

TEMPERANCE.

Our State has witnessed some strange phases of the Temperance question. The Legislature eclipsed absurdity itself by passing a bill to prohibit the sale of intoxicating liquors in two miles of Granville Court House, provided the same should not apply to the town of Oxford. We first supposed the bill was intended as a joke, till a solemn Senator assured us that it could not have passed in any other shape, though that shape was worse than no shape at all. But the government of Granville county has been controlled by ignorant negroes and scheming liquor-dealers till we have ceased to expect any improvement in "the powers that be." We have therefore determined to obey the laws in peace, and resist the Devil whenever we can.

Last week several towns in the State voted to prohibit the sale of intoxicating liquors. Among these are Greensboro, Jamestown, Asheville, Shoe Heel, Beaufort, and Trenton. In Raleigh the Temperance cause was supposed to be strong. Two papers, two organizations, and a very large membership. Able orators made speeches to large audiences, and gifted writers discussed the subject in the papers. Some months ago we heard a whisky drummer say the whole-sale dealers of the North could easily afford to send money enough to control the vote in Raleigh. So when a strong man was imported from Maine to advocate prohibition at \$50 a night, a strong appeal could also be made to the liquor-dealers for additional funds. When an able article appeared in a daily paper, more money was ready to vote down its suggestions. How then can prohibition succeed where so many ignorant and vicious voters are for sale? Here is an argument for education. Without it good government is simply impossible. It makes no difference which party is in power. When a man goes to a quiet village and tempts and ruins the young, and brings sorrow and poverty upon all classes, it makes no difference to us whether he is a "red-mouthed Radical" or "dirty Democrat." His work and his influence are equally bad, and his political platform is a matter of insignificance. The great and crying need of our country is not more money, more factories, more enterprise, nor more immigration; but better men and better women, and more of them. We have preachers enough—we wish they were fewer and better. We have church-members enough—ten times too many unless we had more good examples among them. Just think of a man (and his name can be given) who has kept a grog-shop for thirty years voting to excommunicate a brother for going to a circus! Just think of a drowsy, drunken deacon, (his name is also known) running a large distillery and ruining the peace of his neighborhood, and then arraigning a timid girl before a church for shaking her foot to the sound of a fiddle!

We are not advocating the Jew, consistency—we have no fondness for jewelry. Yet even those, who fear not God, ought love their country and feel some sympathy for humanity. But those who desolate our land, besot the young, and degrade the human race, are living for themselves alone, and dying for the

Devil. We are glad that the sale of liquor is prohibited in the vicinity of our most important schools. We are also sorry that in so many places grog-shops have made prosperous schools an impossibility, and hundreds of promising children are doomed to vice and ignorance.

A REMARKABLE ADDRESS.

Rev. S. Henry Bell has delivered, and the *Magnolia Record* has published, a remarkable address. The speaker is opposed to temperance societies and to incendiarism. He condemns indigestion and tobacco. He is in favor of education, egg-nog and syllabub. But we heartily concur with him on one point. Near the close of his address, he says:

"I have treated, in a cursory and superficial manner, a subject which merits the most careful handling."

We expect to watch brother Bell, because we are anxious to know on which side of the fence he will finally flounder.

James Monroe, for many years a prominent member of St. Mark's Lutheran church, of Philadelphia, has left to the Lutheran Theological Seminary in this city \$1,000, and to the Orphans' Home at Germantown, \$1,000.—*N. Y. Observer.*

We want all good men to live a long time. But they must die, soon or late. Will some good men or women in North Carolina remember the orphans in making their wills? Several men have done so; but they have put so many IFS in the way that not even a wild antelope (and much less a poor orphan) will ever be able to jump over them.

—At the Thornwell Orphanage, a boy gets twenty-five demerits for kissing a girl.

Here we "apply the hair of the dog to cure the bite." When a boy kisses a girl, twelve very ugly boys stand in a row on the rostrum in the Chapel, and the offender is required to kiss them all, and kiss them well. The girl also, if she was willing to be kissed by the boy, is required to kiss a dozen ugly girls. This ceremony draws a full house, and has never failed to cure.

