

LOCAL.

See first page for communications. Scarcely—vegetables and greenbacks. Numerous—candidates for the mayor.

Concord Presbytery meets on the 23d instant, at Bethel church not far from Davidson College.

About one hundred and twenty-five persons have professed religion under the preaching of Miss Painter, who left yesterday for Raleigh, where she will conduct a revival.

A decided improvement is the new granite pavement, now being laid in front of the Hayden House, and we hope to see more of it.

Messrs. Ross & Greenfield come to the front this week with a new and elegant stock of Spring Goods. See their notice in Business Local.

A New Post Office has been established in Mt. Ulin township, between Rowan Mills and China Grove, named Blackmer.

The Literary Club met in the large parlor of L. Blackmer, Esq., Tuesday evening, and were out in search of enjoyment Monday, but our efforts failed to inform us whether or not they succeeded in finding all they were after.

There was considerable excitement occasioned near the public square about 6 o'clock, Wednesday evening. Moses Henslin was chastising his dog, and while in the act another dog (a stranger) ran up and bit Mr. B., who drew a pistol and shot him.

Messrs. Witkowski & Baruch, merchant princes, Charlotte, occupy a large space in our advertising columns to-day.

They occupy a large place in the mercantile business of Western North Carolina. Their success is evidence of remarkable business qualifications as well as great liberality in prices.

We have a little darkey that would prove a valuable addition to Barnum's collection of curiosities; He has been known to stand upon his head on a six inch plank suspended over a mill race, which is ten or fifteen feet wide, while beneath him flowed water to the depth of ten feet. How is this for a level head?

By way of suggestion, to prevent all misunderstanding on the part of the Commissioners who may be elected, let there be opened on the day of the municipal election, a third bar in which all voters may cast their ballots for or against the Hog Law. This will not only ascertain the sentiment of the people on this subject, but will assure the proper disposal of the subject by the new board, by whom such expression will be regarded in the light of instructions.

THE CASE OF THE WHISKY QUESTION.—Mr. John Y. Rice reports that a member of his family narrowly escaped being shot by the explosion of a loaded brass cartridge. A fire was kindled in a room not much used, and it is supposed the cartridge had been accidentally swept into the fire-place, and exploded on getting lit. The fire burned itself in the ceiling of the room, and would have endangered the life of any one struck by it.

This is the second case of the kind, to our knowledge, that has happened in the county. In the former instance the ball made a clean hole through the ceiling. These cases show a man may lose his life from a cause not generally considered dangerous.

SAMBO ON THE WHISKY QUESTION.—Passing up street the other day, and meeting with our friend, Sambo, we thought it might not be amiss to interview him on the all-absorbing theme of Whisky, or No Whisky, as he theorized as follows: "Well, you see, Sam, I have killed my missus with rumin' de farm, so she always keep a flock ob geese, an whenever you ob dem geeses got loss den was de time he made no fuss den you wd belebe a geese cab ob. Now, den, jis so wid dis heal business. Deys tells me dat dey is making whisky big fuss in de noospapers, cause Sambo see dis vote on dis subject— and pears to be dat anybody is bout to get loss or laze sumpin, wid is bout to get loss."

Then, after scratching his head a moment, he continued: "Now, sah, dis am jis bout all I ken say, cepin' k'oss dat I specks you knows which am, de loss geese."

Franklin Zephyrs.

Owing to cold, and dry weather, and high winds, Zephyrs are scarce.

There is still some fruit left, though; at one time they were plentiful.

Farmers are rather backward about planting, as a general thing; some, however, are already done, whilst others have just fairly commenced. We had a refreshing rain on the 15th—the first we have had since February.

About an average acreage of cotton and corn have been planted and our farmers are giving more than usual attention to the grasses and clover. Wheat looking fine, and so badly.

"M." of Unity is threatening us with a "snm." Don't send it, friend M., for we tell you, in advance, we won't work it. We are too busy now, working on our farm, "teending our" fish, etc., to bother with "snams." Besides, Unity cut our "cane plank" in two, made it into a ball and bored a hole through the middle of that, and has such a knack for deciding things generally, that we confess to being really afraid of him, don't send us that "snm," at least till we have more leisure to receive somewhat from our friend.

