

"One of the first things to be done is to begin with the people and we mean all the people. We must have a healthy public sentiment on the subject of education. We can't do anything without it. This cannot be brought about by 'rigorous laws,' especially if by 'rigorous laws,' is meant a compulsory school law. We do not think our people are prepared for compulsory laws on the subject. They would not, in our opinion, sustain the Legislature, should that body see fit to make such a law. We are opposed to such laws. If it were necessary we could give the grounds of our opposition. We are willing for the State to aid and encourage, and think it should, as far as possible, aid and encourage, general education, but it ought not in our opinion to compel."—Biblical Recorder.

The people not prepared for compulsory laws on the subject of education! So think the editors of a popular paper, in an able article on popular education. They are opposed to such laws and they warn timid legislators against them. How strange! For many years we have had such laws in force in our State; the Legislature has enacted them; the people have approved them and enforced them; and now it is discovered that the people are not prepared for such laws! When boys and girls are bound out, the men to whom they are bound are required by law to send them to school for a specified time. This is compulsory education as far as it goes. Are the editors of the Recorder opposed to it? Are they opposed to the law that lets a boy go to school for a few months, so that he may learn to read the laws of his country and the commandments of his Maker? If so, may the Lord have mercy on their souls. But if bound children have a right to learn to read, shall the same privilege be denied to children living with their parents?

Take this case: A married woman dies leaving a boy. The husband wishes to marry again. The second wife does not want the first wife's child. The father gives the boy to a poor old woman who hires him out and lives upon his wages. The boy is worked night and day, very scantily fed and clothed, and never allowed a day in school, though Miss Bradley's excellent freeschool is near at hand. Some compulsory law ought to compel that father to allow that motherless boy to learn to read. But the editors of the Recorder are opposed to such a law! Then they are the avowed advocates of compulsory ignorance! Alas, for our country when our wise and good men propose to rivet the fetters of vice and ignorance on childhood and innocence! Those who oppose compulsory education are obliged to advocate compulsory ignorance. Now we beg the editors of the Recorder to reconsider the question, before they lend their immense influence to an unrighteous and ruinous cause.

We believe that children (as well as parents) have some inherent rights, a right to do right, and a right to learn what is right. The people are willing to grant them these rights. How can good men say, "we are opposed to such laws?"

The N. C. Bond-holders, residing in New York, have found out that the Old North State is worth \$266,250,000, and want us taxed accordingly. They forget that we owe others besides themselves. The State is in debt, the counties are in debt, the cities are in debt, the churches are in debt, the lodges and societies are in debt, and (worse than all) individuals are in debt. Some merchants already owe New York more than they are worth. Debt prevails as an epidemic on man, and to some extent it is epizootic among the beasts. The State is building a penitentiary to cost a million, and a new mad-house at Morganton to cost \$400,000. We are also obliged to pay high for the privilege of being gouged and plundered. All this is to be done after our houses have been burned, our crops destroyed, and our property plundered. We wonder our politicians touch so lightly the delicate subject. But after all, we ought to pay our honest debts.

PALINURUS NODDING AT THE HELM.

The N. C. Presbyterian is edited with conspicuous ability, and we read it with eager interest. Generally it is remarkably accurate; but in the paper of last week, in the editorial leader, is the following:

"But, 'like priest, like people' is as true now as ever it was. A ministry richly instructed, and with a zeal proportioned in its intelligence and in its warmth to the doctrinal knowledge which informs it as well as to the piety which ennobles it, will usually, by God's ordinary movements upon the hearts of His people, be the means of bringing them up in harmony with itself."

Hosca says: "And there shall be like people, like priest, and I will punish them for their ways and reward them for their doings."

Isaiah also says: "And it shall be, as with the people, so with the priest." We have seen a few exceptions, but the Bible rule is true: "like people, like priest." Generally the preachers go down to the people, or the people take one from their own level. The preacher can not pull them up to a higher plane. More learning and more religion will elevate them. Efficient schools and works of charity should therefore be to the ministry objects of careful culture; for these will lift the people up. Some denominations are now making a serious blunder in laying too much stress on the education of ministers. Educate the people and there will be a demand for educated ministers, and for no others. Then ignorance will retire from the pulpit, as mist before the morning sun. But keep the people ignorant, and they will keep themselves supplied with preachers like themselves.

THE HIGHWAY TO ASIA.

We are glad that tardy old England has at last seen the value of the new road to Asia, and has invested heavily in the stock of the Suez Canal. England owns the Rock of Gibraltar, dots every sea with her commerce, and ought to be tired of doubling the whole continent of Africa to reach her possessions in Asia.

