

THE DEMOCRAT.

E. E. HILLIARD, Editor and Proprietor.

"EXCELSIOR" IS OUR MOTTO.

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NO 45.

ADVERTISING
IS TO
BUSINESS
WHAT'S OIL IS TO
Machinery.

THE DEMOCRAT.
change in business all

PROFESSIONAL.

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NEW HOTEL, MAIN



Are you taking SIMMONS' LIVER REGULATOR? That is what our readers want, and nothing but that. It is the same old friend to which the old folks pinned their faith, and were never disappointed. But another good recommendation for it is, that it is BETTER THAN PILLS, never gripes, never weakens, but works in such an easy and natural way, just like nature itself, that relief comes quick and sure, and one feels new all over. It never fails. Everybody needs take a liver remedy, and everyone should take only Simmons' Liver Regulator.

Be sure you get it. The Red Z is on the wrapper. J. H. Zeilin & Co., Philadelphia.

HOW THE WOODPECKER KNOWS.

How does he know where to dig his hole? The woodpecker there, on the elm-tree bough?

How does he know what kind of a limb to use for a drum, or to burrow in? How does he find where the young grub grows?

I'd like to know?

The woodpecker flew to a maple limb, and drummed a tattoo that was fun for him.

"No breakfast here! It's too hard for that."

He said, as down on his tail he sat, "Just listen to this: *verr rail-tut-tut!*"

Just to the pear-tree, out of sight, with a cheery call, and a jumping flight!

He hopped around till he found a stub, "Ah, here's the place to look for a grub!"

"Tis moist and dead—*verr cut-tut-tut!*"

To a branch of the apple-tree Downy hied.

And hung by his toes on the under side "Twill be sunny here, in this hollow trunk!"

It's dry and soft, with a heart of punk, just the place for a nest!—*verr cut-tut-tut!*"

"I see," said the boy, "Just a tap or two, then listen, as any bright boy might do."

You can tell ripe melons and garden stuff in the very same way—*It's easy enough!*"

—William J. Long.

Little Things and Good Advice.

Sunday School Times.

Little things are often the hardest things. It is comparatively easy to do a momentary deed of daring that will startle everybody; it is not so easy to do little deeds of quiet courage from day to day, unheeded by all and unheeding all.

Perhaps you are not called to do the great deed. But you are called every day to do the little deeds, which more surely wear out life and strength in the long run. Be glad that you are called to this; for this is the harder task, and he who is faithful here, will not be unfaithful in the easier great things.

Not every one knows good advice when he sees it. Most often the best advice does not tell a person in direct language just what he ought to do, and how he ought to do it. Good advice ought usually to make one think before he acts. This helps to develop the whole man, by treating him as a rational being instead of making a machine of him. Show a man who needs advice what the conditions of his case are, what results are likely to show themselves in the event of certain courses of action, and then let him choose what he will do. This is not taking his hand and moving it for him, but it is aiding him to the use of his judgment, his reason, his intelligence, and to the honoring of his personal responsibility.

We would like to look into the pleasant face of some one who has never had any derangement of the digestive organs. We see the drawn and unhappy faces of dyspeptics in every walk of life. It is our national disease, and nearly all complaints spring from this source. Remove the stomach difficulty, and the work is done.

Dyspeptics and pale thin people are literally starving, because they don't digest their food. Constipation never develops in people of robust and normal digestion. Correct the wasting and loss of flesh and we cure the disease. Do this with food.

The Shaker Digestive Cordial contains already digested food and is a digester of food at the same time. Its effects are felt at once. Get a pamphlet of your druggist and learn about it.

Exaltol is Castor Oil made as sweet as honey by a new process. Children like it.

W. H. JOHNSTON.

BRICK!

350,000 GOOD BRICK

ON HAND.

WILL SELL THEM CHEAP.

D. A. MADDY,

Scotland Neck, N. C.

CHURCH AND REFORM.