Rev. River Bipples and Wood-lice are writing each about "lasses," "no-lasses," &c., and otherwise assuming a belligerent attitude, generally. What does it all mean? We don't see the point; they boys, keep cool! The "lasses" know how to take care of themselves.

There are no grog-shops within our boundaries, consequently, there is no liquor sold, and very little drunk. Now then, if a person takes a little drink, "for his soul's sake." Therefore, on the so-called "local option" question, as on all others, Franklin is keeping cool. It is now not probable that our people will call for an election to test the question at all, (there being absolutely no need of it) and "More Anon" succeeds, as he has threatened to drive the traffic" from Salisbury into Franklin. We trust he will drink, but we are persuaded that he will be seized with the christian spirit to exercise the law of *lex talionis* and call an election to send it back to Salisbury again.

W. R. F.

Lexington Items.

Our jail has only 13 inmates at present, but there is a fine prospect for an increase soon.

From all accounts the fruit in this section is not all killed, and the prospect for a fair supply is good.

A horse thief was captured near Tyro last Sunday, and is now where he can bid the dreadful "spits dog" defiance.

Mr. P. D. Leonard is erecting a large livery stable in rear of the Lowe block. Lexington has long felt the want of such an institution.

Late showers have greatly improved the appearance of vegetation, especially wheat and oats, which suffered a good deal from the prolonged dry and cold weather.

While returning from a singing school near this place on Friday last, a fire struck and his sister were thrown from a buggy, the latter receiving severe injuries, from which, however, she will recover.

A negro boy about 17 years of age was before Justice Smith last week, charged with forging the name of John H. Welborn to orders for goods, on John Layden, a merchant of this place, to the amount of \$20. Failing to give bond—\$200—for his appearance in Court he was sent to the County Jail.

On the night of April 9th some of our young men, with rebellion in their hearts, proceeded to the residence of the highly esteemed Rev. R. Martin, and gave him an "awful" pounding with some of the substantial and luxuries of this life.

A number of ladies engaged in this rebellion, and several who could not accompany them "aided and abetted," and are particularly obnoxious. The good man's heart was touched at this demonstration of friendship.

I regret to announce that our highly respected fellow townsman, Mr. T. Earheart, is no more. After a painful illness of five weeks, he passed away on the 15th, aged 59 years. He moved from Stanley county to Lexington in 1852 and has been engaged in the mercantile business ever since that time. Although twice buried he never lost that energy which was so characteristic of him. Dessex.

Prohibition in Salisbury Township—Continued.

Before proceeding to the further arguments of the prohibition question, it will be necessary to brush away some of the sophisms, which Progress has woven, gossamer-like, around the subject.

Since his first manifesto, he has been employed, like the candidate for knighthood, in watching his armor, and in putting up the holes that have been knocked into it.

Or if at any time he has levelled his free lance, it has been at some imaginary giant or windmill, and not at the true enemy that has been knocking his castle about its ears.

Indeed Progress appears to be in a dilemma. He is not willing to own the proposition which his arguments seem to aim at. He disclaims the charge of being the champion of the liquor sellers, and yet his arguments, if they prove anything, would seem to prove that liquor-selling was a useful, honorable, refining employment; that liquor-sellers were a race of persecuted martyrs, and that society would be improved by their abolition.

If it were not for the fallacies in his arguments, they would indicate that the right to sell and drink whiskey was the dearest right of a freeman, especially the right to sell. He admits that to drink it is an evil. And he seems to think it a most killing stroke, a perfect *coup de grace*, to see his antagonists' ankles and state-ments, original sin, according to David and Paul, he argues, that produces the evil, and not the sale and use of liquor! Shade of Aristotle, what logic! Just as if any one should say, "It isn't the copper head, and the cobra, that kill by their poisonous bite, but it is snakes!"

