FRIDAY, ---- JUNE 29, 1883

FOLLY VS. WISDOM.

Nobody giving any attention to old Diogenes while discoursing of virtue and philosophy, he fell to singing a funny song, and multitudes crowded to hear him. "Ye gods!" he exclaimed, "how much more is folly admired than wisdom!"

Many certuries have elapsed since Diogenes tried his little ruse to get an audience, and yet mankind evinces that same preference for entertainment rather than instruction. The prayer-meeting is thinly attended, the comic theatre is crowded with auditors; the humorists are more read than the historians and philosophers; rhetorical grace in the pulpit is more popular than logical truth; a beautiful sound is more desired than solid sense; the dime novel is read by multitudes, while the Word of God lies unopened in many a household.

"How much more is folly admired than wisdom!"

INCONSISTENT.

A New York exchange in its issue of last week contains

its issue of last week contains the following:

"PUFFING.—One of our favorite humorous exchanges came to us last week with three of its best column given up to an elaborately framed portrait and "puff" of a German "gin mill" proprietor of Chicago, who is described as "a successful business gentleman who has succeeded in amassing a snug competence," (at what cost it is not stated). If this puff is given with an eye to the "ree list" it is in bad taste, and if it is a "paid ad" it would seem to indicate weakness.

You may photograph, culogize, puff him at will, But the scent of the whiskey will cling to him still."

We might very readily endorse the foregoing. It has about it the ring of devotion to morality, sobriety a d truth. But would you believe it! The leading article of this same periodical, which immediately precedes the extract printed above, is a laudatory sketch of the notorious Robert G.Ingersoll, ornamented with a cut of that delectable individual. It is well known that Ingersoll has acquired bad fame by blasphe mous attacks upon the Chris tian religion, and even for this the paper in question makes a feeble attempt to apologize. It seems to us that a regard for consistency, if no higher motive, would have led to a little more circumspection in selecting, writing and arranging matter for publication.

"THE CODE."

Another duel in Virginia. Or rather, another proposed duel broken up by the police half an hour before the time appointed for the encounter The parties to this fiasco are leading editors in Richmond. Is it not about time for men of real honor and genuine pluck to re'rain from this ngly practice, the relic of an age of ignorance and barbarism, and

hiding place to another, in the attempt to elude arrest, in order to get a shot at each other according to the "code," but in violation of the law? The result is usually an artwo without effect, followed by an amicable adjustment, or one or both parties wounded or killed. Is there any good in that? If there is one single particle of real good to the parties themselves or to the public in any such method of settling difficulties, we confess to our inability to discover it. It is gratifying to know that a resort to force or violence in adjusting differences is becoming rarer and less popular as virtue and intellis gence increase. May Heaven speed the day when men shall have too great regard for honor to violate law in order to secure a fancied redress of a personal grievance.

A very large proportion of the criminal class is composed of comparatively young persons. One hundred and fifty convicts at the penitentiary are under twenty years of age. It is not unusual for persons between fifteen and twenty to be convicted of capital felonies a d put to death. Many doubtless go unpunished on account of their youthfulness, or the respectability and influence of their connectious

It is presumable that generally these young violators of law are not habitual and hardened criminals. In all probability they have by stress of surroundings, by overpowering temptation, committed offences, from which their better nature would, upon reflection, revolt. Is it good policy to place such persons in such intimate contact with old and hardened criminals that it will in effeet be to them a school of crime? Does not sound policy, as well as humarity, dictate the establishment of an institution where youthful criminals may be brought under reformatory influences? Is society more benefitted by the severe punistment usually inflicted than it would be by giving the better nature of such offenders an opportunity to assert itself and assisting it to do sof By the present method the youthful criminal is compelled to spend years associated with the worst of men, and comes out at the end of his term with his self respect gone, his hopes blusted and his conscience hardened. It is a notorious fact that those who have been in the state prison for a term are ready for other crimes and in many instances are speedily returned by the criminal courts. By the method we propose, viz: a reformatory for youthful offenders, there is some hope that good citizens may be made of them.

