

BY H. C. WALL.

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Job Printing.

Having recently purchased a first class outfit, we are prepared to do all kinds of

PLAIN AND FANCY JOB PRINTING

IN THE BEST OF STYLE And at Living Prices.

LIVING SAINTS.

No calendar enrolls these saints, No cloistered walls have shut them in; Hedged by no garb of sanctity They walk amid life's pain and sin.

We touch their garments as they pass, The power of healing near them lies: Their smiles like benedictions are, Their speech the language of the skies.

Their hopes and joys close gulfs of wrong Like Curtius in the legend old; And with Love's alchemy they change The loss of earth to purest gold.

No niche in some cathedral grand Will show their names engraved in stone, But they are stamped on hearts of flesh, And in the Book of Life are known.

So thith the veil between the saints And those whose robes are white as snow; They dwell in God's own atmosphere, Those saints above and those below.

THE AMERICAN WOMAN.

Extracts from the Address of the Hon. W. C. Bennett, at Sumter, S. C.

From the News and Courier.

When I ask that the reign of the young girl should terminate, and that the queenhood of the matron and the chaperon should be restored, I know that I am pleading for the highest and best interests both of matrons and maidens; for the purity and stability of society. No social gathering of both sexes can be complete or perfect unless it be graced with the presence of our mothers and our wives, whose dignity and reserve of manner tend to hold in check the feverish vivacity and hilarity of impetuous and thoughtless youth, and they, by restraining and moderating, add a pure zest to those dear delights of social intercourse which, when indulged in without stint or limit, pall upon the taste from very satiety. It has always seemed to me that nearly all the evils charged against our social life by the pulpit, the press and current conversation, would be remedied and removed by a restoration of the wholesome system of chaperonage and matronly supervision.

This suggests to me the propriety of advocating at this time and in this presence one of the rights of women of which some men in the pulpit and the press seem zealous to deprive her. I mean her inalienable right to be society's sole law-giver. I hold that under our Anglo-Saxon civilization and our Christian dispensation woman alone should give law to society; alone should be the guardian of our manners and our morals; woman alone should say what is right and what is wrong in social life; what is proper and what is improper in conduct, costume, usages and requirements.

Woman should be the sole judge, because she is the best judge of all that pertains to society. She has most at stake; and her fine nature, her delicate perception, her quick sensibility, give her warning of approaching danger before the duller nature of man can be aroused even to suspicion, and yet, ever and anon, we see man presuming to invade the jurisdiction of woman—here an editor, there a clergyman thunders his denunciation of woman's dress, or fulminates against the social dance.

Quite recently Carolina society and society in Georgia have had to listen to or read sermons and articles on the subject of dancing. It is not my purpose, nor is it this place, to discuss the question of dancing. I only desire, in the name of pure girlhood and pure womanhood, to protest against this invasion of the rights of woman by either clergyman or editor. I only desire to emulate the example of the Atlanta clergyman who said that when he knew that Godly matrons were to be patronesses and chaperons at a certain ball he was content to leave the matter in their hands; that it did not become him to look for harm where pure-minded, God-fearing women saw none.

Surely those men who think otherwise, and preach "Thou shalt not dance" to woman, forget that we are living under an Asiatic or Eastern civilization, not under a Mohammedan dispensation, nor even under stern laws of Moses. They should

remember that we are living under an European, American and Western civilization, enjoying the glorious liberty of the gospel of Christ.

Let them reflect that the Orientalism which they seek to impose upon us, with its veiled women living in the seclusion of the harem, means for woman slavery and degradation; for man tyranny and immorality.—Their efforts are as mischievous as they are vain. Whenever they meddle they mar.

History shows that whenever and wherever man gives law to society immorality prevails and manners are rude. Pure morals and gentle manners can only flourish when woman reigns.

The recent sermon and subsequent discussion on dancing in the "News and Courier" did more harm to the pure minds and hearts of youth than the balls and dances therein denounced. I am reminded of what was told me by a holy man of God, who ministers at the altar. He said that all the impure writings of Byron had injured his moral nature less than had a sermon on dancing, which he once heard preached by a distinguished divine of his church. And when I read such prudish articles and listen to such suspicious sermons I think of what was said by Dean Swift, when he was asked to define what was meant by "nice people"—said he, "Nice people are those who have nasty ideas."