ALL MEN BROTHERS.

Shun Scorners.

Home and Farm.

Home and Farm stands for good humor, cheerfulness and common sense in politics, and in everything else, but even into our columns creep a little bad temper and verbal abuses.

Only a little, though, for busy, honest and upright men, though earnest, and often serious, are still, as a rule, even-tempered and not inclined to resort to hard words.

But North Carolina is just now excited by the utterances of Dr. Cyrus W. Thompson, who, unfortunately, happens to be president of the North Carolina Farmers' Alliance.

In a recent public speech Dr. Thompson, who has a great many plans for reforming society which do not commend themselves to the great mass of his fellow citizens, grew angry, and turned on the church as the center of opposition.

"The church," says he, "stands on the side of human slavery."

Dr. Thompson is fortunate enough, or unfortunate enough, to have in his conflict with the church a newspaper owned by Marlon Butler, who last year, slipped into the United States Senate.

Butler says:

"Dr. Thompson does not make an assertion unless he knows what he is saying. He attacked the organized church and not Christianity, and he will whip it if there is a contest. The truth is on the side of what he said."

It is not strange that infidels and anarchists, from Ingersoll to Butler and Thompson, attack the church, but they have even, when combined, no power permanently to injure the church.

In truth, the church, the organized Christian church, is the defender of the poor, the helper of the needy, the sustainer of those cast down. It abolishes caste distinction, and places man on his own feet as his own master. The church, like charity, suffereth long, and is kind. It takes from the rich and gives to the poor. It breaks down the wall of selfishness and makes the world akin. It restrains the power of the mob and teaches patience to the multitude and to those in power.

It is not possible to exaggerate the beneficial influences of the church on mankind. In just so far as the civilization of this day is broader, more generous, more gentle, more kindly; in a word, more humane; just in so far as it reaches the masses rather than the classes, modern civilization owes its superiority to the civilization of ancient Greece and Rome and Egypt to Christ, to Christianity and to the Christian church.

While it is true that many crimes have at different stages of history been committed in the name of the church; while it is true that savage brutality has marked some of its pages, still, we have but to compare the condition of the multitude today with its condition two thousand years ago; with its condition today in nations which know not the church to see at once that the church is the foe of human slavery and the friend of human progress.

But for this very reason it stands as a lion in the path of passionateness, unreasonable, ungentle men like the anarchists of Europe and America; a foe alike to those who turned the French revolution into a carnival of blood and to those who in America today would overthrow all established order that they may for a moment be eminent.

We know nothing of this Dr. Thompson, but from this utterance he is a type of men we know in the city—professional reformers, or agitators, who, ignorant of the first principle of government, self-control, seek in the name of liberty to subject others to their will.

These men do the cause of the people infinite harm. We mean they delay the coming of the time when the ordinary comforts of life will be within the reach of every sober and industrious man and woman.

That is what civilization is bringing us. Looking back we realize that much has been done in this direction, and that more and better things await us the multitude receiving an ever-increasing product.

That is material civilization, and material prosperity has a tendency to deaden men's sympathies and to harden their hearts. The church comes teaching that all men are brothers; the children of a common father, who says: "Inasmuch as you do it unto them, you do it unto me."

So the church, with its teachings, and its institutions and its customs; with sermons, songs and prayers; the church at the altar and at the grave, softens all the hard lines of life, puts courage into the hearts of those who are disturbed, and gives strength to those who are weak, putting an everlasting arm under those who have fought the good fight and kept the faith.

Men and women, wherever you are, distrust the man who in the name of any cause tries to advance it by attacking the church.

IF YOU WILL LET LIQUOR ALONE, LIQUOR WILL LET YOU ALONE.

Selected.

Into the presence of a white-haired father, a man who had lived uprightly before God and man for three score and ten years, the lifeless body of an only son is borne. The death of that son was caused by a drunken quarrel in which a friend became enraged at him and sent a bullet crashing through his brain. The aged father touched liquor. Can any one who has ever known such sorrow as was his be bold enough to assert that liquor let him alone?