An event of great interest settle their differences in a transpired yesterday at Lexmore manly and sensible way ington, Va., the unveiling Can we expect a law-abid- with appropriate ceremonies ing spirit to permeate the of the recumbent figure of whole mass of society, while Robert E. Lee. The figure is

prominent men slip from one of marble, executed by Edbiding place to another, in the ward V. Valentine, of Richmond, and is said to be a splendid work of art. Multitudes, doubtless, were assembled yesterday to witness the ceremonies of this notable ocrest by the police, as in the casion, and to participate present instance, or a shot or | therein. In this connection, we print below an old extract, which will be read with inter-

est:

"What name should be more potent with Southerners than the name of Robert Edmund Lee! It is the symbol of fidelity, devotion, fortitude. Others have won more victories in the field; or have gained more successes in the councils of contending nations. But 20 man of whom history speaks has risen to the height of Lee, in both war and peace, in triumph and disaster. Wellington passed from the Peninsula and Waterlot ot the Cabinet, as Prime Minister. For Napoleon, after the laurels of Loid, Marengo and Austerlitz came the willows of St. Helena. What student of history will hesitate to say that Lee at Lexington, in moral grandeur and wholesome influence, towers above a Wellington, or a Napoleon? To neither of these, nor to any other than Lee, can the patriot turn to learn both the sweet use of adversity and the blessedness of power wisely used. For the youth of the whole country the life of Lee, in its statuesgue dignity and classicipurity may well serve as a model. There was no stain on his sword. In all things he was beyond repreach. Conscious that, after "What name should be m There was no stain on his sword. In all things he was beyond reproach. Conscious that, after Appomattox, Southern independence was no longer to be dreamed or or even to be desired, his prayer, his injunction to the Southern people, to the last hour of his life, was: 'Remember! we are one country now. Dismiss from your minds all sectional feeling, and bring up your children to be above all-Americans!'"

THE MAGIC OF TECHNOLOGY,

The story of the enormous growth of industries in the north cantons of Switzerland is not new to you There wa nothing promising in the soil nothing promising in the soil, the climate, the situation of that rocky and sterile region. But an industrial school was established at Zurich, a vast school of mining, engineering chemistry, and the applied arts; and the immediate result of it was an industrial growth. of it was an industrial growth and prosperity almost unex-ampled in Europe. It was all created by that school and its superb training. That its superb training. Tha school made skilled workmen and inventive brains, and th men who came out of it transmen who came out of it transformed that country into one of the busiest and most profitable in the world. I can tell you another open secret. Little Connecticut, which De Tocqueville called "that leetle profit on the man" a State spot on the map," a State where everything is manufactured, from a pin to a steam engine, a State of wondrous inventions and ingenuity, owes much, very much, and will owe more, year by year, will owe more, year by year, to the training of her youth in the Scientific School at New Haven.

The people in Ohio and Pensylvania are now regretting the clearing away of their great forests, and are wishing that their hills were once more covered with trees. They find that the trees prevented the snow from melting too rapidly. Now, that they have been cut away, at the first thaw the snow melts suddenly over a great tract of country, and the rivers cannot vent the vast expanse of water that comes in torrents. From this cause panse of water that comes in terrents. From this cause great floods are continually prevailing in these States, and causing a vast amount of

SWEETHEARTS AND WIVES.

Charles Dudley Warner oses a sprightly speech to closes a sprightly speech to this toast at the Army of the Potomac dinner as follows: "A sweetheart is good; a wife is better; best of all is sweetheart and wife in one person." To induce the sweetheart to become a wife in the cherished hope that she, though con-senting to become wife, would remain sweetheart still; what wooing there was, what sed-ulous attentions, what graceulous attentions, what graceful and gracious courtesies, what loyal and exclusive devotions. How is it now that she has become wite? Has votions. How is it now that she has become wife? Has the husband remained as loyal as the lover, so that "she can worship him without a flutter of reservation, and love him without a blush?" Have those delicate attentions and minor courtesies so dear to a gentle woman's heart continued? Does the wife have daily reasons to believe that she is sweetheart still to her husband, as to her lover before marriage, brightest and best of the daughters of Evel Were more wives still wood after they have been wedded, there would be happier homes and fewer divorce

A SNAP-DRAGON.

His object in life is to find fault with everything. He is determined that nothing shall be right. He is so like a mule that you can't even caress him without danger. It is easier and healthier to live in the malarial tropics, and suffer the perils of an occasional earthquake than to live in the house of a man who is continwhatever you may do for his comfort. His influence over every one who knows him is demoralizing. He can spoil the best dispositions in the world by a single week's inter-course. I have known men whose domestic life was such as to give the impression that their chief reasons for marry. ing was to secure the constant presence of some one who could be found fault with; and the poor woman who is legal-ly tied to such a man must look on the galley slave with

There is more honor to Christ and christianity in breaking honestly that there breaking honestly that there is in making money. One of the best and noblest things we heard while in Virginia, was, heard while in Virginia, was, that a Baptist brother of high standing who had been worth about a million dollars, had failed by political changes and depreciations of property; but had paid every cent he owed. Not a widow or orphan in the land had lost anyshing, by him. A sermon of thing by him. A sermon of this sort is worth a million dollars to the cause of Christ.— Biblical Recorder.