Men and brethren, whether clergymen or lawyers, let us leave this social question, as we should leave all social questions, in the clean hands and pure hearts of our mothers, wives and daughters. It is their right; it is their prerogative. It is their safety and ours. Where these angels of our hearts and homes rush in, we need not fear to tread. For their sake, let us not seek to subject them who were born under the Star of the Occident to the trammels and tyranny of the Orient.

Let us humbly learn of them their sweet philosophy—which is the philosophy of Christianity—that "to the pure all things are pure." Then, and not till then, may we hope to share with them the blessing promised on the Mount by the Son of Mary: "Blessed are the pure in heart, for they shall see God."

My desire has not been to preach to the American woman, "Thou shalt" and "thou shalt not"—not to say, "do this" or "don't do that,"—preaching the dreary religion of "Don't," as the manner of some is. I have not said to her, "don't be a lawyer;" "don't be a doctor;" "don't seek to go to Congress;" "don't run for the Presidency;" "don't preach from the pulpit;" "don't harangue from the stump." If ever she chooses to fill these positions she will do so in her own good time. She is as capable to perform these duties as a man is to rock the cradle or to trim a spring bonnet. As woman-warrior, Joan of Arc has led to war, as man-milliner, Worth leads the women of fashion.

But my endeavor has been to show that woman reigns in home and in society, and to cherish the hope that she will never seek to renounce her sceptre, to descend from her throne and depart from her dominions.

The eternal verities are against her abdication, although some theories of to-day would favor it. But she will not mistake the brief spark of the fire-fly of a night for the steady lamp of God's eternal stars.

The progress and perfectibility of man depend on the purity and elevation of home. Civilization, resolved into its primal elements, consists in homes of purity and love, and the anchor of our faith in an ultimately perfect civilization is in woman, the mistress of the home.

The cold commercial statistician says that the test of civilization is the consumption of iron; say we rather, it is the position of woman.

Young ladies, you, standing on the hilltops of girlhood's fairy-land, will see the twentieth century. Your eyes will behold the America of

those days, and your hearts and hands will have to do with moulding and fashioning it. The future of America depends more upon the American woman than the American man. If her standards are high, pure and noble, then may we expect her husband and her son to be noble, pure and high-minded.

If the American woman of the twentieth century is to be of the manly type, more fond of publicity than of fireside joys, bartering home for professional and political rewards—then the decline and fall of the Roman Empire was not so speedy, complete, and awful, as will be that of the American Republic, hurrying amid lurid light into "hideous ruin and combustion." If this great country is to lead the van of civilization, to be the exemplar of morality, the home of purity and of piety, it will be because America shall have taken, as her type and woman, the gentle, home-loving woman of the South.

One View of the Subject.

Whether the education of the people, if we regard education simply as the key of knowledge, which is the popular view of it, is to prove a benefit to the people, and consequently a benefit to society, depends entirely on the use that is made of it.

There are circumstances under which fire arms are decidedly beneficial to society, but in the hands of a violent mob who are at war with society and are seeking to overthrow it, they are a very bad thing.

Dynamite is a very useful composition in a quarry of stone, but in the hands of a nihilist whose watchword is indiscriminate destruction, it is a scourge and a terror.

To teach a man to read may be a good thing or it may not. That depends entirely on what he reads. If he reads the Bible, why then the ability to read is likely to prove a good thing. But if he reads those books which take away the fear of God, and blot out moral distinctions, and corrupt the heart, then the ability to read is a bad thing. Power is a good thing when used to defend the weak, to protect the innocent, to promote the virtue and happiness of mankind. But if used to grind the poor, to oppress the helpless, to destroy the good, and to corrupt the pure, why then it is a very bad thing.

Liberty is a good thing if a man uses it legitimately, but when he turns it into license it becomes a very bad thing—bad for him and bad for the world.

These simple illustrations suggest the duty of society in the matter of educating the people. Education increases the power of a man for good or evil. He is armed in proportion as he is educated. The man who learns to write has learned to wield a weapon which is mightier than the sword. Whether this skill is to be a good or bad thing in his hands depends upon the use he makes of the pen. If he is going to commit forgery—if he is going to indict treason against the government—if he is going to fill the world with licentious books—if he is going to teach men how to blaspheme—then it is a very bad thing.

