

ARGUS

This ARGUS o'er the people's rights,
Doth an eternal vigil keep

No soothing strains of Maia's sun,
Can lull its hundred eyes to sleep

Vol. XVI.

GOLDSBORO, N. C., THURSDAY MAY 24, 1894.

NO. 20

THE ETHICS OF LIFE.

The splendid address delivered by Prof. S. G. Atkins, Principal of the Winston Colored Graded Schools, at the closing of the Colored State Normal School of this city, Thursday Evening.

When your respected Principal and my esteemed friend, Dr. Rives, extended me an invitation to speak to you on this occasion, I was uncertain as to whether I should accept or not on two accounts. In the first place it was a question with me whether I should find time in the midst of a very busy life to prepare a suitable address. In the second place, I knew that the usual puzzle of the speaker—what to talk about—was a difficulty with me. As to the first, I finally concluded to answer Dr. Rives in the affirmative and accept the challenge; and as to the second I resolved that I would, in a sense, await the prompting of the spirit, that is, the topic might present itself to me. Following this course I became persuaded, in view of your interest in the subject, that it would be well for me to speak to you briefly on this subject, viz.:

"THE PATH OF DUTY, OR THE THEOLOGY OF LIFE."

Most of you, doubtless, have read that superb poem by Gray, entitled "An Epitaph in a Country Churchyard." Perhaps nowhere in any language do we find a sublimer or more faithful picture of the vicissitudes of life and the inevitable conclusion thereof. The poem furnishes an interesting study in the frailties and uncertainties, as well as in the grandeur and power of human life. It teaches most powerfully, that in their death, men are placed on a common standard. But, perhaps, the most striking suggestion of the poem is its sweeping recital of the fate of earthly things, and the path beyond the grave. How striking and strange these lines to us who are accustomed to the ways of the world:

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth
e'er gave,
Await alike the inevitable hour:
The paths of glory lead but to the grave."

If you will note my purpose—it is to remind the young men and women present, that the path of duty is the path of glory. We should study not only how we live, but also why we live. In order, therefore, to understand the principles of history and philosophy we must investigate not only the "how," but especially the "why," and the "wherefore."

It is interesting and instructive, nay, thrilling, to read how that gallant band of heroes, the Swiss mercenaries, who so desecrated the valley of St. Gotthard, but it is far more beautiful to study how Eastern sloth and despotism was checked by their fatal, but immortal stand, and how the following century, from swallowing up the civilization of Greece, which has furnished models in art, in music, in letters, in the European and Occidental nations to the present time. Who can read the story of the heroic resistance of the thirteen hundred Swiss mercenaries, when the chivalry of the Austrian army went down without exultations for the rise of the sun of the Swiss republic.

But it is more interesting to note that this was the planting of the seeds of a republic in the very heart of Europe that has successfully withstood every encroachment or attack upon its rights, and that the world is primarily lessons in real popular government and civil liberty. How sublime a contemplation to think of a glorious specimen of Nelson's command at Trafalgar, Wellington's at Waterloo, and Washington's at Yorktown, but how much more sublime to study how the map of Europe and the identity of continental nations were preserved by the hands of Nelson and Wellington, and how the rights of men were given "a new birth" by our own illustrious Washington. I come to you, therefore, my friends, discussing causes only as they produce effects, discussing the principles of life only as they are related to the facts of eternity. It becomes my duty, then, to maintain such a trend of discussion as will have a practical bearing upon the affairs of life from an ethical standpoint as well as from a standpoint of utility. I want to speak now of your duty to yourself and the theology of self-culture. It has been the execution of duty, that, the following of duty, the sense of responsibility that has produced all the great men of all the ages. The parent or guardian of a child should remember continually that in His image God created man, and that, consequently, the human being is endowed with capacity like unto divinity, that being so endowed, the mind of man has infinite capacity for development.

