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W. H KITCHIN, OWNER

WE MUST WORK FOR THE PEOPLE'S WELFARE.

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VOL 3. SCOTLAND NECK, N. C., FRIDAY JULY 22, 1887. NO 37.

TOWN GOVERNMENT.

CAPT. A. WHITE, - - - Mayor.
S. H. Smith, Jr.,
J. W. Savage,
F. M. Johnson,
W. A. Dunn, } Commissioners.
H. L. ALLSBROOK, - - Town Constable.

METHODIST CHURCH.

3rd Sunday,		William's Chapel	11, a. m.
"	"	Palmyra	7½ p. m.
2nd	"	Scotland Neck	11, a. m.
"	"	Palmyra	7½ p. m.
3rd	"	Palmyra	11, a. m.
"	"	Scotland Neck	7½ p. m.
4th	"	Hobgood's	11, a. m.
"	"	Scotland Neck	7½ p. m.

T. P. BONNER, P.C.

IS LIFE WORTH LIVING?

The Nothingness of Time: The Reality of Eternity.

I am profoundly impressed with the comparative nothingness of time, with the comparatively trifling character of the things, the toys, the children's playthings, the child's rattle, the sugar stick, that men call pleasure and business and politics and statesmanship, and dignify with the name of affairs; except so far as all these things that busy the brain and torment the heart and engross the fancy of men are signs and symbols of spiritual things.

The things of time and sense have no value, except so far as they are the outward manifestation, the remembrance and the prophetic expression of the things of the soul, of the things of eternity. The ideal is the real, the eternal. The ideal truth and justice and goodness and beauty are the real. And these things that seem to us alone real are but the imperfect and transitory outward manifestations and expressions of the eternal reality which is in the mind of God. Things here are true not because they are here, but because they are a transcript of the eternal idea in the mind of God. Our knowledge of these things is borrowed from the things themselves, but the truth of these things is not in themselves, but in their conformity with the eternal truth, with the ideal in the mind of the Creator.

It is the teaching of Christian philosophy that not only is it necessary that there should be an infinite and eternal and all wise Creator in order that anything should have been made to be, but also that there must be the constant, never failing concurrence of the Creator in order to prevent all things from instantly falling into nothingness. There is only one being in the whole universe that has the reason of its being in Himself, and that is God. All other things would instantly, by the very necessity of their nature, fall into non-existence, if God should but for an instant withdraw His concurrence and His sustaining hand.

One who is full of this thought, of this true philosophy of the teachings of this Christian metaphysics, sures he must be impressed with an overwhelming sense of the importance of the things of eternity, of the importance of the ideal world, of the world of perfect justice and truth and goodness and beauty, and find worthy objects in the pursuits of time only so far as they are the signs and symbols and means for the accomplishment of the things of eternity.

This is religion. This is the teaching of the Christian schools. This is the teaching of the Christ.

One purpose is to bring men near to God; is to bring back religion to the world; is to teach men that the apparently trifling and otherwise unworthy pursuits of time—the dull tasks, the unpleasant burdens, the heavy treadmill of human life—are all, without an adequate purpose, if sacramentally they were not made holy by the moral nature of the spiritual dignity of man, invested them with ideal truth and goodness and beauty. So that we, in performing these tasks of time, by the present and loving bearing of these burdens that the Father has laid upon us, by the constant treading day after day in the weary way of duty, no matter how humble or how small ignoble it may be, are still performing duties which when regarded from the moral side, when regarded by those who look down from the kingdom of God, take on a dignity, a grace, a charm, a benediction, they never could be in the things of time, except so far as they have reference to the things of eternity.

For those of us who take this view, every step is counted by the angels of God, every cross becomes inexpressibly precious, every task has its eternal reward. We feel that we are weaving here a wondrous tapestry, which can be enjoyed by those who are on the other side. We are weaving thread after thread in apparent confusion; but He who has planned the task, who has designed all the destinies of the universe, in giving us the moral law that we are to obey even when we cannot see its full purpose or the beneficent end that it is ultimately to attain, bids us go on in perfect faith that somewhere some time, somehow, the tapestry that we are weaving shall be placed in its proper frame, and even we shall be permitted to see the perfect beauty of the design, the wondrous work of art, the wondrous creation that shall have been made by human beings in humble, lowly fulfilling of the tasks that have been assigned to them by duty.