What then is to be done? Shall education be withheld from all men because some will abuse it? Certainly not. It is an instrument for good as well as evil. Therefore if possible let all men have it. But they must have something else.

A ship must have something besides sail, compass and chart. It must have a good captain and a strong rudder. A steady hand must rest constantly on the helm and a clear eye on the compass. So the educated man must be under the control of moral principle. This is the condition which determines the question whether education in a given case is a good or bad thing.

Any community which educates the people without reforming their morals is doing the world a positive damage. We would rather contend with an ignorant knave than an educated one.—Methodist Advance.

LETTER FROM GEORGIA.

Some of the Wholesome Laws of the State and Their Good Effect—The Crops, &c.

Correspondence of the Rocket. MR. EDITOR:—Thinking a short letter from this State would not be entirely without interest to your readers, I concluded to give you a few "dots."

As a reader of your paper I find great interest in its weekly perusal, as it gives me all the news from my native county and State. I am glad to see Rockingham supporting so good a newspaper, and hope you will meet with sufficient success to continue its high standard as a newspaper. Nothing is so good for the advancement of a town as a live, progressive and independent journal.

I notice in your last issue detailed accounts of an excursion from Bennettsville to Fayetteville, in which you give the casualties incident to such occasions. I think North Carolina would do a popular thing to enact laws similar to Georgia against the selling of liquor and carrying concealed weapons on public occasions, and in fact on all occasions. Our last legislature passed a law making it a misdemeanor for carrying concealed weapons, and put a tax of \$150 on every establishment offering for sale either pistols or cartridges. The wholesome effects of this law is seen on every hand. While we used to hear a hundred pops from the little deadly pistol, you now hear one. There is not a pistol or cartridge offered for sale in this county to-day, and only one institution of the sort that I hear of within 75 miles of us; and the charge of one dollar per box for cartridges practically amounts to their disuse among the classes aimed at by the law. Wouldn't North Carolina do well to enact such a law?

And we are doing what we can, too, for prohibition. Out of 137 counties in the State 80 of them do not sell liquor at all, and only 15 or 20 sell without restriction. The legislature which met in Atlanta this week will act at once on the local option bill—and doubtless this will pass—which gives each town or county the right to call an election at any time for the suppression of liquor selling. We are going to drive whiskey from this State, with perhaps the exception of the cities, where it doesn't make so much difference as they have ample police protection. It is the drunken men in the country and in the railroad trains that kick up the devilry so objectionable to law-abiding people. I hope North Carolina will soon follow Georgia in her precautions against lawlessness and liquor selling.

Our crop prospects are not bright at present. We are threatened with a drought, and if rain carries many days longer, in this vicinity, at least, there will not be more than a half crop of corn gathered, as it is suffering severely. Cotton will soon be in need of rain almost as bad. This plant is small—much smaller than usual for the time of year. The spring rains and the extraordinary efforts put forth by the grass to gain supremacy stunted it so that it looks more like a June than a July cotton field, in point of size.

There seems to be a panic in the saw mill business here just now, which has had the effect of shutting down all the mills of large capacity. Some of the mills doing a local business are still running but making no money.

There is a slight improvement in the turpentine business over the last two seasons, which supplies a sorely felt want. The turpentine men were getting exceedingly "blue" over their continued failure to meet expenses. The cause assigned for the improvement in prices is the smaller quantity of boxes worked and a consequent decrease in the supply.

Yours respectfully, A TAR HEEL.

Tennille, Ga.

Minister Phelps is said to be the best bird shot in Vermont, and when it comes to driving four-in-hand nobody can beat him.

WOMAN'S RIGHTS.

The Right Kind of Rights for Women.

It is the opinion of many eminent men of to-day that woman's sphere is entirely within the domain of the household, and while I do not differ from them so far as woman's relation to domestic life is concerned, still I must enter a protest against confining woman to this only field of usefulness.

Life opens up too many avenues of activity for woman to be restricted from traveling but one, and she is often so situated that her necessities drive her to enter some door that will lead her to a more profitable field than simple domestic duties.