We look upon the babe in the mother's arms, the sweet innocent creature just giving signs of its upward tendency. Eye and hand, a real of intelligence bursts forth and continues to enlarge upon reason and judgment. But unlike the babe, the child of man is bound by no ultimate law of decay and death. Under proper care and with proper nurture and stimulus it continues to reach out the capability of the body, with ability, zeal and progress until the tenement of clay becomes an un-

suitable and incompatible habitat, whence it steps forth to the boundless realm of the infinite where capacity for development is unconfined and where the environment is as perfect as the perfection of the soul's self, equipped with the right growth of the soul, may be found the best representation of God's work in this mortal world. With God. That is why this business of Education—the education of our children for the purpose of the education of ourselves—is so beautiful. It is the effort of the parent or the teacher or the person himself to restore God's image in the human being, or in our children. Where is any higher duty? Where is any better theology? The growth of the soul may be slow, tedious, and mysterious, but is heavenward, nevertheless, if it is earnest, progressive and sincere.

Susan Colridge has given us a few lines that will be instructive at this juncture:

"How does the soul grow? not all in a minute,
Nor its loss ground and now it may win it;
Now it resolves, and again the wind
now it falters, and now it bowleth;
Now its hopes fructify, then they are blighted;
Now it is family, now grapes be-
nighted;
Fed by discouragement, taught by dis-
sol, to be the agent in working out its
So it goes forward, now slower, now
faster,
'Till all the pain past and failures
are a whole,
It is full grown, and the Lord rules the
soul."

Herein is the first object of our creation realized. We have undertaken to do something by comprehending the duty we owe to ourselves in the cultivation of our immortal powers, and in the discharge of our earthly duties. But I must not leave this point without laying heavily upon the parents present, that they should be as careful as the guardians of the immortal powers. What parent knows but that wrapped up in the capability of his or her child may be the seed of a great man.

"Some village Hampden," or
"Some mute inglorious Milton."

A fearful responsibility to be a parent, to be the agent in working out the high destinies of the human soul. But the full grown soul and the cultured mind have a social and civic value that must not be overlooked here. The development as I have tried to suggest makes of its possessor a useful and enlightening member of the social and political citizen. Hence I urge most emphatically that the best protection against social disorder and anarchy is education. True enough, the socialist and anarchist are often educated—in some sort of fashion.

It is what might properly be called a noble member of the social and political citizen. Hence I urge most emphatically that the best protection against social disorder and anarchy is education. True enough, the socialist and anarchist are often educated—in some sort of fashion. It is what might properly be called a noble member of the social and political citizen. Hence I urge most emphatically that the best protection against social disorder and anarchy is education. True enough, the socialist and anarchist are often educated—in some sort of fashion.

Any education which comes short of this, it matters not how splendidly it may be conducted, is but a preparation to lead only to dwarf, to belittle our own souls, to bring out in us a man who is to dishonor our God. The right sort of education, therefore, is the indispensable introduction to a healthy life. It is the best means of social and political education, and dignifies the State and glorifies God. And so the right discharge of the duty of education to our fellow-men, and to the State involves the right sort of education. Hence, the parent or guardian who professes to have the best interests of society, and the best interests of the State at heart, must educate the children committed to his care, or he swerves the very first injunction of duty, and thus proves himself false to the great trust so committed to his keeping.

So important is this training, and so bound up is it with the fortunes and destinies of man as a moral being, that every religious denomination, every school and college, so absolutely necessary to the production of good citizenship, every civilized state on the globe has made education its first business. The State has found that for its own safety it must not leave the education of future citizens to the whims and indifference, or the selfishness of the parents, but with its own powerful arm and inexhaustible resources to see that the youth of the land are educated. North Carolina has founded and is fostering a system of public schools, an important part of which, the Normal schools of the State, the Normal school is, when properly fostered, the best representation of the progress of the State. The Normal school suggests, too, that the state means not only to educate her children, but to educate them in the right way, and thus to train them truly, by giving special preparation to those who are to be the children's instructors and exemplars. Normal school, then, should be the great source of light in the state, the head fountains of truth and righteousness. We are, therefore, greatly interested, Mr. Principal, in the work you are doing, because you are training teachers for the State. You are preparing those who are to mould the character of the rising negro manhood and womanhood. Therefore,

"Our hearts, our hopes, are all with thee,
Our share, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee,—are all with thee."

influence for good of him who lives it. You who are students of history know how we take the lives of the so-called great characters of history and analyze and lift them to see what there was in them of real life; whether in the light of the Bible and the cultivated christian conscience there is anything in them that gives them beauty and permanence among the lives that have been recorded as sublime. Whether they lived for themselves or mainly for others; whether they considered their duty with reference to their destiny and their responsibility to God, or rushed on as though they had no identity in the moral universe.

