

SCHOOL-GOVERNMENT.

The aims of school-government demand our first and most earnest attention, since they determine its extent and value and give law to all its methods. A low or inadequate view of these aims will almost necessarily lead to a weak or pernicious government.

1st. The first and most obvious, though not the highest aim of the government of a school, is to maintain a degree of order and quiet that will permit the ordinary work of the school—the teaching and study—to go on without undue impediment or delay. This aim is too simple and obvious to need discussion.

2nd. A second and higher purpose is to train the pupils to habits of order and system,—to educate them to regular and systematic efforts, and to methodical and orderly movement both of mind and body. In the quiet and system of a well-ordered school-room, the pupils learn the utility of having a place and time for everything, and of keeping everything in its place and time. The neatness and regularity reigning in the school-room slowly but surely transfer themselves to the habits and characters of the pupils, and go forth with them to the duties of their after-lives.

3d. A third aim is to train the pupils to live in a well-ordered society to accustom them to abide peacefully under the regular administration of laws, and in organized communities, and thus to educate them for citizenship in the State.

4th. Another and still higher aim of school government is the education of the will. In the fields of knowledge there is food for the perception, the judgment, the reason; in art there is culture for the eye, the hand, and the taste, but there is no study for the will. It must seek its exercise and training in the domains of law. The will of the little child is the slave of every fitful impulse; it veers in its purpose with every changing fancy; its resolutions are as ropes of sand; its plans are abandoned at the first impediment. Under the firm hand of a wise teacher, this childish will learns to obey with a steady obedience, and thus comes at last to command both itself and others. This is the great truth that underlies the old maxim, "Let him who would command first learn to obey." This is certainly the highest and most central of all education.

The education of the moral nature is another high and legitimate aim of school-government. The realm of moral is simply the realm of right, and it is the central aim of all good government to inspire and enforce right-doing. The child that obeys can not but grow purer and stronger by its obedience. But the genial quiet and peaceful good order of the wisely-governed school is the very atmosphere in which the higher sentiments flourish and all noble aspirations grow.

But finally there is another use in good government grander than all these—grander because it is comprehensive of them all—it is to fit the soul for its residence and destiny in this great universe of law. Look where you will throughout this great empire of God, the fact that meets us everywhere, in all without us, and all within, is the power and prevalence of law—all-comprehending,

all controlling, eternal, irresistible, irreversible law.

How foolish the conclusion of those who count that the study of text-books is the great central work of the school and that any government is good enough, if the lessons are properly learned and recited. What acquisitions of knowledge or art can compensate a man for having failed to learn that noblest of all knowledge—the knowledge of duty—and to acquire that best of all arts the art of submitting the soul with all its power, passions and aspirations in the grand and eternal service of law.

In the aims of school government lie involved all its main principles and laws. Its very secret and philosophy are wrapped up in them; and in vain will any one seek to understand or intelligently administer a wise and wholesome government without a careful consideration of these high aims.

HOMEWARD BOUND.

Our chapter of nine orphans, going towards Oxford, gave an entertainment in Salisbury, at the Presbyterian church. The interest was not so general as that manifested at Concord, but the orphan work has some zealous friends here who greeted us warmly and were untiring in their kind attentions. The estimable pastor put into the collection a gold dollar with the following note:

The enclosed gold coin was the treasure of little Henrie Hall, who died last Sabbath night. It was given by the bereaved mother to the minister who preached her funeral sermon. He knows no better use for it than to place it where it will help to feed, clothe and educate little boys and girls who have neither father nor mother. Such he thinks would be the wish of little Henrie, were she here to express her preference. J. R.

We reached Winston on Saturday evening, and committees from the Lodges of the "twin cities" met us at the depot and sent us to the Merchants' Hotel, a most delightful place; but rain prevented the entertainment. On Sunday we attended the Methodist church in the morning and the Presbyterian in the afternoon. The services at both places were interesting and impressive. At night we attended the church of the "United Brethren," or simply the Moravian church. The house is large, and it is built and furnished with excellent taste. The benches are as comfortable as those in the Presbyterian church of Salisbury, and this is the highest compliment we can pay them. The organ is a very large one, and its tones are very sweet. The singing is excellent. The Bishop preached a good sermon and ordained two Presbyters who will now devote themselves to the work of the ministry. With them, ordination means "separation" in its Bible sense.