Not far from the scene of the murder is another home. Here a venerable couple reside. They, too, have lived God-fearing, moral lives, and neither of them had ever drunk a drop of liquor. The same day the inmates of the other home are hiding the last sad farewell to the remains of the murderer, from this home a young man is arrested as a murderer, and in a prison near by. Shortly he is led forth and executed, his soul going before the Great Judge with the stain of another's blood upon it. Dare any one who has even the faintest conception of the sorrow that father and mother feel because of the shame and disgrace of their son, say that in this instance liquor let alone those who let it alone?

Be Courteous.

What is courtesy? It is genuine politeness. And what is politeness? It is not a fashionable bow, a graceful wave of the hand, a beautiful smile, or an eloquent "How do you do, sir?" All this may exist without real politeness.

Yes, you may be assured that not every well-dressed gentleman, with superb personal appearance, euphonious speech and elegant form, who bows and gestures, and smiles so charmingly, is a truly polite man.

Real politeness is free from deception. But multitudes who have a higher reputation for politeness are no better than nothing, simpering hypocrites; they feel nothing of what they so profusely exhibit.

Genuine politeness is a kind and earnest heart, manifested in kind and honest speech and conduct. Hence, that which is most essential to true politeness is to feel kindly, and act accordingly.

Politeness, courtesy and agreeable manners are all the same thing; and they all imply delight in the happiness of others, and a disposition to do to them as we would wish them to do to us. Hence, politeness is properly regarded as Christian duty.

It is accordingly directly enjoined in the Bible. Be courteous, be kindly affectioned one to another with brotherly love, in honor "preferring one another." "Bear ye one another's burdens." "Do good to all men as ye have opportunity." This subject has far higher importance than most persons imagine. Are not agreeable manners worth having? And if a person does not possess them it is not well that he should take a little pains to acquire them?

Certainly it is. No one has any right to be indifferent to those traits of character or conduct by which he may contribute to the happiness of his fellow creatures, or to do that which he knows will wound the feelings of others, and yet how often has the want of courtesy and kindness in our feelings and manners given pain to those with whom we have associated?

Who does not like to see a coach driver, a railroad conductor, a farmer, a mechanic, as well as a merchant, a lawyer or a minister, pleading in his address and obliging in his manners? Depend upon it, courtesy is worth a thousand times more than it costs. It costs only a little patience, love and self-control; and as to its worth, let it be remembered that the success of hundreds is merely the result of agreeable manners flowing from benevolence of feeling—while multitudes fail chiefly from want of such manners.

Goldsmith's Obituary Notice.

Youth's Companion.

It would be difficult to find a more quaint announcement of death than that published in an old newspaper in 1774, at the time of Oliver Goldsmith's demise.

1774, April 4, Died, Dr. Oliver Goldsmith. Described in the Village; the Traveller hath laid him down to rest; the Good-natured Man is no more; he Stoops but to Conquer; the Vicar hath performed his sad office; it is a mournful task from which the Herald may full task to meet the dread tyrant with more than Grecian or Roman fortitude.

A London restaurant is said to use electrically-heated plates to keep one's food warm. There is no danger of receiving a shock from touching the plate.—Ex.

NAMES OF CONTINENTS.

WHENCE THEY CAME.

"America."

Journal des Voyages.

It is difficult to discover the origin of the name "Europe." Herodotus avows ingeniously that no mortal can give its meaning. Several sagacious, nevertheless, agree in reconstructing to this name a word of Semitic origin, and or which, in Hebrew, means "evening" or "setting," and the word accordingly signifies "the land of evening" or "the twilight land."

In any case, the word Europe is later than Homer, for it is not found in any of his works. It is mentioned for the first time in a hymn to Apollo, where it serves to distinguish continental from insular Greece. In a word, no one is sure of the exact origin of the name of Europe. M. Elieze Reclus himself has been obliged to confine himself to very vague conjectures.