"Life is made up of deeds, great, small, good and evil; theory if you would reap the reward of a life well spent begin now to build a character so full at good deeds that your life may be a pattern for those whose lives shall depend upon you for light.

It was this test of life and this kind of sense of duty which gave to the world a Moses, who chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

It was this test of life and this kind of sense of duty which gave to the world a David Livingstone, who in order that he might bless a lowly people and restore to Africa a place in the map of the world, renounced the environment of civilization; and with a self-abnegation that will be luminous "till the last syllable of recorded time," set out on his perilous mission to help mankind even at the price of his own great life.

It was this test of life and this kind of sense of duty which gave to the world a Florence Nightingale, one whom, young ladies, you should study if you wish a type, a glorious illustration of the most exalted and most God-like qualities in humanity. Florence Nightingale was highly educated and brilliantly accomplished, but this was only a proper preparation for heroic self-sacrifice; and I feel that one of the grandest commentaries we have on the virtues of real Christian education is furnished in her illustrious devotion to the alleviation of the sufferings of the wounded and dying during that awful period of the Crimean war. Moses, Livingstone, Florence Nightingale—these three will have a place in history and in the loving hearts of men forever; while Alexander, Napoleon and Joan of Arc will be remembered only in the light of severe contrast. But you will inquire how these three whom I first mentioned came to their magnificent success in life, how they secured such fame and such a place in history. Only by following the path of duty I answer. It is by this rigid discharge of duty that men become great things according to the common view. Do not be anxious to become great, for while "It is well to be wise and great, 'Tis better to be good."

Do not be in a hurry to become a College President, a legislator, or a famous man. Do not start out, "the applause of listening senates to command." Simply do the duty nearest you. "Do what conscience says is right; Do what reason says is best; Do with all your mind and might; Do your duty and be blest."

Remember that the development of power, the growth of the soul is slow;—"Knowledge comes, but wisdom lingers." But still be persevering, resolute, industrious, honest. Let your motto be "Excelsior," for there are greater triumphs awaiting

you, there is a glorious day ahead. Never mind the seeming discouragements which come to you and your race. They are necessarily only temporary. Mark you. Right is right, since God is God. And right the day must win. To doubt would be disloyalty to God, to falter would be sin."

Simply on, my young friends, up the highway of duty and right living and all will be well. I am aware of a higher truth, that you are men. I am aware that your ancestors were slaves, but I thank God for the other more cheering fact, that you are free men and American citizens. I am encouraged also, that we are among our friends, the South. The evidences before me to-night demonstrate that you are among the same kind of friends. Only do not be weary in well-doing. Follow the path of duty. Learn to labor, and to wait.

Bribery Attempted.

WASHINGTON, May 18.—Senator Hutton, of Virginia, and Senator Kyle, of South Dakota, (the latter through his clerk,) this morning admitted the truth of the published statement that they had been approached and offered money for their votes against the Tariff bill, although both gentlemen declined to name the man who made the offer. The story was published in full by a New York paper this morning.

"Yes," said Mr. Hutton, "the story is correct, although I am sorry that it has been made public. I do not care anything for Congress, but I care for the people, and I immediately notified the managers of the bill on the floor of the Senate, and it is in their hands for such action as they may see fit to take. I do not care anything for Congress, but I care for the people, and I immediately notified the managers of the bill on the floor of the Senate, and it is in their hands for such action as they may see fit to take. I do not care anything for Congress, but I care for the people, and I immediately notified the managers of the bill on the floor of the Senate, and it is in their hands for such action as they may see fit to take."

Mr. Kyle is out of the city, but Hutton said he knew that the same man had approached him, and this was corroborated by Mr. McFarlane, Mr. Kyle's clerk. Mr. Hutton went so far as to say that the man who had attempted to corrupt the negotiators for these votes was formerly connected with the carpet bag government of South Carolina and Dakota.

Pertinent query in connection with the case is, who is the man? Principles in the bribing episode decline absolutely to say anything about the man's identity. A prominent Democratic Senator, however, told the reporter that he knew the man well and that he is named C. W. Buttz, ex-member of Congress from South Carolina during the period of reconstruction.

The Presbyterians.