In treating of this subject I do not want any one to imagine that I am an advocate of woman's suffrage as sought for by certain agitators of the country, neither am I an admirer of what are known as strong minded women, (in the general acceptance of that term), which seems to signify a woman ruled by her passions and prejudices, a woman desirous of notoriety, seeking to destroy the gentleness of her character by entering the arena of politics and there assuming positions intended only for the men. The woman most to be encouraged is one who by patient toil and study cultivates her mind and faculties to such a degree as to command the respect of all with whom she comes in contact. Having thus defined our position as to woman's rights, let's further consider to what her rights entitle her.

No true man would desire the Christian world to be revolutionized to that extent as could result in the dethronement of woman as the queen of our household, but when the father or brother or son of a household has been removed by death or incapacitated by disease, it is just as noble for a man to receive woman into active life as it was for him to respect her as queen of the household. It is to provide for such an emergency that makes the education of woman imperative.

Women can be educated to fill positions of bookkeepers and are far more suited for such positions than men as they do not use tobacco, nor drink intoxicating spirits, neither do they pass their leisure hours in billiard rooms and other questionable resorts, and as a consequence their nerves are sturdier, their brains clearer, and the result is inevitable, that they will keep a neater and more accurate set of books than the majority of men and certainly will be as expert as any man. As a physician for women she would prove a most valuable addition to the medical jurisprudence of our country, because her sympathy for her suffering sisters would render her especially watchful of and gentle with her patient, and she could obtain more readily the fullest confidence of the stricken one thus enabling her to prescribe those remedies most likely to prove effective.

As the manager of a manufacturing establishment, her wonderful powers of application would soon enable her to master all the intricacies of machinery and ere long she could direct equal to the most successful man of the day. In fact she need not hesitate to prepare herself for any of the honorable vocations of life now trod by man as she is equal in all things and his superior in many; all she wants is the opportunity to prove this fact.

The crying need of the hour for woman's rights is not that they be franchised, and, instead of petitioning the powers that be to grant this right of women to vote they ought one and all to join in the demand, that each State Legislature would pass a law requiring all employers to discontinue the unjust custom of paying women less wages than men when they perform the same services.

It is argued by many that the entrance of woman into active competition with man would result most disastrously to the female sex, in that the universal respect and courtesy now shown her would be jeop-

ardized by her efforts to capture the strong holds so long held by man. This the future would prove to be false as instead of arraying men against her and causing them to insult her, it will have an opposite effect by infusing into business a refinement of commercial intercourse that men are now strangers to. It will yield to woman's good influence like all other obstacles raised to stop her onward march along life's highway. History records the indisputable fact, that of whatever woman has been a part, progress forward has ever been noted from the date of woman's connection therewith, therefore do not hesitate oh! woman, prepare thyself for future advancement in life, so if you should be so unfortunately situated as to have to enter the arena of worldly affairs, you could do so with honor to your sex, and profit to yourself.

"In the world's broad field of battle, In the bivouac of life Be not like dumb driven cattle, Be a hero in the strife." —Cor. Advocate.

The Pie Habit.

Thousands of our American population, of various ages and of both sexes, are confirmed victims of the pie habit, and it is a matter of pressing importance to societies like ours to consider whether or not something cannot be done to discourage the insidious advances of this destroyer of health and prime factor in swelling the bills of mortality.

Some might ridicule the idea of the pie being of such tremendous importance to the medical fraternity and the undertaking profession, and to say that there was nothing in it; but these persons' acquaintance with pie, no doubt, is confined to the boarding-house variety, and their opinion, in a large and general way, is not to be weighed as against those who have eaten of the pie in its fullest and most tempting form. These latter are well aware, though themselves wedded to the inexorable habit, that the pie is a hard master, from whose domination there is little hope of escape save through the crematory or the grave; and while it cannot therefore be hoped to enfranchise those who have been utterly vanquished by the crusty demon, there may still be hope for such as are not completely enthralled, and every reason to believe that by timely action those hovering upon the brink of pie-edom, and especially those whose palates had never been contaminated by the toothsome destroyer, may be prevented from falling victims to the ubiquitous monster.