On Monday evening this house was full and our children did as well as they could; but there was so much solemn gravity that we left out some of our funny pieces. The collection was liberal.

On Tuesday evening we occupied the Presbyterian church in Greensboro. Dr. Smith, the pastor, offered an excellent prayer and good attention was paid, in spite of the immenso crowd. The collection was very good. We were quartered at the McAdoo House and fed so high that—well, too high for people in our circumstances. Again we go to Winston, and give an entertainment in the Methodist church. The pastors of the different churches cheer us with their presence and coöperation. The house

is packed and the order perfect. The collection is liberal, and with grateful hearts we leave these excellent people and go by stage to High Point in time for train at 2 a. m., and so reach Hillsboro on Thursday morning. As the children need sleep, we put them to bed, and take a seat with a kind friend to Cane Creek, where Mt. Zion Association is to meet. The attendance is good. A sermon is preached, and the letters are read showing an increase of 85 members in the churches. Moderator Wilson is a good man and presides with dignity and decorum. We, on invitation, tell about the orphan work, and a collection is immediately taken. Returning to Hillsboro our entertainment is largely attended. Thomas Webb, Esq., makes a handsome speech which is followed by a collection.

In Raleigh, that friend of every good work, Mr. John Nichols, meets us at the depot and all are entertained. At night Metropolitan Hall is full. We are glad to see that at the Capital there is no abatement of interest in the orphan work. On Saturday we return to Oxford, all in perfect health, with hearts full of thanks to hundreds of friends whose kindness can never be forgotten, and devoutly grateful to the "All-seeing Eye" who has watched and guided our foot-steps in all the dangers encountered in many hundreds of miles of travel.

THE ORPHAN ASYLUM.

The organization and purpose of this institution seem to be very imperfectly understood by some, and thoroughly misunderstood by others. It is the purpose of this article to give some information in regard to it.

It is under the patronage of the Masonic Fraternity of the State, but not designed nor conducted alone for the benefit of the orphans of Masons.

The Grand Lodge of North Carolina devotes to the use of the orphan work the large buildings and grounds of St. John's College at Oxford, and in addition to this she calls upon the subordinate Lodges for systematic contributions for its support,—which by the way, has not been strictly complied with on the part of many of the Lodges, whose members, like many outsiders, seem to misunderstand their duty and obligation in this respect. Having done this much for the orphan cause, the Grand Lodge claims the prerogative of appointing the officers of the Asylum, and of holding them to account for the discharge of their respective duties, and a proper application of the means contributed to its support. To this extent it is a Masonic institution and no further.

Its benefits, as we have said, are not confined to the orphans of deceased Masons, but are extended to the destitute and promising orphans of all classes and all denominations in the State. There is no favoritism or partiality shown in the selection of its beneficiaries; for the children from all classes of society and all denominations of Christians are brought here, it is required that, at least, four of the religious denominations shall always be represented in the officers and teachers of the institution.

The Masonic Fraternity having thus thrown open the doors of the Asylum for the reception of all whose condition require its aid, they feel they are justified in calling upon all classes and all denominations to help contribute to its support. And surely this is

nothing but what is reasonable and right. Contributions for the Asylum cannot be considered as a charity to the Masons or Masons' orphans, but it is the discharge of a high Christian duty devolving upon all who recognize the authority of the scriptures, as well as upon every patriot and philanthropist who desires to promote the welfare of his state and ameliorate the misfortunes of those bereft of the means of helping themselves.

The Asylum is Masonic in its origin, and to some extent in its management, but its advantages are common to all the unfortunate orphans of the State, and the Masonic Fraternity are willing to share with any other benevolent society, with the Christian denominations of the State and the public at large, the duty of sustaining and perpetuating an institution that has done, is now doing, and promises in future to do, such a noble work as that of taking by the hand the destitute orphans of the State, feeding and clothing them, giving them an education to fit them for the ordinary business of life, finding, when necessary, good homes for them and thus leaving them on the track of becoming good and useful citizens, instead of habitués of the jails and dens of infamy of the state.