No man can rise to the gran deur of a complete Christian till he ceases to make self the centre of his thoughts and efforts. Christian perfection is sacrificing sell for the good of others. "Let this mind be in you which was also in Christ Jesus: Who, be-ing in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation . . . and became obedient unto death, even the death of the Cross." The glory of Christ is seen in the fact that the preferred to suffer rather than see others suffer. And to sacrifice self-interest for the good of others is to have the mind of Christ.—Ruleigh Chris-

Lost patience is never found again. You may be patient next time; but the spoken word cannot be called back—not with prayers



FIVE POINTS OF FELLOWSHIP. Masons owe certain duties of brotherly love and fellowship to each other, the practice of which, as the distinguishing principles of our order, are inculcated by the master in the most impressive

manner. First. Indolence should not cause our footsteps to halt, or cause our footsteps to halt, or writh turn them aside, but with eager alacrity and swiftness of foo', we should press forward in the exercise of charity and kindness to a distressed fellow-creature.

Secondly. In our devotions to Almighty God, we should remember a brother's welfare as our own, for the prayers of a fervent and sin-

prayers of a fervent and sinheart will find no less favour in the sight of heaven,

tavour in the sight of heaven, because the petition for self is mingled with aspirations of benevolence for a friend.

Thirdly. When a brother intrusts to our keeping the secret thoughts of his bosom, prudence and fidelity should place a sacred seal upon our lips, lest, in an unguarded mo-

ment, we betray the solemn trust confided to our honour. Fourthly When adversity has visited our brother, and his calamities call for our aid, we should cheerfully and lib-erally stretch forth the hand of kindness, to save him from sinking, and to relieve his ne-

Fifthly. While with candour and kindness we should admonish a brother of his taults, we should never revile his character behind his back, but rather, when attacked by others, support and defend it.

FREE BORN-The constitutions of our order require that every candidate shall be free born. And this is necessary, born. And this is necessary, for, as admission into the fraternity involves a solemn content in the state of tract, no one can bind himself to its performance who is not the master of his own actions; nor can the man of servile condition or slavish mind be condition or slavish mind be expected to perform his masonic duties with that "freedom, fervency, and zeal," which the laws of our institution require. Neither, according to the authority of Dr.
Oliver, "can any one, although he have been initiated, conhe have been initiated, continue to act as a Mason, or practise the rites of the order, if he be temporally deprived of his liberty or freedom of of will." On this subject, the Grand Lodge of England, on the occasion of certain Masons the occasion of certain masons having been made in the King's Bench prison, passed a special resolution in November, 1783, declaring "That it is inconsistent with the principles of masonry for any the occasion of certain Masons ciples of masonry for any Freemason's lodge to be held, for the purpose of making, passing, or raising Masons, in any prison or place of confinement."

The same usage existed in the spurious Freemasonry of the ancient mysteries, where slaves could not be initiated the requisites for initiation being that a man must be a free-born denizen of the country, as well as of irreproachable

FREEMASONRY .-- "A beautiful system of morality, veiled in allegory, and illustrated by symbols." To this sublime definition of our order, borrowed from the lectures of our English brethren, and prefixed by Dr. Oliver, as a motto to one of his most interesting works, I shall take the liberty

works, I shall take the liberty of adding an exposition of its principles from the pen of De Witt clinton, as pure a patriot as ever served his county, and as bright a Mason as ever honoured the fraternity.

"Although," says he, "the origin of our fraternity is covered in darkness, and its history is, to a great extent, ob scure, yet we can confidently say, that it is the most ancient society in the world—and we are equally certain that its are equally certain that its principles are based on pure morality—that its ethics are the ethics of Christianity—its doctrines, the doctrines of patriotism and brotherly love— and its sentiments, the senti-ments of exalted benevolence. Upon these points, there can be no doubt. All that is good, and kind, and charitable, it encourages; all that is vicious, and cruel, and oppressive, it reprolates.

Committees on Orphan Asylum

Lily Valley Lodge, No. 252—John R. Hill, William H. Riddick, Erastus Bagley.
Eureka Lodge, No. 283—G. A. J. Sechler, S. G. Patterson, Charles W. Alexander.
Fulton Lodge, No. 99—A Parker, W. W. Taylor, J. Samuel McCubbins,

bins.
Mount Energy Lodge, No. 140
Henry Haley, John Knight, H. F.
Parrett.
No. 40—George M

arrett. Hiram Lodge, No. 40—George M. medes, Theodore Joseph, John

HIRBH Lodge, No. 40—George M. Smedss, Theodore Joseph, John Nichols.
Evergreen Lodge, No. 303—M. Morrison, H. P. Harman, L. MoN. McDonald.
Fellowship Lodge, No. 84.—Joseph Parker, C. S. Powell, John T. Cobb.

Wayne Lodge, 'No. 112.—E. A. Wright, Augustus Edward, E. W. Cox.

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