The whole human family is composing and performing a magnificent oratorio that is sending up a wondrous ascription of praise to the Creator. The silent performance of duty, the humble love of spiritual things, the temptation secretly and successfully resisted, the charity to others not because of the loyalteness we may find in them, but because on every human being we find stamped the image of the Creator; all these things lend a grace and a dignity to our lives and give a ready answer to the skeptical question, "Is life worth the living, is the battle worth the fighting, is the burden worth the bearing?"

Yes, the battle is worth the fighting! And to those who understand the magnificent objects that are to be obtained by the victorious fighting of the battle of life, the very strife itself takes on a fierce delight and we feel that it is better to battle, to receive many a wound, to bear upon our souls and upon our bodies and upon our souls the scar of many a conflict as well as we shall enter the portals of our Father's kingdom to hear from Him the acknowledgment of our well-earned triumph for having fought his battle. The burden is worth the bearing bearing the heat of the day; through the arid wilderness, in spite of hunger and thirst, in spite of the mocker of those who, self indulgent, lie in the shade and wonder that we should continue in the performance of a task for which there seems to be for a time so little and so unworthy of requital. The burden is worth the bearing if we have the assurance that somehow, sometime, we shall be able to lay it down at the feet of the Father, to learn from him the secret why he has asked us to bear it, and to receive the assurance that, having borne it well and faithfully for His dear sake, and after the example of Him who by our Father was made the exemplar, the teacher of humanity—we shall deserve an everlasting reward.—Rev Dr. Edward McGlynn.

North Carolina Grange Encampment and Farmers Institute.

To be held at Mount Holly, Gaston Co., on Wednesday, Thursday, Friday and Saturday, August 10th, 11th, 12th and 13th 1887. The main purpose of this Encampment is:

FIRST.—To enable the farmers of North Carolina to annually meet together at a time when there is little work to do on the farm and compare experiences. To hear addresses from practical men, who have given special study to some particular branch of agriculture.

SECOND.—To see the latest improved machinery used on the farms, which will be exhibited in large quantities by manufacturers from every section of the Union.

THIRD.—To exhibit their stock, horses, cattle, sheep, hogs, fowls, etc., and make sales or to exchange for some breed they think will be of advantage to cross with their own.

FOURTH.—To aid farmers who have not yet secured improved stock by showing them all the different breeds and in this way encouraging the purchasing of good varieties of cattle, sheep, swine, &c.

FIFTH.—To annually stimulate and strengthen the farmers' organizations throughout the State, by putting new energy and determination into the breast of every farmer who attends.

According to the recent acts concerning the State Agricultural Board, the Farmers' Institute Department of this Encampment will be specially under State supervision.

All those desiring to make displays of machinery, stock, stock, &c., should apply at an early day.

Exhibitors of machinery desiring to make a circuit of Fairs can readily arrange to display their goods at the Encampment of Alabama, Tennessee, Georgia, North and South Carolina, to be held at Spartanburg, S. C. which is not exceeding one hundred miles distant from Mount Holly, on Tuesday, Wednesday, Thursday and Friday the week preceding our Encampment, and at Atlanta, Ga., the week after our Encampment.

There will be no admission fee to the grounds or charges on entrance of stock or articles exhibited by farmers. There will be a very moderate charge made on exhibitors of machinery, eating house and restaurant keepers, just enough to aid in defraying the necessary expenses, which will be very light, as no rent is charged by owners of grounds for their use, and no officers' salary to pay, as Mr. J. T. Patrick, Commissioner of Immigration, has kindly consented to do all the clerical work, and persons desiring special information should address him at Raleigh, N. C. Very truly,

COMMITTEE OF ARRANGEMENTS.

Foreign Immigration.

Ought some restrictions to be placed upon indiscriminate immigration? is one of the subjects proposed for investigation and discussion by members of the Grange in the United States during the summer months, that they may be prepared to take intelligent and concerted action at the meeting of the National and State Granges next fall and winter, and so bring the matter with proper weight before Congress.

It is estimated that upwards of 600,000 foreign immigrants will land on our shores this year. In some cities they are camped out, waiting for steamers to transport them.

In every Anarchist meeting or outbreak every official statement concerning the condition of labor or the inmates of our almhouses and asylums for the insane, and in every report relating to plague spots in the slums of our great cities, may be found something to remind the people of the United States that emigration is not a blessing. A bill abolishing the State Board of Immigration of Wisconsin passed both houses of the legislature without a dissenting vote this last winter. We do not want criminals. We do not want insane persons or paupers. The almshouses of New York State contained in 1880 no less than 34,312 foreign-born inhabitants; one foreign-born pauper to every 85 foreign born inhabitants, as against one native to every 176 of the native population.