Now, reader, what have you done, what are you now doing, toward the promotion of this grand and noble enterprise. The work is too gigantic for the Masonic Fraternity of the state alone. If their own destitute only were to be provided for, perhaps they might successfully shoulder the responsibility; but they have, with the expansive charity that characterizes the order in all ages and all countries, offered the benefits of the Asylum to all, and they have been availed of by large numbers who had no special claim upon Masonic benevolence; now, therefore, we call upon all to come up to the measure of duty in regard to this matter, and not leave a few individuals (or one individual) to bear the burden of care and anxiety which a want of coöperation and encouragement inevitable entails.

AIMLESS.

One of the reasons, and no considerable one, why so many lives are failures, is that they are begun without a definite purpose and pursued without system.

Very few men or women in this world have genius sufficient to enable them to pursue successfully any profession or trade without a previous course of education or training for that particular pursuit; yet many parents raise their children as if they thought them capable of doing anything that circumstances may offer when the time comes for them to strike out for themselves.

How many of our boys have made choice of the business they intend to follow in life? How many parents have studied the disposition and bias of their children and selected for them such occupation as they are best fitted for? For want of definiteness of purpose and aim in life, thousands of the children of our country fritter away the days of their childhood youth with no preparation of fitness for anything, and as a matter of course, in nine cases out of ten, they are failures so far as becoming useful members of the community is concerned.

This want of aim in childhood and youth is the fruitful cause of

indolence and laziness. The boy on the farm, who is uncertain as to whether he will engage in farming as an occupation, is indifferent about everything he has to do. He does not care to learn how to make a fence, to plow a straight furrow, or to do anything else neatly that he undertakes. The boy in school who has no definite aim in life, is careless of his studies. He does not strive to learn accounts or write a legible hand, nor acquire a knowledge of any of the sciences, because he knows not that he shall ever have a use for any of these things, and so he idles away his time in listlessness and indolence vainly imagining that, whatever chance or circumstances may call him to afterward, he will learn to do, "some how or other."

We think parents would lay a surer foundation for the happiness and usefulness of their children by selecting for them, in their early years, useful and honorable occupations, according to their capacity and bias, and training them specially for the chosen pursuit than to leave it to chance to decide for them afterwards. Some of them might be able to change their occupations and engage in some higher calling if they found, or rather, if the world should find, them capable of filling it successfully. It is better to have a giant intellect capable of filling stations of honor and distinction, trained to the shoe bench and tailor's board, than to endeavor to make statesmen and legislators of intellects fit only for the tailor's board and shoe bench.

The former will, despite all opposition, rise upward to their level, the latter, in sinking to theirs, will seldom fail to fall below what they might have been. You cannot spoil a statesman by trying to make a mechanic of him, but an excellent mechanic might be ruined for all purposes of usefulness by trying to make him a statesman; and both may be spoiled by neglecting to try to make anything of them at all.

Let the boys, and girls too, of our country have some definite aim and occupation in life, and let them try to work up to it by fitting themselves for it, and if they, by the possession of genius or talent and the habits of industry and perseverance which they would thus acquire, work themselves beyond it to some more useful and honorable position, why, it will not hurt them. But by all means, furnish them with aim in life—something to call out their energies and prevent them becoming mere drones in the human live, "to live unrespected and die without regret."

POLITICAL BITTERNESS.

We honestly believe that the Convention now in session in Raleigh comprises more learning and talent than has ever before been found in any assembly of men in our state. We hope to see a good constitution laid before the people for their adoption; but regret to see party rage making some men almost mad. In some instances very ugly words have been spoken and fire arms have been ready for use, as occasion might require. A state paper also lowers its own dignity by alluding to the members of the Convention as "this fraudulent body of contemptible thieves and vagabonds." We hereby request the editor of that paper to give his exposition of that Scripture which says: "Thou shalt not speak evil of the ruler of thy people.