NASHVILLE, Tenn., May 18.—The General Assembly of the Southern Presbyterian Church re-assembled to-day. Moderator Graham presiding. The most important overtures presented were from the Presbytery of Maryland, to unite the mission and home mission Boards; from the Presbytery of Louisiana, to decline to endorse the action of the Birmingham Conference; from the Presbytery of Ebenezer, to separate colored workers; East Hanover Presbytery, to change the Baptismal formula; Presbytery of Washburn, to make a deliverance on the question of marriage; Presbytery of Tuscaloosa, to transfer the work of colored evangelization to the Board of Home Missions, and abolish the executive committee of the colored evangelization; Presbytery of Holston, asking the appointment of a Committee on Organization to meet a like committee from the Northern Assembly. The last mentioned overture was referred to a special committee of one member from each Synod. There was also presented an overture from the Presbytery of Augusta concerning the case of Rev. James Woodrow, who by letter was transferred from Augusta to Charleston Presbytery. The Charleston Presbytery rejected him. The question is a constitutional one as to whether he is entitled to the privilege of membership in the Augusta Presbytery until he has formally returned his letter.

Newbern Journal.—A colored man, named Daniel Daniels, who had consumption was taken with a violent hemorrhage from nose and mouth near the market yesterday and died before a physician could reach him. He lived only about two minutes from the time the attack commenced.

THE TENDENCIES OF THE TIMES.

As the Richmond State says, this is one of the most common expressions to be seen in the newspapers of to-day. It is one of the expressions that drop most glibly from the lips of speakers. And yet in many instances we fail to find any agreement among the users of the term as to what the tendencies of the time really are. It is true that the word used most frequently is "unrest," but there more real unrest now than has existed for some years past? The Americans have rapidly developed this characteristic, but it cannot be charged to this particular time as one of its tendencies. The tramp movement is one sort of unrest, but, in the main, the present tendency has been against an unresolute tendency of the mind.

Looking at the nation as a whole it has been marked by patience and conservatism, and this we regard as one of the encouraging signs of the times. Men are beginning to appreciate the fact that national unrest is a bad habit, whether it be of the mental or physical kind. We have had, of course, some stragglers over the face of the country, and some ranters, but, when we note the tendencies characterizing the people of the day, unrest can scarcely be charged to the American account, as an American tendency of the times.

One tendency of the times, and a very hurtful one, has received a check. It is one, however, which has come in for a very little notice. This is extravagance. It is a mistake to charge it to the rich alone. The average American is not a rich man, though he is richer than the citizen of any other portion of the world. But the average American is extravagant. He will not watch his output of money. One of the reasons that many foreigners who settle in this country, are frequently more prosperous than the natives is that they are not handicapped by this American tendency towards extravagance. Nor is the term to be applied solely to the active habit of extravagance in spending money, but it fits as well the tendency to extravagant ideas and of public policies. Business enterprises, upon their very inception, are given an extravagant bulge; companies, to accomplish excellent ends, are handicapped by the prospectus in extravagant terms. The result is that meritorious measures can not be made to live up to their extravagant programmes.

Then, again, we have the extravagant theorists, whose theories and dreams are as extravagant in their summation of all the present and prospective ills of the country as they are in giving remedies for the same. If hard times can cure this American tendency towards extravagance, then the effect will put the entire country on a sound basis and make the foundation for better times all the more secure.

Washington News.

WASHINGTON, May 18.—The Treasury Department is informed that \$2,550,000 in gold was engaged to-day at the New York sub-treasury for shipment to Europe on Saturday. This reduces the gold reserve in the Treasury to \$82,775,000.

To Develop the South.

BALTIMORE, May 18.—The Manufacturers Record states that a powerful association has been organized by leading capitalists, bankers and railroad officers, under the name of Southern Immigration, Land & Title Company, the purpose of which is to colonize and develop Southern lands, and in general to direct immigration and investment to the South. The scope and plans of the company are the broadest scale and it will have in the European countries the widest and most influential connections. The main office will be in Baltimore, with agencies and branches in important centres in this country and in Canada and Great Britain and on the continent.