Farmers bear the burden of the taxes to support these paupers. We do not want the thousands of laborers who are coming here with the intention of living here for a few years upon food that the native laborer rejects, of working for very low wages and then returning to Europe to spend the remainder of their days.

We do not want those whose chief desire is to destroy our institutions, illustrated by him who on being asked what ticket he was going to vote, answered "Any ticket that is again the Government." Farmers must bear the burdens of the troubles this class cause also.—Mortimer Whitehead, *Lecturer National Grange.*

DON'T.

Don't go to bed with cold feet. Don't sleep in the same undergarments that are worn during the day. Don't sleep in a room that is not well ventilated. Don't sit or sleep in a draught. Don't lie on the left side too much. Don't lie on the back to keep from snoring. Don't try to get along with less than seven or eight hours' sleep out of twenty-four. Don't jump out of bed immediately on awaking in the morning. Don't forget to rub yourself well with crash towel or hands before dressing. Don't forget to take a good drink of pure water before breakfast. Don't take long walks when the stomach is entirely empty. Don't start to do a day's work without eating a good breakfast. Don't eat anything but well-cooked and nutritious foods. Don't eat what you don't want, just to save it. Don't eat between meals nor enough to cause uneasiness at meal time. Don't eat the smallest morsel unless hungry, if well. Don't try to keep up on coffee or alcoholic stimulants, when nature is calling you to sleep. Don't stand over hot-air registers. Don't inhale hot air, or fumes of any kinds. Don't fill the gash with soot, sugar or any anything else to arrest the hemorrhage when you cut yourself, but bring the parts together with strips of adhesive plaster. Don't wear thin hose, or light-soled shoes, in cold or wet weather. Don't strain your eyes by reading on an empty stomach, or when ill. Don't ruin your eyes by reading or sewing at dusk, by a dim light, or flickering candle, or when very tired. Don't sing or holloa when your throat is sore, or you are hoarse. Don't drink ice water when you are very warm, and never a glass full at a time, but simply sip it slowly. Don't take some other person's medicine because you are similarly afflicted. Don't bathe in less than two hours after eating. Don't eat in less than two hours after bathing. Don't call so frequently on your sick friend as to make your company and conversation a bore. Don't make a practice of relating scandal, or stories calculated to depress the spirits of the sick. Don't forget to cheer and gently amuse invalids when visiting them. Don't call on your sick friend and advise him to take some other medicine, get another doctor, eat more, eat less, sit up longer, go out more frequently; stay a week, or talk him to death before you think of leaving.—Ex.

To Reclaim Exhausted Land.

There are various degrees and stages of exhausted or worn out lands. Some writers recommend clover as a reclaimer for exhausted lands; but a soil that will grow clover is by no means exhausted—at all events, it is not the exhausted soil we shall allude to. What we shall refer to is old fields that have been turned out for years, and have grown up with briers, pine bushes or sedge grass. Even these lands can be reclaimed, and be made profitable while being restored. Nature makes an effort to restore or heal all wounds that are inflicted upon her. If a man or other animal receives a cut or contusion, nature at once applies her healing powers to cure the wound. So it is also with the vegetable kingdom. If a tree or shrub be cut or wounded, nature exerts healing powers in proportion to the constitution of the plant. So if the soil be exhausted or wounded by bad farming, nature will cover it with something in process of time—most probably pine bushes, sedge grass or briers. If a field has grown up with briers or pine bushes, cut them down in the month of July or August and as there are probably gullies in the field, fill them up with the briers or bushes, leaving any balance that may be on the ground. The next spring the native grass of the country will probably begin to make its appearance; if it does not, it will the year after. But whenever it appears and gets a start, pasture it with sheep or cattle. The fall from these will add greatly to the soil.

The second year after the bushes and briers have been cut down, they will probably have been sufficiently rotted to plough the ground. Then run a coulter or heavy harrow through it, and in August sow it down in rye and pasture all through the winter with sheep and cattle when the weather is dry, and so continue until August, then plough or harrow again, turning the ground over and sow again in rye, and pasture as before. The result will be, after several years of this process you will have a soil that will produce clover, and then will be easy to make it produce wheat or other grain. In the meantime, the pasturage of your land will more than compensate for for all the labor bestowed upon it.

If a field has grown up in sedge grass, commence to pasture it with sheep and cattle in early spring, when the young grass is tender, and pasture it heavily throughout the year, so as to keep it from going to seed. Sheep will fatten on it, dry cattle will keep in good order, and it will even increase the flow of milk from your cow, which will make golden butter. In two or three years the sedge grass will disappear, and then sow rye and then clover, pasturing the rye whenever the weather is dry enough to prevent the ground being cut up by the cattle.

