pretty much all they ever learned.

If a teacher is to receive \$300, including the public fund, for six months, what difference can it make to him whether the public fund is \$30 a month for three months, or \$15 a month for six months? It can make no difference to him at all, for his pay is the same in the end. The difference is to the poor children. When the public fund is exhausted before the private subscription, or tuition, is reached they get only three months' schooling, but if the public fund and private fund are consolidated they get six months.

A CASE IN POINT.

This provision for six months' terms can be enforced without additional cost to any parent; without depriving any child of school privileges; without decreasing the remuneration of teachers; and, best of all, with three months more schooling for the children of the poor.

There has been a great deal said about lengthening the school term by organizing school districts and voting local taxation, and an omnibus bill looking to this end passed the General Assembly at its last session. This plan may do very well for towns and cities, where there is concentration of wealth, and can be concentration of effort; but it is not suited to sparsely settled communities, as most county school districts would be. Take for example two cases in this county. Two school districts were chartered by the General Assembly in December last. They are each four miles square, and each will have a white school and a colored school. The citizens have met in each district, and in each have voted a special tax of three mills for their schools. The constitutional two mill tax, the special three mill tax and the poll tax collected in these respective districts will all be retained by them for their own schools. This looks well; but I am informed by the school commissioner that neither of these new school districts will get as much by all their taxes as they would have got if they had remained as they were and taken the share that would have been apportioned to them out of the two mill tax collected in the county. Each of the districts has taxable property of about fifty thousand dollars. The tax of five mills on the property, supplemented by the poll tax, will give to each district \$800 for the maintenance of both a white school and a colored school.

I am satisfied the special tax plan will not remedy the evils of the free school system. Nothing will, except to treat the public fund as mainly and primarily for the education of the poor. We have school taxes enough already. Let us try a little more private, undivided effort.

Very truly, W. H. WALLACE, Newberry, S. C., February 19, 1889.

A STRONG ENDORSEMENT OF THE PLAN. [From the Greenville News.]

William H. Wallace, of the Newberry Observer, has long been regarded by his brethren of the Press, who are best qualified to judge of his work, as the ablest editor in this State. He is a modest man and his light does not shine from the highest hill, but the men who do newspaper work and know what it is know that no cleaner, better or stronger work comes under their observation from anywhere than that which they find every week in the columns of the Observer.

For this reason a letter from Mr. Wallace printed in The News and Courier of Monday on the subject of the public schools will demand attention and careful consideration.

A purgative medicine should possess tonic and curative, as well as cathartic properties. This combination of ingredients may be found in Ayer's Pills. They strengthen and stimulate the bowels, causing natural action.

Almost miraculous are some of the cures accomplished by the use of Ayer's Sarsaparilla. In the case of R. L. King, Richmond, Va., who suffered for 47 years with an aggravated form of scrofula, Ayer's Sarsaparilla effected astonishing results.

The name at the bottom of the article gives promise that the article itself contains much hard common sense gracefully, strongly and compactly expressed, and the promise is fulfilled.

Mr. Wallace reviews the history and present condition of the free school system in this State. He shows that additional taxation for school purposes is impracticable and inadvisable while the present average school term of three months makes the schools inefficient and causes dissatisfaction with them which endangers the entire system. The school district plan will do for cities and larger towns, but it is useless in poor or sparsely settled communities where no reasonable extra taxation will pay teachers of the right kind for sessions of the proper length.

So far as we can see the plan is a credit to its author's head as well as his heart. It is simple and straightforward and we can discover no serious flaw in it. Of course there may be cases under such a law where the people of a district will be unable or unwilling to supplement the school fund, and the schools will be closed or left for the mercy of teachers who will work for \$10 or \$15 a month. But such cases will be exceptions and will become more infrequent with time, and the possibility or probability of their occurrence should not hinder a scheme of general advantage to the great majority of parents, children and teachers. It is, furthermore, likely that there will be much protest by those in better circumstances against being forced to pay to educate the children of other people. But we all have to do that, anyhow, and ought to do it. Our social and political systems are based on an interchange of generosity. The rich man has to help support paupers and lunatics with whom he is in no manner connected; the poor man has to do jury or military or other duty although he has no property for the law to protect. It is not likely that in any community there will be many persons who will refuse to educate their own children because they can not do it without educating the children of their poorer neighbors.