The projectors of the company have been for some years identified with men of noted ability and business sagacity. The President of the company is Hon. Chauncey F. Black, of Pennsylvania; first vice-president, Mr. Julian S. Carr, the millionaire tobacco manufacturer of Durham, N. C.; second vice-president, Mr. M. Erskine Miller, of Staunton, Va., probably the largest individual coal land owner in the Virginia; third vice-president and general manager, Mr. A. A. Arthur, one of the leaders in Southern development.

THE INCOME TAX.

It is no new theory of political economy—the income tax. Mr. Hall quotes the Hon. John Sherman, of Ohio, as follows: "The public mind is not yet prepared to apply the key of a genuine revenue reform. A few years of further experience will convince the whole body of our people that a system of national taxes which rests the whole burden of taxation on consumption and not one cent on property and income is intrinsically unjust. While the expenses of the national government are largely caused by the protection of property, it is but right to call property to help contribute to its payment. It will not do to say that each person consumes in proportion to his means. This is not true. Every one must see there a consumption of the rich does not bear the same relation to the consumption of the poor that the income of the rich does to the wages of the poor. As wealth accumulates, this injustice in the fundamental basis of our system will be felt and forced upon the attention of Congress."

Mr. Sherman thus favors the taxation of "the income of the rich." Truly does he say that a system of taxation which makes the poor man of a large family pay (in the form of custom duties) as much tax as the rich man calls for a "genuine revenue reform."

Mr. John Stuart Mill, before a joint committee of the two houses of the British Parliament in 1861, defended not only the principles of the income tax law, but advocated the exemption of enough of each man's income to support himself and family. Mr. Mill is further quoted by Mr. Hall as follows: "The supposed hardship of compelling people of disclosing the amount of their incomes, in my opinion, does not amount to much. One of the social evils of this country is the practice or custom of maintaining or attempting to maintain, to the world, of a larger income than one possesses; and it would be far better for the interest of those who yield to this weakness if the extent of their means were, not only and exactly known and the temptation removed of expending more than they can actually afford, or stinting real wants in order to make a false show externally." Another of England's ablest writers says: "The inequality which is caused by this power of evasion is not, by many so much objected to as what they allege, the general immorality which will be produced by this taxation. It is, for instance, maintained that the income-tax places so great a reward on perjury that men who would otherwise be honorable are tempted to deceive the government. I hardly think, however, that statesmen ought to pay much attention to such an argument. The honesty of such individuals, who are so easily led away from the paths of virtue and honor, is scarcely worth the fostering care of government. Every precaution should, of course, be taken to detect and punish those who make false returns, because the burdens which they escape is thrown upon the rest of the community. Let us, however, hope that the general honesty of the nation is progressing; and that therefore the force, if any, of the objection against the income tax, which we have just noted, is each year diminishing."

Money Offered to Defeat the Tariff Bill. Well, well! Who would have thought that the people of Virginia would ever hear of C. W. Buttz again? In reconstruction days, that is to say, prior to 1871 he flourished a good deal about Richmond. He was as well known here as James H. Platt or Charles H. Porter. He was a mighty man at the Petersburg convention, where that rupture was begun in the Republican party of Virginia, which led up to the "true Republican" movement and the nomination of Gilbert C. Walker as Governor. Buttz was an anti-Wells man, and aided much in bringing out the row. Later Buttz rose to prominence among the carpet-baggers of South Carolina and got into Congress from that State. Later still he went to the far West, whither, we believe, Mr. Platt had preceded him. Buttz was a short, swarthy, suave, foreign-looking, new comer here, who always dressed well and had all the self-assurance characteristic of his class. Now we hear of him in Washington, where he is said to have offered \$25,000 to Senator Hutton and Senator Kyle, each, to vote against the tariff bill.

It seems that he did not approach Senator Hutton directly, but through the Senator's son, and the Senate immediately thereupon laid the facts before the committee of the Senate which has charge of the tariff bill. Quite naturally, this revelation has caused a great sensation at Washington. It shows what desperate expedients have been adopted by the enemies of tariff reform to defeat the pending bill. We hope however, that it has the effect of bringing Democratic senators to a realizing sense of the importance of forcing a fight at once with the Republicans. There is no sense in dilly-dallying with them any longer. The Democrats might as well take the bull by the horns as it were and try to force a vote. Thus they can at least exhibit the Republican senators to the country as enemies of action, and as selfish politicians who are trying to make the present temporary business depression permanent.—Richmond Dispatch.