Rye is a favorite grass of mine. It is very nutritious as a grass, and makes very good hay if cut when in bloom or the grain is in the milk. Horses eat it nearly, or quite as well as they do timothy or red top. Throwing straw or weeds on all the gladed places in the field is a very good way to restore the land.

I have given a cheap and economical plan of restoring the worst worn out or exhausted soils. To haul manure from the stables to put on such lands would be too expensive, but by the process I have pointed out, as I have before said, the manual pasturage will fully compensate for the labor performed.—Hon. J. H. Crozier, of Tennessee.

WHAT DOES IT COST?

How many farmers in North Carolina can tell what it costs to produce the various crops of their farms? If they be wanting in this important information, how is it possible to know what are the losses or profits of the farm? Suppose a merchant should be unable to tell what his goods cost him. How could he know what his losses would be until bankruptcy should suddenly show him an exhibit in whose dark face the word ruined is written. We know of no more useful or profitable lesson to be taught by the clubs, alliances and granges, than the one they may give in farm bookkeeping. What does it cost to fence land? What is the cost of raising wheat, oats, clover, potatoes, the grasses, corn, tobacco and rye? What does it cost to raise sheep, hogs, cattle, colts to a certain age? What does it cost per ton to make a good fertilizer for the various crops? The organizations referred to could employ their time in their winter meetings in a most profitable and interesting discussion and investigation of these important matters. Appoint a committee to consider and digest the best, simplest and easiest method or form for keeping the accounts of the farm, and let the report be thoroughly discussed and considered until the best possible than is perfected. Publish it for the benefit of all the farmers of the State. This will put members and farmers generally to thinking, and let those who practice it make reports to the clubs, and in this way a proper interest may be fostered which will lead to the best results. We suggest that a very simple plan would be to keep a book with a debtor and credit page for every field and every interest on the farm. Charge it to everything done for it and give it credit for all it yields. Keep a slate convenient, so the entries may be made every evening after the day's work is done, and then let the son or daughter copy the entries properly in the book. It will teach the child, in a most interesting way, the habits and methods of business, which may be of great value in after-life. Think about it. Farmers must know more and guess less about their business. Let us have better business methods. Let us use more brain-work on the farm and it may lessen the tax on our muscles.—*Progressive Farmer.*

WATERING CATTLE IN PASTURES.

It is well know to all of us that a plenty supply of water is indispensable for cattle, and as a large proportion of the land recently laid down to grass has, strictly speaking no natural water supply, it has become a matter of great importance how a sufficient quantity is to be produced artificially. Wells with pumps do fairly well where there are only a few cattle, but for supplying large herds of fifty or more they are not at all satisfactory. Because the labor of pumping such a large quantity is costly and the cattle are apt to be neglected and left with an insufficient quantity of water. Again in some geological formations, such as chalks magnesian limestones, and some of the higher ranges of the new red sandstone, the water is only found at such a depth that it is impossible for the ordinary pump to lift it to the surface. So that, on the whole, I do not regard the well as a very satisfactory means of supplying pastures with water on a very large scale. The next and commonest method of supplying water to pastures is in pond or reservoir where the water is collected in the winter for the summer use. I know no better plan, but I think it is capable of extension and improvement. In the first place I think there should be a larger storage, and secondly that the pond should always be regarded as a reservoir and fenced around, so that the cattle have not direct access to it, but obtain there water from a trough connected with the pond by a pipe and ball top. This method economizes water to a very great extent, besides adding very greatly to its purity, for when cattle stand in the pond day by day in a hot summer, it is only sheer suffering necessity which compels them to drink it, and I do not think it is so wholesome as water where cattle have not direct access to the reservoir. In an undulating district there is no difficulty, for it is by no means necessary that the pond should be at the lowest place, and if on the side of a hill, and the trough a few yards below, it is easily managed.

In a very flat district it would be more difficult to adopt this plan, but it is not at all impossible. A very large quantity of water is also wasted from the roofs of farm buildings, which, if collected into reservoirs, would supply the cattle in any contiguous pasture. The value of small springs is very much under-rated, for although they are in some sense a natural supply, they would yet be useless unless cared for by artificial means. In one of my pastures I have a small spring running into two troughs of fifteen galons each; it runs at the rate of about a pint a minute, and it supplies twenty cattle all the summer, and with a large storage in troughs would, of course, supply more. But if these small springs are allowed to run into ponds to which cattle have direct access they are quite useless, as they are lost in the mud trodden up by the cattle. The stream of the spring to which I allude is about half as thick as a cedar pencil. Therefore, I advocate greater attention being paid to small springs as a most important water supply, supplemented by a pond regarded as a reservoir; or, where there are no springs that a sufficient supply should be stored in reservoir ponds and used in troughs.—*English Agricultural Speaker.*

CORN AND MEAL FOR COWS.