And further, More Anon did not say that moral suasion, and the sweet influence of the gospel were objectionable as a means for intemperance, but objectionable when relied on as the only remedy. And there is no nation under heaven that thinks of adopting moral suasion, and gospel influences as the only preventive of crime. These precious influences are effective upon the hearts that are opened to this gracious power, but many will not heed them. Even Moses, after he added the judicial code, or civil law, with its penalties annexed, for the use of the commonwealth. The Christian world has had to refute many arguments alleged against the power of prayer, but the most earnest advocate of prayer has never alleged that all that was necessary to prevent crime in society was to pray against it. Every secure father, powerful as he has been through the agency of prayer, in maintaining his orphan asylum, would hardly undertake to prevent crimes in Bristol, without law and a police-force, by the sole agency of prayer. And Paul recognizes the sword, in the hand of the civil magistrate as an element of legitimate government. And if the licensed sale of liquors is the cause of unnumbered evils, as we have proved, and will prove again, then it ought to be classed with other misdemeanors. If the man who tempts another to steal or to murder, and shares the profits of the theft or murder, is *particeps criminis* in law and in right, how in the name of reason can he be innocent who furnishes his drupe with the means of drunkenness, and the crimes which accompany it, and at the same time shares the profits of the transaction?

But Progress thinks that it is enough to punish the crimes that may chance to grow out of whiskey drinking, but not to try to hinder the drinking. And he insists that the prohibitory laws are a punishment to those who drink. There are two satisfactory answers to this assertion. The first is that governments, like kind parents, not only punish evil, but protect their subjects from evil, and promote morality and well-doing. It is the prerogative of government to remove, as far as possible, the great evils that are likely to beget a punishment to the individual, but a removal of temptation from his path, for which many a devotee at the shrine of Bacchus will be devoutly thankful.

But furthermore it is always best and

most humane to remove the causes of evil, before they have accomplished their baleful purposes. An ounce of prevention is better than a pound of cure. It is better to close the run-shop than to punish the assaults, and murders that may flow from it. It is better to close the run-shop than to maintain the paupers that are made by it. And as society has to foot the bill of costs for violence and crime, and for maintaining paupers, society has a right to interfere in the matter. Every tax-payer is interested in this matter, and he has a right to protest against, and remove, if he can do so lawfully, the institutions that double his taxes and make life and property insecure.

Besides all this, it is unscriptural, as well as unseasonable, to wait till the mischief is done, before applying the remedy. Moses directed that the oxer should keep shut up the ox that was wont to push with his horns; and if the owner refused to do so, he was held accountable for all the damage the pushing ox might do. We know that the liquor-bar is a pushing ox, with a deadly horn, and are not bound to stand still and see him push and push, and then punish every one else but the real author of all the mischief. If a showman would insist on letting his lions out in the street, we would not wait until they had killed some body, before requiring them to be caged.

We know that the lion that lurks behind the painted screen will roar and destroy, and we have a right to insist that he be caged, before he slays any more. We know that crime is increased by the sale of liquor, and that fortunes are ruined, a d families beggared by it. We know still further that prohibition has successfully mitigated the evils of intemperance, and we therefore desire the abolition of prohibition.

But the most astonishing part of all is the mortal terror of Progress lest the "Old Puritan Laws" should be re-enacted. He entirely forgets that the "Old Puritan Laws" are largely a myth, unsustained by any reputable historian, and that so far as they are not a myth, they are the spirit of the 17th century. The Puritans simply re-enacted, as common sense and laws under which they suffered in England. What wonder that the victims of Bonner and Laud, of Claverhouse and Taylor in Old England, should protect themselves from their old enemies by laws of similar spirit, in New England?

But who dreams that the 17th century spirit can be transfused into the 19th? The Puritans sought to re-enact the old Puritan Laws, but the 19th century spirit was too strong for them. It is said that some of those laws which now pass current as "Blue Laws" were written for the purpose of deriding the laws of Connecticut, which were indeed somewhat rigorous, but never inhuman. The historian Bancroft speaks in the highest terms of the laws of Connecticut, and of the happiness and prosperity that prevailed under their administration. It seems that it was after New England discarded her so-called "Blue Laws" that she became troublesome to her neighbors.

It appears that Progress has yet to learn the nature of civil liberty, and its distinction from unlimited license. Dr. Paley, in his work on Political Philosophy, says, "Civil liberty is the right to be restrained by any law but that which conduces in a greater degree to the public welfare. To do what we will is natural liberty. To do what we will, consistently with the interests of the community to which we belong, is civil liberty." Natural liberty must always yield to the interests of the mass of the community. Jeremy Bentham has well phrased what he said in another place, "The good of the greatest number is the criterion by which our civil conduct is to be judged. 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