"Asheville Citizen—R. & D. Ticket Agent Frank Darby sold on Saturday morning 128 tickets to United States court attendants who were on their way home. They were sold in thirty minutes and the cash they represented was \$202.25.

CLEVELAND AND SILVER.

Congressman Culberson, of Texas, is an extreme free silver man, but he is also a broad-minded, fair and honest man. Though he differs with President Cleveland on the silver question, he does not misrepresent the President's views or impugn his Democracy.

In a recent interview, Mr. Culberson said: "I think Mr. Cleveland is very greatly misunderstood on the silver question. There is no doubt of one thing, and that is, he is unalterably opposed to the free coinage of the silver unless it shall be controlled by the terms of a fixed international agreement that will insure an equality. He believes that this country ought to use all the silver it can circulate on a parity with gold. Every one must see there a consumption of the rich does not bear the same relation to the consumption of the poor that the income of the rich does to the wages of the poor. As wealth accumulates, this injustice in the fundamental basis of our system will be felt and forced upon the attention of Congress."

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ACTION DEMANDED BY THE SENATE.

The Richmond Dispatch says that Mr. Voorhes, of Indiana, is reported to have said that the compromise tariff bill cannot be passed in the Senate unless a closure rule be first adopted, and Mr. George of Mississippi, is reported to have said that no closure rule can be forced through the Senate during the present session.

If the situation be correctly stated this bad news for the Democrats, and they must so manage their matters as to be on the offensive. They must so vote and so abstain from speaking, as to render it clear to the people at home—in the event stated—that it was the fault of the Republicans and not of the Democrats that no tariff legislation was accomplished. The continued depression in business which will surely result from filibustering proceedings of the Republicans must be charged upon the Republicans.

Let the cry continue to be that the Democrats are ready and willing to pass a tariff bill but the Republicans will not let them pass it. Offensive warfare is the policy of the Democrats. Indeed, the country will not be satisfied until the Democrats of the Senate have made it plain, and put upon record the fact, that they have exhausted every effort to bring dilatory discussion to a close, and force a conclusive vote on the tariff bill.

We think the country may count a good deal upon the wisdom and patriotism of Vice-President Stevenson to aid in devising a plan by which senators may be enabled to discharge their constitutional duty. Vote! vote!! This is the demand of the people. Let there be long sessions of the Senate; short debates on amendments, and early action on the main question. The Democratic members of the Senate are expected to show their energy, determination and power, and do the work they were sent there to do. It is impossible for them to exhibit too much zeal in this matter.

Southern Methodists.

MEMPHIS, TENN., May 18.—Conference convened this morning shortly before 9 o'clock, which is the appointed hour. Bishop Hendricks was in the chair. Dr. David Bash conducted the devotional exercises. The minutes of last night's session were read and approved. Bishop Hendricks then retired and Bishop Key took the chair. Dr. Hoss obtained unanimous consent and introduced a resolution of appreciation and thanks to the Rev. W. P. Harrison who is about to conclude a long, laborious and brilliant service as book editor of the quarterly review of the M. E. church South. Adopted.

C. B. Long, of the Louisville Conference, chairman of the committee on Finance, reported enough money in the treasury to pay the expenses of the delegates until Monday night, including supper. Dr. Napier moved suspension of the rules in order that he might introduce an amendment to the report of the Sunday School committee. The amendment amounted to a compromise between the Sunday School committee and the committee on education in regard to the disposal of the children's day collection. Item two of the report of the committee on education had provided for the giving of children's day collection to the board of education to be used for educational purposes. The amendment by Dr. Napier which was agreed to by the committee on education, provided that ten per cent. of the funds collected on children's day should go the parent Sunday School Board and ten per cent. to the Board of Education of the M. E. Church South, and the remainder, 80 per cent., to the Sunday School Board for the maintenance and assistance of needy Sunday schools. Any money that may remain from the collection after it has been thus dealt with to be divided between the Parent Sunday school and the General Conference Board of Education. It was adopted.

Willy Wilt! Do you know, I fatcy I have quite a literary bent. Van Demit! All right, my boy; keep on and you'll be worse than bent; you'll be broke.—Puck.

She! And they are married? What a case of love at first sight? He! I imagine not. The first time he saw her she was riding a bicycle.—Life.

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