It is impossible to estimate the influence which they exert in retarding, discouraging, and hindering their fellows. This is a miserable and sinful use to make of one's power over others. Life is hard enough, at best, for every one; and he who needlessly causes it to be harder for any person is guilty of wrong to his fellow-man. Instead of making life's load heavier, and the spirit less brave for duty, we should seek to lighten a little every one's burden, and to put fresh hope and courage into every one's heart. We ought at least to cease to hinder.

We can never know what the final result of a discouraging influence may be. When the Israelites were on the land of promise, ten men came back with a disheartening story of fierce warriors and great giants, and by their cowardly and unbelieving report they started a wild panic of terror among the people. The end of it all was forty years' wandering in the wilderness, and the death there of a whole generation. One discourager may always do immeasurable harm, turning courage to fear, hope to despair, strength to weakness, joy to sorrow, in many lives. One gloomy prophet of ill omens retards the progress and hinders the prosperity of a whole community.

These dishearteners will do a great service to those who know them if they will simply cease hindering. Of course, this is only a negative way of helping others; and if the same people would throw all their influence into the other side of the scale, becoming inspirers and strengtheners of others, they would do incalculably more for the good of the world. Yet even this negative helping by not hindering would prove a blessing to many lives, although no positive help were thereby given.

Another class of hinderers consists of those who are unnecessarily laying their burdens on others. They have trained themselves into such a condition of dependence that they can scarcely take a step alone. They want to advise with all their friends, and get a symposium of counsel on everything they do. At the first indication of difficulty or trouble, they fly to some one for help. In cases of real trial they break down altogether, and have to be carried through on the strong arms of unselfish friends. They are a constant burden to those upon whom they call for sympathy and aid.

Of course, there are cases of real weakness which give one a right to lean on stronger arms, and to be helped and borne along by those who are able and wiser. No true father or mother ever blames a little child for his helplessness, dependence, nor regards it as a hinderer of his parents in their life. Nor does any one with a right heart find fault with those who through disease or misfortune are unable to toil for themselves or to bear their own burdens, and who must therefore depend on others for support. Nor, again, does any one grow impatient with the dependence which sorrow or bereavement produces. When one is overwhelmed with grief or crushed by some calamity, there is no Christian man or woman who is not eager to extend sympathy in whatever practical form it may be required. All stand with gentle heart before human weakness and human need, and are glad to bear the burdens of those who cannot bear their own.

But there are many who are neither little children, nor invalids, nor victims of great sorrow and trial, who yet insist on laying on others the loads

Helping by Not Hindering.

[Sunday School Times.]

There are people who only hinder others. Instead of lightening their burdens, they add to them. Instead of being a comfort, they are a constant trial to their friends. Instead of giving cheer, they give disheartenment. They make life harder for others, rather than easier. When such people would heed the counsel, "Bear ye one another's burdens," the first thing they must learn to do is to help by not hindering. If they will do this, even though they give no positive help, they will be of much service to those who know them. They will at least cease to be a burden to others, will cease to impede and tax their friends.

There are a great many hinderers. There are those who are always being the dark side. No matter how bright a thing may be, they are sure to find a gloomy view of it. You may find your hope in most radiant colors, but they will blot it all with black when they come to look at it. They are always seeing difficulties in the path, lions in the way. They do nothing but prophesy evil, and find out and foretell difficulties and obstacles in the way of others.

Such people are grievous hinderers. They chill order and quench enthusiasm in all those whose lives they touch. Nobody feels quite happy after meeting them; for they manage, even in a moment's hurried greeting, to say some cheerless word which leaves an unpleasant impression that one cannot shake off. You try to say some pleasant thing, but they spoil it by some unfavorable comment. You speak of some bright expectations, but they have a doubt ready to darken your clear sky with clouds. You refer to some difficult task before you, which you propose to accomplish, not thinking of failure; but your hindering friend is prompt with suggestions that make you feel that you are not competent to its doing, and when you part from him you have lost your courage and hope, and perhaps you abandon the undertaking which you might otherwise have achieved.

So these people live to make life a little harder for all whom they meet. It is impossible to estimate the influence which they exert in retarding, discouraging, and hindering their fellows. This is a miserable and sinful use to make of one's power over others. Life is hard enough, at best, for every one; and he who needlessly causes it to be harder for any person is guilty of wrong to his fellow-man. Instead of making life's load heavier, and the spirit less brave for duty, we should seek to lighten a little every one's burden, and to put fresh hope and courage into every one's heart. We ought at least to cease to hinder.