HONEY-HARVEST.—For a number of years a swarm of bees have occupied the dome of the Orphan Asylum. On Thursday last the dome was entered and about 100 lbs. of honey was taken.—*Torch-Light.*

The bees were in one of the turrets, not in the "dome." Sorry you did not tell by whom the "honey was taken."

—The war between Turkey and Russia progresses slowly. So far the small battles have resulted in favor of the Turks. Russia has generally failed in the beginning of a war; but never fails to whip out all enemies, if invaded in the winter.

—The Coffey Brothers, on Watauga River, offer 2000 bushels of corn at 50 cents a bushel.

IN LUCK.—The Editor of the *Milton Chronicle* is invited to eat "sheep and shoat, at Purley" on the 16 inst.

—The *Charlotte Democrat* (always sensible) endorses our views of Normal Schools.

—President Hayes is making a very unusual experiment—trying to run both political parties. The result is a problem of easy solution.

Not a single applicant for retail license was before the Commissioners last Monday. There are only two retail liquor shops in the county at present, and it is hoped that they will not long continue.—*Danbury Reporter.*

SUCCESS.

"I shall succeed," exclaims the youth as he leaves the home of his childhood to begin life's battle alone. He is young and strong, and hope "reigns supreme" in his bosom, for he has never been discouraged by the trials which have clouded the lives of older men. He does not see the many difficulties and bitter disappointments which block up his way. Success seems easy. Failure, almost impossible. Will this feeling last? Will he come off conqueror in all the battles? We do not know, but let us hope that he will.

No young man has ever started out in life yet who did not think he would succeed. But how many fail almost at the out-set! And why? Simply because they have not strength of purpose and application enough. No boy ever mastered a hard lesson without study. And no man can master the lessons of life, and profit by them, without the will and determination to do so. Did you ever know a man to succeed who trusted to chance for everything, and never tried to help himself? Such men generally do no good in this world, either to themselves or any one else, and are soon forgotten. Their lives are a failure in every way. Now if you really want to succeed, don't sit still and wait for success to come to you, for it will not come; but get right up and go to it by hard work.

I wish my boy to go into the world, informed. I know what he will meet there, and I want him put on a better vantage-ground for all these meetings. How can I better get at the education I wish him to have than by considering what he ought to have when he comes to need it? Let us consider what he will have need of; he will meet—

(1) Temptations. These every father thinks of, first. How can he be guarded against them? I would have him taught Morality, not in theory only, but with that deep enthusiasm for The Right, The True, The Good, The Beautiful, without which no virtue is safe and no success complete. I want him to be religious without being theological, pious without being hypocritical, and zealous without being fanatical. I want him to have faith without superstition and religion without bigotry. You remark that all this is as much the work of the parent as of the instructor. And yet I don't want to send my boy to a teacher who lacks all this; do I? Mind: I do not ask my boy's teacher what he believes; it is not the creed, but the life I am looking for in the person of the instructor of my son.

(2) Selfishness. This is the great present and coming curse. The days of chivalry and religious and knightly self-forgetfulness are gone; the days of trade and greed are full upon us. It is one wild scramble for office and money with scarcely a disguised profession of patriotism, honesty or philanthropy. Men steal, and unless detected, count it no evil. How can I fortify my boy against this current? The example and words of his teacher should do much; every teacher should be to his every pupil a hero and a god. There is no danger of too great worship. But to this I want to see added such a teaching of history as shall bring out into glorious knightly grim old Oliver Cromwell, and gentle Philip Sidney, manly Bayard and glorious Washington. I believe

in Biography rather than in History. Give us the warm life of noble men and not mummies, nor statistics, nor facts. Do you know of any school where they so teach history?

(3) He will meet disease, accidents and dangers. The best way to meet these is not a policy in an accidental insurance company, but an education which shall insure presence of mind. A few rules and principles impressed on the mind will cause one to act the hero in moments that try men's souls. I do not know why physicians should monopolize all that education which tends to relieve or prevent pain, disease, or if so be, death. At any rate, I want my son to know enough about all this to be able to act the man when he shall be called. I want him taught physiology, hygiene and anatomy, not from a text-book, but by the more sensible method of the dissecting-room—or, if this is impossible, from the manikins which can be got so well made from Paris, from the skeleton and the study of the anatomy of the lower animals. Those things relating to anatomy, as differing in the sexes, and the principal facts of generative physiology, I took pains to teach him long ago; I don't want my son to learn these things from any lips less pure and dear than mine. Often, since, he has made me his confidant, where I know other boys would have been lured to evil. Now, do you know where that wise man teaches, who will wisely, with microscope and skeleton and dissection teach my boy a practical physiology and hygiene, and such a knowledge of remedies as will make him of some use in an emergency?