When Caesar was a school-boy, pirates infested the Mediterranean; but Pompey, with an army on each side and a navy on the sea, drove them before him from the Pillars of Hercules on the West to the end of the waters on the East. Then the midland sea became a great highway for the nations, and so may it ever continue. It is a great blessing to all mankind that a ship may load in New York, Norfolk, Wilmington, Newbern, or Beaufort, and unload at Brindisi, Jaffa, Alexandria, Mocha, Calcutta, or Shanghai. Even the heathen may peep into civilization, and the learned may verify history by the monuments of antiquity.

The new Judge, Gen Cox,

appointed by the Governor to succeed Judge Watts, is making a good impression. Mr. Ball, editor of the *New North State*, and a political opponent, says:

"He seems actuated by a laudable desire to do justice to all parties, and while he appears to be kind-hearted, he is at the same time firm and prompt in his administration of justice. His rulings, so far, have given satisfaction; and it may be safely predicted that he will make a most excellent judge."

The Prodigal Son

represents the Gentiles, and the elder son is a type of the Jews. But every wandering sinner should consider himself a prodigal, and, after coming to himself, return to his Father. The good sheep will probably never understand why so much joy is expressed at the return of those which perversely go astray.

Rev. Elias Dodson says

that, in old times, presidents were elected by throwing in votes; now they are elected by throwing out votes.

Returning Spring

Enables a Nash beau to ride a high horse. He is describing, in the *Wilson Advance*, a human girl raised on meat and bread. Just listen:

"A beautiful, graceful and gifted young lady, wondrously attractive in body and mind—complexion fair as the dawn of a summer morning—lilies and roses and peach blooms combined, eyes that drive the stars of heaven distracted with envy, lashes more gloriously silken than ever fringed the lids of oriental flour, hair in which ten thousand clouded sunbeams nestle, darkly bright, fine as gossamer threads, powerful as the green withs that bound Delilah's Sampson; a lovelier and a more enchanting creature never flitted the portals of a paradise in a poet's dream, left our midst last Thursday."

Here is another

from the *Rocky Mount Mail*. He is congratulating a bridegroom and a bride. Hear him:

"When spring hath fairy treasures in her keeping and many are the landscapes that she weaves, may yours be a lot of contentment. When summer comes with broiling sun and beautiful flowers, may your dreams of fairy bowers and pleasant hours be all you wished. When Autumn comes and vegetation begins to fade, may your lives then shine out beautiful from beneath the sombre shade of yellow crisped leaves. When winter comes and all nature sheds her rich costume, may your lives then glisten like dew-drops in the shade, and may your hearts ever glow in the delicious trance of love—that love which makes a union of the soul."

We congratulate you "Buck," You've had good luck.

Next.

Judge Battle

is to reopen his law-school at Chapel Hill. Sensible and timely.

The Committee of the Legislature, on the Asylum for the Insane, says:

That everything in and around the Asylum gives evidence of the faithfulness with which the officers and employees of the institution discharge the respective duties incumbent upon them.

This is certainly a high compliment to Dr. Grissom, and it is not at all strange that so many people oppose a change of administration.

Is Education a derriek

or a jack-screw? Must it raise up the people from above, or must it lift them from beneath? Will universities, colleges and high schools draw the people up, or must elementary schools create a demand for higher education? We should like to have the views of educators on this important question.

The Constitution

of North Carolina says: "The people have a right to the privilege of education." "It is the duty of the State to guard and maintain that right." "Schools and the means of education shall forever be encouraged."

And still some good men are opposed to compulsory laws on this vital subject.

—Rev. Mr. Griffith, former pastor of the Methodist church in this place, spent last Sunday with his old charge. In the afternoon he preached at the Orphan Asylum. He believes in practising what he preaches.

Rev. Elias Dodson, passing through Oxford, preached at the orphan Asylum last Monday evening.

"Don't kill the birds!—the little birds That sing about your door."

Has furnished many a juvenile orator with a Friday evening's recitation; but a correspondent of *The English Mechanic* gives a novel reason for such humanity in unfolding the theory that the singing of birds is conducive to vegetable life and states that he noted a wonderful improvement in his roses and other flowers after introducing a harmonium into his green house. Verily this is an age of utility.

A troublesome old woman

can be exceedingly troublesome, when she sets her heart upon it. We receive children having no parents, and those having no fathers and destitute or degraded mothers. But these mothers often prove an interminable annoyance. Sometimes they come here and attempt to revise our plans for us. Sometimes they take children away just as we get them started in their studies, and so prevent any good we might be able to do them. Now we ask the friends of the orphans not to send us any more children of troublesome mothers.