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Of course, there are cases of real weakness which give one a right to lean on stronger arms, and to be helped and borne along by those who are able and wiser. No true father or mother ever blames a little child for his helplessness, dependence, nor regards it as a hinderer of his parents in their life. Nor does any one with a right heart find fault with those who through disease or misfortune are unable to toil for themselves or to bear their own burdens, and who must therefore depend on others for support. Nor, again, does any one grow impatient with the dependence which sorrow or bereavement produces. When one is overwhelmed with grief or crushed by some calamity, there is no Christian man or woman who is not eager to extend sympathy in whatever practical form it may be required. All stand with gentle heart before human weakness and human need, and are glad to bear the burdens of those who cannot bear their own.

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which belong to themselves. In this way they also become hinderers instead of helpers. They think that they believe in the inspired lesson, "Bear ye one another's burdens, and so fulfil the law of Christ"; but they get only one side of it, availing themselves of its privileges in their need, without ever putting themselves under its requirement on themselves. They believe in others bearing their burdens, but they have no thought of bearing the burdens of others. The other burden-text, "Every man shall bear his own burden," they seem to be wholly ignorant of. Yet there are loads which none of us have a right to shift to other shoulders than our own. We have no right to take their time to attend to our affairs, when we are quite able to attend to our own affairs. We have no right to expect others to solve our little perplexities, and help us bear our little trials, and sympathize with us in our little disappointments, when we are just as strong for these burdens as our friends are. We ought to cultivate self-dependence, to think and plan for ourselves, to meet our own questions, to do our own work with our own hands. Especially should we shrink from needlessly becoming a burden to those who love us, or who are patient enough to be willing to help us. We should at least seek to help our friends by not hindering them unnecessarily with our cares.

We should learn the gospel of self-help even if we do not get into our life the other hemisphere of Christian duty—the unselfish side of brotherly help.

And there are many others. There are those who hinder others by the inconsistencies of their own lives, and by the wrong examples they set. There are those who hinder by their ugly tempers, by their selfishness, by their greed, by their thoughtlessness, by their want of heart, by their ambition and their pride. There are those who hinder, even when they try to help, by their lack of delicacy and tact. There are many who try to comfort others, who only make worse the hurt which they would heal. If it were possible to eliminate all the needless hindering of others there is in people's lives, this alone would add a large volume to the total of the world's happiness. Then if all the hinderers could be made to be helpers, a social millennium would have already dawned. Let all of us do our part to usher in that day. At least, let us have a care to help by not hindering.

A MATHEMATICAL WONDER.

Ignorant Old Tom Cabbage and His Astonishing Feats with Figures.

[New York World.]

WOODVILLE, Va., February 13.—There died here some time ago one of the most remarkable characters the Blue Ridge county of Virginia ever produced. Old Tom Cabbage, as he was known, was the mathematical wonder and the pride of the Blue Ridge people. His feats at figures and his calculations were indeed wonderful, and like Blind Tom, the musical prodigy, his powers were intuitive and innate. Old Tom did not know a figure or a letter and never went to school for an hour in his life. He was a rough, ignorant and untutored native of the hills, and yet he could solve, almost in a moment, any problem read to him from the text books or from the papers and give the correct answer. He would add a column of figures of any possible length, subtract, multiply or divide, and do it so quickly as to surprise the scholar who tested his remarkable powers.

His answer sometimes will include a dozen or more figures, and knowing absolutely nothing about the numbering of them he would give the figures beginning at the right, and if a mistake had been made or a wrong figure purposely introduced by the person taking down his answer, old Tom would discover it at once and give the correct one. He knew nothing of the notation of numbers, and his whole knowledge was limited to the giving of his answer, figure by figure, as fast as they could be written from the right to the left. Persons of fair education, who tested old Tom, say they could never stump him, though they hunted for the most difficult problems in the books, and believe he could give the correct answer to any possible sum. Problems involving square and cube roots, completing the square of equations were as readily solved by him as simple addition, and yet were you to ask him what cube root meant he would tell you he didn't know. No one knew the way old Tom did these things, indeed he could not tell you himself. He was simply *enigmata*, and the only one of his kind ever known to the people of the Blue Ridge.