(4) He will meet men socially. Those gifts which make an evening enjoyable,—music, and the ability to talk, should be cultivated. He will meet them in a business way (i. e. selfishly). He must learn to control his tongue, his face, his temper and his thoughts. He must know the technicalities of business, and broader than that, the laws of trade and the science of political economy. He will meet them associatively. He must know parliamentary rules and be skilled in quareling by rule—able to preside—and content to go without office. As a Christian he must do his part unselfishly in, and towards, that church he attends.

(5) He will owe duties to his country. I would have him taught the principles of government and of common law, and the necessity for, and the meaning and abuse of such terms as "loyalty" and "patriotism."

(6) He will meet things. Briefly, (pedantically, if you will) all thought comes from things. We see things: we are *thinged*; i. e. we think. I don't want my boy to go through the world with his eyes shut. Who discovered attraction of gravitation? Who the phosphates under our own soil? Who invented the steam engine, or the telegraph? Plainly, somebody who was able to think and did think, and who thought because he observed things. Yes; I want my boy to know something about things. The Science of things or so much of it as we technically include in the branches of geology, mineralogy, chemistry, and natural philosophy, holds almost the first place in my idea of the importance of the sciences my boy must know.

(7) He will need to know how to judge. Faraday says that a

deficiency of judgment is the most common intellectual fault. A clear judgment will cause a man to be looked up to, when office and money won't. I do not know what better safeguards can be thrown about a boy than to beget in him a keen enthusiasm and a sound judgment to direct it. To be sure, much of the stuff we make a sound judgment of must be born in us. But I conclude that the weakest of us might have been a better judge if he had had that faculty earlier trained. Already he has been taught to distinguish color, distance, form, weight and size; these he has been taught by his mother. What I want now is a teacher who, will carry on what she has begun.

(8) He will meet occasions. Who is the statesman? Simply he who has wit enough to know when an opportunity is come and has knowledge and speech to meet it. To every man, great and small, come these chances which make or mar his future and which break or make the happiness of others. I am thinking now of ability to speak. I want him to know how to use words. Mere grammar is dry husks, but words,—swift, terse, burning words, he must learn to store and use. I want a teacher who will teach speech, and not the grammar of it merely.—*National Teachers' Monthly.*

—If, in his inscrutable wisdom, the Author of Being has given to a fool the honor of parentage, should he be permitted to practice his foolishness on his child and make him tenfold more foolish than himself? Is it not the duty of the state to step in and prescribe how such a child should be brought up? The good of the country demands it. No society, or association whatever, acting in any capacity, however apparently benevolent, has any right to nurture ignorance. We have enough of it already, much more will be our nation's ruin. The state must see to its safety. By all the force it can command, it should say to every parent, "You must educate your child," and if he will not, and stubbornly sets himself against the very best good of the country, let the law judge him incapable, and let the child be taken from his control, to the extent that it shall be educated, and placed upon a higher level of living.—*National Teachers' Monthly.*

—What shall I teach my child? Teach him that it is better to die than to lie; that it is better to starve than to steal; that it is better to be a scavenger or wood-chopper than to be an idler and chopper-beat; that it is just as criminal, and more reprehensible, to waste Monday as to desecrate Sunday; that labor is the price of all honest possessions; that no one is exempt from the obligation to labor with head, or hands, or heart; that "an honest man is the noblest work of God"; that knowledge is power; that labor is worship, and idleness is sin; that it is better to eat the crust of independent poverty than to luxuriate amidst the richest viands as a dependent. Teach him these facts till they are woven into his being and regulate his life, and we will insure his success, though the heavens fall.—*Church Union.*

A drygoods merchant was asked how he spent his evenings. His reply was, "At night I store my mind, and during the day I mind my store."