There can be no doubt that the pie is a far more powerful ally of death than the cholera, yellow fever or any other epidemic can possibly be; next to John Barleycorn, there is not, perhaps, a more potent one. Therefore does it behoove us all, as members of a great society whose prosperity is so largely dependent upon the smallness of its mortality rate, that the pie shall be exorcised from the tables of our brethren. Nay, more; we must go farther. The pie habit, though relinquished before death ensues, has a lasting sanitary influence upon the reformed one, and though he may have spent many pieless years, yet is he never safe from the effects of his sometime thralldom, and when he appears strongest and healthiest, he may suddenly be struck down by the poison which has been engendered by the remorseless pie of long syne.

It being shown, then, that even the reformed pie-eater is not a safe risk, it follows henceforth no candidate should be admitted to our order until he can prove beyond peradventure that he has never been a confirmed pie-eater, and that there are no hereditary taints in his system superinduced by the pie-eating proclivities of any of his ancestors. Some might argue that a life of abstinence from pie should be insisted upon; but this would be going too far, it seems to us, at least at this time. The day will come, no doubt, when such insistence may be proper

and expedient, not to say indispensable; but for the present, all that need be exacted is evidence of freedom from hereditary traits and from confirmed habits of pie-eating.—K. of H. Reporter.

He Was Ready to 'Splain.

It was a big August meeting in Wake county, N. C., and there were acres of darkies present. The "Crossing of the Red Sea" was the subject of the discourse, and the Rev. Mr. Dukes, a 'manacled minister, was treating it in the most frigid manner. He had just closed by saying, "Moses and the child of Israel crossed over the Red Sea on the ice, but when Faro and his lumbering big chariots come long, dey broke fru de ice and dey was all drowned," when a young man from town arose and said:

"Brer Dukes, will you 'low me to ax you a question?"

"Sartinly; what is it?" "Well, Brer Dukes, 's 'bin studyin' geogafry, an' geogafry teeches n.e dat de Red Sea am in de tropics.—What I want to ax is dis: What dat ice cum from what Moses crossed ober on?"

Brer Dukes cleared his throat, mopped his brow, hesitated a moment and replied:

"Well, 's glad you ax dat question. It gives me an opportunity to 'splain. My dear young brer, you musn't think 'cause you w'ar store close an' 'bin to school dat you know everything. Dis thing I'm preachin' 'bout tuk place long time ago, 'fore dere was any geogafries an' 'fore dere was any tropics."—Detroit Free Press.

Mr. Davis on Southern Children.

At the commencement of Dallas Academy, Selma, Ala., last week, a letter from the Hon. Jefferson Davis to Miss N. C. Gibbs, the principal, was read as follows: "Accept my sincere thanks for your letter of the 2d inst. It is gratifying to me to know that, like a true daughter of the South, you are teaching your children to love the principles which their ancestors embodied in our fundamental law, and for which their sons sacrificed everything but honor. The worst fate that could befall us would be that posterity should fail to honor the men who gave their all that the South might retain the freedom and equality the Revolutionary fathers left them. In compliance with your request the attempt has been made, though I feel unsuccessfully, to send you something for your children, which you will please find on the next page." The next page contained the following, address "For my Countrywomen," and signed Jefferson Davis: "Be you slow to anger, swift to forgive, and hold fast the charity that raises the lowly, with the self-respect that stoops not to the haughty."

Mr. Gladstone.

The following is a verbatim extract from Mr. Gladstone's letter read at the meeting of the Midlothian Liberal Association:

"I have never anticipated in, or since 1880 that I should solicit at your hands, when the existing Parliament had done its work, the renewal of the commission that Midlothian generously gave me; much less, I need hardly add, have I thought of asking a like honor elsewhere, but I am not at this moment released from my duties to the party which trusted me, and the first of these duties is to use my strongest and most sedulous efforts to prevent anything that can mar the unity and efficiency of that great instrument which under Providence has chiefly and almost wholly made our country for the last half century.

That settles it, we think, that the Tories who laid the flattering unction to their souls that Mr. Gladstone would retire from active politics at the end of the present Parliament were a little too quick.—Richmond Dispatch.

The early cucumber catches the squirm.