Corn is a fat-producing food: and if a cow in milk is fed liberally on corn or corn meal she will gradually fatten, and diminish in the yield of milk. Remember this and do not make the mistake of feeding too much corn.

It has been found by experiment that meal will pass through the digestive organs quicker than hay, and that if the meal is fed to the animal on an empty stomach, it passes away before it is fully digested, but if fed after hay it becomes mingled with it, and more benefit is derived. Do not allow animals to take too much water immediately after feeding. —*The Western Rural.*

How to Prevent Spring Billiousness.

Several correspondent who are afflicted with what is termed "spring billiousness," are interested to know how it may be prevented. Billiousness is not, as many people suppose, a disease of the liver but pertains almost altogether to the stomach. It is chiefly the result of overeating eating too freely of sweets, pastry, fats and highly seasoned dishes. The cold, tonic air of the winter months antidotes the bad influence of these digressions in diet in some degree; but as the warm, relaxing weather of spring comes on, the stomach begins to feel more proportionately in its efforts to accomplish the unnecessary and injurious labor imposed upon it. Indigestion is the result. By and by the poor stomach gets so far behind in its work that it is altogether overwhelmed and disabled and the difficulty culminates in a billious attack, which is nothing more or less than a cessation of work on the part of the stomach. The overworked organ needs rest. A billious attack can always be prevented by giving the stomach rest by fasting for a meal or two before the final crash comes. No organ in the body will endure more abuse and still patiently continue its work than the stomach. But finally forbearance ceases to be a virtue, and the faithful servant rebels against abuse. Correct and properly regulate the diet, and there will be no more trouble with billious attacks at any season of the year. —*Good Health.*

There is a decided probability now that in the Presidential election of 1888, there will be four tickets in the field. The Labor party, and Prohibitionists will probably have full tickets. In Ohio both of these parties have nominated State tickets. How this will affect the result we cannot anticipate. We would suppose that the Prohibition party would draw more from the Republicans in Ohio. Which party will be most affected by the Labor party we cannot foreshadow, but we would guess the Democratic.—*Star.*

RAISING HOME SUPPLIES.

In addition to what we say of our people raising their own grain and meat, it is still more easy for them to make their own hay and forage. But this, too, requires thought and system. Farmers must settle down either on their own land, or on long leases. Meadows must be made, forage planted, such as the millet and sorghum, studied and cultivated; and especially, the heavy crop of crab and other common grass, following small grain and corn, should be gathered for hay. And now is the time to prepare for such work.—Arator, in Charlotte *Observer.*

TEACH THE GIRLS TO BE USEFUL.

Give your girls a thorough education. Teach them to wash, to mend and darn stockings, to sew on buttons and to make bread. Teach them that a well managed kitchen lessens the doctor's account. Teach them that he only can by up money whose expenses are less than his income, and that all grow poor who have to spend more money than they receive. Teach them that a calico dress paid for its better than a silk dress not paid for. Teach them that a full healthy face displays greater taste than fifty cosmetic beauties. Teach them that an honest farmer or mechanic in his working dress is a better object of esteem than a dozen haughty, finely dressed idlers. Teach them that the happiness of matrimony depends neither on external appearances nor on wealth but on the man's character. Teach them that good common sense, self help and industry bring success.—J. H. P., *Farm and Home.*

Hints to Housekeepers.

Flour should be sifted just before you wish to use it.

Baking powder should always be mixed with the flour dry.

To clean a spice mill grind a handful of raw rice through it.

Stains on the windows can be removed by using diluted acids of salt.

To extinguish the flames from kerosene use flour profusely upon them.

A brush-broom is just the thing to clean horse radish graters and silver.

Indian meal should be purchased in small quantities and kept covered.

Whiting or ammonia in the water is preferable to soap for cleaning windows or paint.

Salt sprinkled over anything that is burning on the stove will prevent any disagreeable odor.

A vegetable acid, such as lemon juice or cider, is said to be a sure specific for mosquito bites of the scarlet fever.

Pickles should never be kept in glazed ware, as the vinegar forms a poisonous compound with the glazing.

To remove grease from coat collars and the glossy look from the elbows and seams, rub with a cloth dipped in ammonia.—*Ex.*

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