

DROUGHT.

At the present time a very large extent of our county is suffering from protracted drought. In almost any average crop-year, one who mingles with the farmers will find that rain is a subject of general interest and conversation. "Have you had rain?" is heard on all hands during the summer months. This leads to the thought that one of the most important factors of successful cropping is a sufficiency of moisture in the soil. One of the practical problems of agriculture is the question of overcoming or counteracting the effects of drought. There is no question, that the skilled agriculturist can study, that is of greater importance; there is no point in which we are so ignorant and helpless. We know how to drain our fields so as to get rid of surplus water, we are tolerably well skilled in the art of fertilizing, of supplying plant food, where there is a deficiency, and we know how to discover precisely what element is lacking and how that element may be incorporated into the soil so that a special fertilizer may be applied to every special crop. But when all this is done, if the rain be withheld, the soil cannot produce bountifully. We are utterly helpless in this matter. True, irrigation may be practiced in a few places, but these places are so rare that it is practically unavailable. Proper cultivation is useful in counteracting the effects of drought, but we have not yet learned the art so that it is entirely effectual. What can be done? This is a problem well worthy of the study of the most astute scientist. In it is involved the question of food supply, and in an important sense, our material prosperity is affected by it. Here is something for our Agricultural Bureaus and experiment stations to take hold of and to think about, and we believe that there is no matter of greater practical importance.

SHINING.

Our business is, not to talk about shining, not to have theories about the way of doing it, but by our good works to shine, and so to bear testimony to the Lord. The simple thought meets a thousand difficulties. "I am very poor; my candlestick is tin instead of silver. If I were richer I should be of more use." Let your light shine. "I am feeble in health; half my time is passed within a sick room. My candlestick is a broken one." Let your light shine, even if there is no more candlestick than to hold the candle from falling over. "I am very much out of the way—in a very obscure corner; far off from the general eye and observation. I wish I were in a better position." Let your light shine; the Lord knows why he has placed you where you are. Be sure he has a purpose worthy of being accomplished.—Dr. James Closs.

CO-EDUCATION.

J. H. Mills in News and Observer.

Hon. John Eaton, Commissioner of Education, at Washington, D. C., has issued a circular of information containing answers of educators in many States to his inquiries concerning the propriety of sending boys and girls to the same schools.

In his "concluding remarks" he asserts that the welfare of the nation "depends on the prevalence of co-education." Let us look at some of the answers:

G. J. Luckey says: "It is natural." Yes, boys and girls naturally like to attend the same school. They naturally like each other. But does it follow that they will study more together than when separated? It seems "natural" for some men to lie, to steal, to gormandize. The great duty of life is to restrain, regulate and subdue the "natural" man.

Francis Cogswell speaks of co-education as "God's plan."

Now no one has ever denied that brothers and sisters mutually benefit each other. But the question is whether a girl is benefitted by associating with all sorts of boys or whether a boy is benefitted by associating with all sorts of girls. "God's plan" puts brothers and sisters in the same family, but it does not follow that good and bad girls should be put in the same school with good and bad boys.

J. M. Fish says: "Co-education, cultivates a respect and esteem in each sex for the other."

Exactly so. But in our country this "esteem" between the boys and the girls is a plant which grows luxuriantly without any special cultivation. Our children attend school for a purpose entirely different. If girls must go to school to learn to esteem the boys, then the dancing master is preferable to the most profound scholar.

One response comes from North Carolina. M. C. S. Noble, president of the North Carolina teachers' association, says: "Better results can be secured with 'co-education.'"

He does not name these better results, neither does he specify the particular methods by which they can be secured. One thing is certain: The most efficient, successful and permanent schools in North Carolina are those to which only one sex is admitted. It is also true that the many teachers, now in charge of mixed schools, would gladly separate the sexes if they had the means to erect the necessary buildings. The Bible tells of a teacher whose boys requested the privilege of building him a larger school house. But in our day that class of liberal boys seems to be extinct.

Mr. Garnett, of Virginia, says: "Co-education is thought to be the most economical and convenient plan." And here lies the secret; children are sacrificed to economy. If the object is to save the most money, then why not abolish the schools and save it all? If the object is the greatest good of the children, then economy and convenience must be sacrificed.

But where are the arguments against co-education?

In mixed schools boys and girls see and hear many things they ought not to see and hear. Girls should always begin their association with boys under the supervision of mother; or dis-

cret female friends. They should not associate with bad boys till forty years of age. Boys may also safely give their time to their studies till their school days are over. Those who divide their time between books and belles, seldom succeed in solid learning, and are the partial-courtesy men, advocates of "practical education."

So when a school girl is every day with a beau, the matrimonial problem is so easy to solve and the mathematical problems are so obscure that she is easily persuaded to worship at the altar of Hymen.