Old Tom went once to the University of Virginia upon the solicitation of some of his admirers, with a view to his education there in his particular line, but after astonishing the professors by his great gifts and having done all the sums given him by the students, he declined all proffers made him and returned to his hut in the Old Rag and to the company of his dogs and his rifle.

The greatest work of this strangely gifted man was the calculations and computations for a hundred-year almanac, made entirely by himself and reduced to writing by one of his neighbors. This work was done by him mentally, and included all the eclipses as well as changes of the moon, and was calculated specially for the part of the State in which he lived. It was never published owing to the outbreak of the war at the time of its completion,

but those who have compared the manuscript with other published almanacs say it is a perfectly correct one.

How this unlettered man, could understand the movements of the earth and the heavenly bodies is the strangest of all his surprising achievements, and must remain one of the mysteries known only to him who created man fearfully and wonderfully, and breathed into him the spirit of life. On one occasion he was asked if he could tell the contents of a pile of brush by some person who thought to rig him, and his reply proved Old Tom to be at home where figures were concerned.

"Yes," said he, "put it in water and measure the water it displaces and you will have the solid contents."

His measurement of land by simply walking around it, no matter what its shape, and making his own calculation, have been proved to be correct, and there are those who would take a survey made by Old Tom in preference to one made by compass and a regular surveyor. Outside of his peculiar gift, Old Tom Cabbage was a sad failure, and he died as he had lived—as poor and shiftless as his mountain neighbors. He did not even own the small piece of land upon which his hut was built, save by the rights of a squatter, and work to him was an unknown and an unsolved quantity. Yet he was a quiet and a contented man, and was never better satisfied than when copiously supplied with apple-jack or mountain dew. He would do the sum given him by way of pay for the liquor.

A RICH CHINESE TOURIST.

Li Yen Pang, the Wannamaker of China, Visiting New York.

[New York World.]

Baron Li Yen Pang, a distant cousin of Li Hung Chang, the Premier of China, who is considered the Wannamaker of China, arrived here with a small body guard of secretaries and interpreters from the West, via British Columbia, last evening. He is not only a big man financially, but physically as well. He is 53 years old, nearly six feet high, and straight as an arrow. His financial agents in this city are Messrs. Wing Wo Cheng, 35 Pell Street, and Sinn Quong, 32 Mott Street, and he is at present stopping with them. He said that for years he had been told of the wonderful city of New York, with its rich Americans, and he decided to take a trip around the world, to visit New York and other places of interest, and at the same time call upon his financial agents in Australia, Bombay, Mandalay, Burmah, Honolulu, San Francisco and Victoria, B. C. His headquarters as a wholesale dealer in the general merchandise of the East, San market are with Kwong Lun Hai, San Yin Lien and Wing Yuen Wo of Hong Kong.

All of these firms are using Li Yen Pang's money in their business, for which he gets only a percentage of the net proceeds. He has been on his tour for about seven months, and has visited Burmah. In Australia the baron learned from the British customs officials that passports were necessary for Canada and the United States, and to obtain these, he returned immediately in order to get the several secretaries through they were promoted to the rank of mandarin attached to the body of the baron.

Li Yen Pang is a very pleasant and jolly old man, but he does not mingle with his countrymen here, being kept by his friends in the inner recesses of their establishments, and he is only approachable to those having business with him.

It is said that at least \$2,000,000 of the baron's money is invested with Chinese merchants of the United States. He speaks bitterly of the existing treaty, and says that on its account he will not invest any more money here. The present impression in Chinese mercantile circles in China, he says, is that a general boycotting of American merchandise will undoubtedly be carried out. He will remain in the city for a few days to see New York. He is said to be worth nearly \$400,000.

The Horse and the Fly.

[From the Detroit Free Press.]

A Horse having kicked vigorously at a fly and raised a great row over his presence, the insect tauntingly replied: "Well, this makes me tired! The idea of a great Animal like you allowing yourself to be stired up by a small insect like me."

"Your size is the trouble," replied the Horse.

"If you were only half my bulk the Public would forgive me for striking back, or if you were as big as an Elephant, I could win Praise by Licking you. As it is you Annoy me and I suffer in Silence."

MORAL.