LIFE.—(From the French.)

I have already passed over the larger portion of the life appointed me; I am familiar with its promises, its realities, its illusions. You might remind me what it is fancied to be; I will tell you how it is realized, not to dispel the fragrance of Hope's sweet flowers (life is a perfect good to him who knows its aim,) but to guard against mistakes in regard to this very aim, and, in revealing what it can give, to teach you what you must expect from it, and in what manner you must employ it.

Some, my young pupils, think it long; but it is very short: for youth is only its slow budding, and old age, its gradual decay. In seven or eight years you will have glimpsed all the fruitful ideas of which you are capable, and there will remain to you only twenty years of real strength to turn these to profit. Twenty years! you exclaim, that is an eternity! and yet, it is but a moment. Listen to those to whom these twenty years are no more: they flit by as a shadow, and nought remains of them. Learn then the value of time; employ it with jealous unwearied activity. You will have much to do: these years which stretch out before you as a limitless panorama, will realize but a small part of the expectations of your youth; the rest will remain undeveloped buds over which the swift summer of life will have passed without flowering, and which will wither without fruit, under the frost of old age.

Your age is liable to deception yet, taking another view of life: the unrealized dreams of happiness. That which paints youth in such bright tints, making us mourn over its loss, is the twofold deception which puts far off the horizon of life, and invests it with golden hues. Those noble instincts that speak within us, and which reach such lofty heights; those ardent desires that invite us and impel us, how can we help believing that God has endowed us with them for their indulgence, with the promise that life shall supply it? Yes, there is a promise, the promise of a great and a glorious destiny, and every longing it awakes in your breast will be realized; but if you expect it in this world, you will be disappointed. This existence is finite, and the cravings of your being, are infinite. Though each of you might wrest from it all the treasures that it holds, these treasures cast into that aching void, would fail to fill it; and these treasures come not at our call, a part is to be gained only at the cost of great effort, and Fortune does not always bestow the best on the most deserving. This is the lesson that experience teaches; that which saddens and discourages; that which causes us to murmur at it, and with it, the Providence that gives it. Never was there

an epoch more propitious than the present; none has more generously opened to all the means of securing life's joys, and yet it echoes this complaint; failure in the pursuit of happiness is imputed to God and to men, to society and its leaders. Let your tongue not once join in this foolish querulousness, let your spirit never yield in its turn to this wretched depression; and therefore learn early to view life as it is, and not to expect from it what it does not possess. It is neither Providence nor it that receives you; it is we who are mistaken as to the designs of the one and the aims of the other. It is by mistaking this aim that we sin and are unhappy; it is in understanding it or accepting it, that the man is developed. Listen to me, and let me tell you the truth.

You are soon to enter on the stage of life: of the thousand paths which it opens to human industry, each one of you will take one. The career of some will be brilliant, that of others quiet and unknown. The position and fortune of your parents will, in a great measure, decide your destiny. Let those who shall secure a moderate portion not murmur thereat. Besides, providence is just, and that which comes not to us would not be a blessing; and then our country witnesses the competition and the toil of her children, and in the machinery of society there is not a useless spring. Between the minister who governs the state and the workman who contributes to its prosperity, there is but one difference, the duties of the one involve more of responsibility than those of the other: but to faithfully execute them, the moral worth is the same. Let each of you be satisfied with whatsoever part may fall to him. Whatsoever may be his career, it will furnish him a mission, duties, and a certain amount of good to effect. That, then, will be his task; let him accomplish it with resolution and energy, honestly and faithfully, and he will have done his station all that is required of man to achieve. Let him achieve it also, without envy of his rival. You will not be alone in your journey; you will be associated with others called by Providence to pursue the same end. In this intercourse of life they will be able to surpass you, by talent or by being indebted to fortune for a success which you have failed to attain. Do not blame them; and if you have done the best you could, do not blame yourselves. Success is not the most important thing; that which is of vital importance, is the will to do; is that which depends on man, which elevates him which gives him consciousness of duty done. The discharge of duty, this is, may young pupils, the true aim of life, the true good. You recognize it by this taken that it depends entirely on your will to attain it, and by this also, that it is equally within the reach of all, the poor as well as the rich, the ignorant or the wise, the herdsman or the King; and that it permits God to cast us all, as we are, in the same balance and to weight us with the same weights. It is by such a course as this, that the only real happiness in the world is produced in the soul, and the only one also which is accessible to all, and appertained to each one according to his merit—contentment. Thus all is just, all harmonious, all well ordered in life, when it is comprehended as God has made it, when it answers its true purpose.