As for Asia, some think that it gets its name from the Semite root Hatz, which means "central." Others derive it from the Sanscrit word ushas, signifying "dawn." Others still think that it means simply the country of the Asiatic Aescens, a people mentioned by Ptolemy, and Strabo, who lived east of the Sea of Azov in the regions of the Caucasus. Here also Reclus is non-committal, he says that the word Asia means perhaps "land of the rising sun."

As for Africa, called "Libya" in antiquity, its present appellation seems to be derived from that of a Berber tribe of the Atlas, the Afres, or, rather, the Avraghen, today limited to the Desert of Sahara, but once spread far and wide along the northern coast or in the bases of the salt-lake region that forms the boundary of Tunis.

The Romans gave to this country the name of its inhabitants, and called it Afrika. Later, the Arabs extended the name to all the countries that they found, as far as the Pillars of Hercules (the Straits of Gibraltar). And, following them, the Europeans dwelling to the north of the "Dark Continent" believed that all the region to the south was called by the same name. Africa thus now extends from the shores of Morocco to the Cape of Good Hope.

As for America, we must destroy a legend. It is generally believed that this continent gets its name from the Florentine Americani Vesputius, who, having landed, after Christopher Columbus, at the mouth of the Orinoco, boasted in the narrative of his voyage, that he had been the first to reach the mainland. The editor of this narrative, Hyaromylus, of St. Die, in Lorraine, took upon himself to give to the transatlantic land, in memory of Vesputius, the name America, and no one protested.

Now it appears certain that America, or rather Amerique, is an Indian word, designating the highest lands of Nicaragua. In these lands gold is found in abundance, and when Columbus in his fourth voyage asked of the natives where they found the precious metal, they repeated, pointing toward the horizon, "America." "America," then, signifies "the land of gold," and this name, like that of Africa, has extended from its starting point to the rest of the continent. The publisher Hyaromylus, in baptizing a continent, was giving to posterity only a myth, which it accepted with its eyes shut.

There remains only Oceania, which gets its name simply from the ocean, or perhaps from the Oceanides, daughters of Oceanus. According to Hessed this god was the son of Uranus and Gaia. He had by Tethya, the story goes, 3,000 daughters, the Oceanides, and as many sons. This considerable family was changed into the innumerable islands of which the fifth part of the world is composed.

What Are You Worth?

Length Topic.

The Augusta Chronicle asks this question and says the man or woman who reads it will at once turn to the pocket book and bank account. But this is not what we mean when we repeat the question.

Did you ever ask yourself the question and answer it honestly, what am I worth to my family; to the town I live in; the world? If I should die would the public regard it as a loss, or would the only cause for regret be the amount of my funeral expenses?

These are not always very comforting questions, but it might do us good to look them squarely in the face every now and then, and see how well we feel after a truthful interview with ourselves.

If we can not answer honestly that we are valuable to those among whom our lot is cast; if we are not doing anything to make those about us happier and the world better in so far as we can influence it in our circumscribed

CROSS-GRAINED.

Don't tinker at your Cataract with unknown medicines. It's risky and dangerous. You may drive it to the lungs. Get the Kennedy that has cured Cataract for years and years—Dr. Sage's Cataract Remedy. The makers guarantee it to cure, or benefit, in the worst cases.

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WEAK EYES.

MITCHELL'S EYE-SALVE.

A Certain, Safe, and Effective Remedy for SORE, WEAK, & INFLAMED EYES, Producing Long-Sightedness, & Restoring the Sight of the Old.

Cures Tear Drops, Granulations, Styra Tumors, Red Eyes, Matted Eye Lashes, and Produces Quick Relief and Permanent Cure.

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MAKES CHILDREN AS FAT AS PIGS.

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IS JUST AS GOOD FOR ADULTS. WARRANTED. PRICE 50 cts.

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