It is this situation which prevents lots of one-horse men from being used as back-yard fertilizers.

A Bloody Affray

is often the result of "bad blood" in a family or community, but nowhere is bad blood more destructive of happiness and health than the human system. When the life current is foul and sluggish with impurities, and is slowly distributing its poisons to every part of the body, the peril to health, and life even, is imminent. Early symptoms are dull and drowsy feelings, severe headaches, coated tongue, poor appetite, indigestion and general lassitude. Delay in treatment may entail the most serious consequences. Don't let disease get a strong hold on your constitution, but treat yourself by using Dr. Pierce's Golden Medical Discovery, and be restored to the blessings of health. The "Discovery" is guaranteed to cure in all cases of disease for which it is recommended, or money paid for it will be refunded.

JEFFERSON DAVIS'S HOME LIFE.

The Aged Leader of the Confederacy and His Charming Household.

[Benoit Letter to St. Louis Globe Democrat.]

The mansion belonging to the Davis estate is a typical Southern residence of large proportions, set in the midst of nearly a dozen cottages and other buildings. When erected it was one of the finest on the Gulf coast. Wide verandas, or galleries, as they are called here, nearly surrounded both the mansion and cottages. Up a long flight of steps and across the front gallery one makes his entrance into a spacious hall, extending nearly the entire length of the house and communicating with a rear gallery. This is one of the finest old halls anywhere to be seen in the South, with its high ceilings and its situation to secure a cool breeze from any direction whence it flows.

Two divans in the centre invite one to test its comfort, and the sides are lined with bric-a-brac of most interest. On either side of the hall are the parlor, library and living rooms, square in shape and filled with comfortable, home-like furniture. Upon the walls are to be seen many souvenirs—gifts that commemorate scenes in the life of their owner, antique pictures, and many articles gathered during travels in this and other countries.

The home life of Mr. Davis and his family is something pleasant to look upon and long to be remembered. He and Mrs. Davis and a daughter, Miss Winnie, constitute the immediate family. Another daughter is married and lives in Colorado. A body of well-trained servants attends the house and grounds, and, contrary to the rule in Southern homes, the servants are white instead of colored. Besides those whom I have mentioned as composing the family circle it is rarely the case that there is not some one to occupy one of the guest-cottages, close by the mansion, and add one or more to the number about the dining-table. It may be a relative or it may be a friend, perhaps claiming little right to hospitality, but offering the benefit to health of a winter in the South. Perhaps it is only a caller, who steps off the train at the station, wishing to pay his respects to the Davis family. He finds what has been done so that his next anticipated inability to obtain accommodations elsewhere, there being no public houses indeed scarcely a house of any sort in the vicinity, and he is cordially made welcome until such time as he takes the train to depart. All visitors are made perfectly "at home" for the time being; the whole household, from the master to the well-lit servant girl who stands smilingly at the door to receive guests, has caught the spirit and mastered the fine art of entertaining. You feel, when you hear the order given to the carriage to save you a half-mile walk in the heavy sand, almost though you are parting from friends long standing, who will follow you with their interest, instead of from the acquaintance of an afternoon. Mr. Davis, upon being brought to spend the almost constant demand upon his time by strangers, says that they have scarcely to note an instance of impatience. On the contrary, they feel that often they have "entertained and unwearied."

Mr. Davis was permitted to see life with his first wife—the daughter of Gen. Zachary Taylor—but for a few years before the occasion of her death. The present Mrs. Davis was Miss Howell, of Mississippi, and she is a fine motherly looking woman, some twenty years younger than her husband.

Miss Winnie Davis is a young woman of attractive appearance, tall, with dark hair and regular features. She is universally beloved by the Southern people, and is recognized as a belle of society circles of Northern as well as Southern cities. But her own life led her into a quiet home life. She was educated in Germany and is a highly cultured woman. She is also with an artist's brush, and also a time to handle in very meritorious fashion the pen of an authoress; while her constant reading, added the varied scenes of her life, fit her to succeed in this field, she is, first of all, the comfort and cheer of the home which she is much attracted to. Mrs. Davis and her daughter share conversationalists. Nothing of narrow prejudice which betokens a shut up from other people's interests and ideas is to be detected, and expressing their views the flavor of which is not lost. They can sympathize they do not always share your opinions.

On the day of the visit in