2 Girls, passing from girlhood to womanhood, go through a period of bodily growth and mental stagnation. During this period they want rest and should avoid excitement. They are not in condition to be classed with young men. They need indulgence and friendly guidance. Competition with vigorous men is liable to do them permanent injury. Now, let it be distinctly understood that there is no objection to male and female schools in the same town, and that no one has said the boys should be bachelors and the girls old maids. But the school room is not the place for courting. And no one proposes to discontinue co-education. Mixed schools (objectionable as they are) certainly lift a great burden of ignorance from our people, and are infinitely better than none. Separate schools are better; but if we cannot have them, by all means let us have the best we can get. Sin is a curse to any people, but ignorance is dead weight which a people cannot afford to carry.

Mr. Eaton invites criticism. I have candidly given my opinion.

DOES BEE-KEEPING PAY.

Most assuredly it does, and Mr. W. H. Hall, of Salem, has furnished us with some facts which we cheerfully put in print. Mr. H. is an apiarist of some note and has at present some 50 stands of bees. He uses the Langstroth hive and Italian stock with great success. From 30 of his stands the past week, he took 1,200 pounds of honey, and from several stands as high as from 75 to 100 pounds each. This large quantity of the sweetest of the sweets was made by the busy little insects during the sour wood season just closed and within a period of three weeks. During the bloom of this tree and the poplar tree is the harvest time for the honey gatherers in this section. From the first the beautiful white honey is made and from the latter the dark variety. For his supply of honey Mr. Hall will realize 15 cents per pound. Figure it out and see if you too don't think that bee-keeping pays.—Winston Sentinel.

A child's observation is confined to the appearance of things; it does not reflect. The following illustrates its way of looking on:

A little three-year old, whose father did not use a razor, was recently, while on a visit to an aunt, greatly interested in seeing her uncle shave. After watching him intently for a few minutes, she said, "Uncle, what do you do that for? Papa don't wash his face with a little broom, and wipe it with a knife."

There is no doubt that thinkers govern the world; and it is quite as certain that the world governs potentates.



Grand Master Frederick Speed, of the Grand Lodge of Mississippi, opened his last Annual Address to the Brethren with the following beautiful and expressive exordium, which we commend to careful reading:

Brethren of the Grand Lodge: Suspending, for a season, the ordinary vocations of life, we have again been permitted to assemble for the purpose of drawing designs upon the trestle board whereby the Craft may pursue their labors. To us, as the Master Workmen, has been entrusted the important duty of laying out the work for another year. What has been done is, perhaps, of less importance than that which remains to be accomplished. It is not enough that we have wrought a task in the quarries and brought up our work for inspection, agreeably to the designs laid down for us by those whom we have succeeded in the labor of building up the walls of our Masonic Temple, for having reached a stage of Masonic preferment when it has been allotted to us to design that others may execute, the Craft have a right to demand that the plans we shall conceive shall correspond, in the grandeur and breadth of their conception, with the exalted honors which we enjoy. If the high dignities and sounding titles we possess be our only qualifications to enlighten the Craft and the world in respect to the aims and the object of Freemasonry, we shall merit the denunciation so justly pronounced against those who assume duties they are not able to perform. It is not given unto all of us to accomplish some great work, by which our names shall be perpetuated after we are dead, but there is no man so humble or so devoid of talents, that he may not accomplish something to make the world the better for his having lived in it, and to impress

"Foot-prints on the sands of time,"

Which even, although they may be effaced by the first rising of the tide, shall, while they remain, mark the path trod in the performance of duties rendered, not unwillingly and solely because they tend to the accomplishment of a noble end, and some one, it may chance to be a stranger and an ingrate, is to be benefited thereby. It is said that a celebrated Egyptologist discovered a tomb of the god Aps, which had never been opened. On entering, he says, for the first time, he beheld distinctly marked on the delicate bed of sand which covered the soil, the impression of the foot-prints of the workmen who, three thousand seven hundred years ago, had placed the image of the god on his couch and then retired. As no one knows, or cares to know, the names of the workmen who, nearly forty centuries ago, left this, the only record of their existence, so it may be that no one will know, or care to know, our names, but it is possible for us to accomplish, in the few years which are allotted to us to labor in the Lodge terrestrial, that which, forty centu-

ries hence, aye, for all eternity, will work for good or evil, and thus it happens that our deeds are of more importance to those who shall come after us than we ourselves are. Men seldom pause to inquire whose hand traced or whose brain inspired a statute which confers a benefit or works an injury, but the consequences resulting from its enactment make the law itself the object of respect or denunciation. What we may do here this year may be undone by those who shall stand in our place another year, but the consequence of our acts are for all time and cannot be undone. Thus it becomes us to consider well the results which are to follow our acts and judgments, lest we inflict an injury where we intend conferring a benefit, or render a judgment which shall work an irreparable wrong where we design administering impartial and exact justice.

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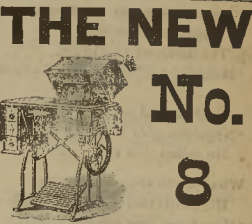
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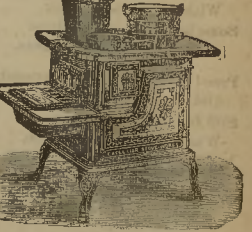
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