

THE TIMES

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SUNDAY, FEBRUARY 9, 1902.

EDUCATION IN VIRGINIA.

For some time past The Times has been paying more than usual attention to the question of popular education. We have been making inquiries and investigations as to the condition of the public schools of the State, and the conclusion which we have reached is that in some sections at least the schools are very poor and are not improving. Virginia is expending about \$2,000,000 a year on her schools, but she is not getting value received—at least, she has not been getting as great benefits as she was fairly entitled to receive for this large expenditure of money.

Public sentiment is largely at fault. There is a lack of appreciation of this matter of popular education, no less among the educated classes than among the uneducated classes. Indeed, it is our deliberate opinion that the fault is more with the former than with the latter. That class of people who do not patronize the public schools, but who send their children to private schools, have not given proper attention and consideration to the public-school system of Virginia. Many such men are willing to pay their school tax, but are disposed to throw this money as a tribute to the system and after that wash their hands of the whole business.

To be perfectly frank, this is due in no small degree to the training of the Southern aristocrat. Before the war the slave-owning class were very careful to have their sons and daughters trained in the best schools of the land, for they fully appreciated the value of education; but the dominant sentiment among this class of people was that education was not a good thing for negroes, or even poor white folks. It is true that there were schools for the white masses, conducted at the public expense, but they were called "free schools" and were held more or less in contempt by the aristocrats.

It has been a difficult matter to overcome this prejudice and to educate the educated people of the State up to a full appreciation of popular education. It is, therefore, with a view to bringing this question in all its serious import to the attention of the educated men and women of Virginia that The Times has determined to devote a portion of its space, at least once a week for some time to come, to a discussion of this question in all its bearings, with the hope that sentiment may be more fully aroused and crystallized. We have the promise of a number of prominent educators throughout the State to contribute something towards this department, and the first article in this series is from the pen of Hon. J. L. M. Curry, LL. D., who has devoted many years of his life to popular education. Dr. Curry's article is one of the most forceful and comprehensive that we have seen, and it should be carefully read and carefully and prayerfully studied by all men and women who have the true interests of the people of Virginia at heart.

Dr. Curry first of all impresses the fact that education of the people is a function of the State; that it is the duty of the State to provide the means of education for all the people. This does not mean that there shall be no private schools, but it does mean that there shall be good and efficient public schools, where all children without money and without price may receive the advantages offered. This is a perfectly rational and logical view, because education is the means to an end of government; it is a means of improving our citizenry, of uplifting the people, of promoting public morality, and therefore of establishing more surely and maintaining our institutions of government.

But apart from all this, education is a practical thing, for it stimulates endeavor in the material world and increases the productive capacity of the people. Dr. Curry says that the common estimate of political economists and statisticians is that education adds 25 per cent to the value of labor. If any man doubts this let him make comparisons between the wealth and production of those States where for years a good system of public schools has been in operation and those States where popular education has been neglected. In this view of the case a good public-school system is an economic necessity. There is competition between the States and Virginia cannot reasonably hope to progress as her natural advantages entitle her to progress unless her people are by good training qualified to compete with the well-trained artisans of other States. "Instead of being too poor to educate," adds Dr. Curry, "we are too poor not to educate."

As well talk of discarding labor-saving machinery or any other instrumentality of modern development as to talk of abandoning our schools because we are too poor to maintain them. Such a proposition were as absurd as that of the wood-sawyer who declared that he did not have time to stop and sharpen his saw.

Dr. Curry also makes some timely remarks on the necessity of "general inspection and supervision and visitation of the schools," which, he says, should be made the duty of an efficient and responsible State Superintendent and other expert local superintendents. "Politics and sectarianism," he adds, "should be vigorously excluded in the selection of superintendents and teachers. Nepotism, family ties, agreement in partisan politics, in church-fellowship have been the bane of schools and of school officers."

The tax-payers of Virginia do not, we fear, fully appreciate the meaning of this forceful expression. All persons who

have investigated the operation of the school system, especially in the country districts, know that the schools have suffered untold evils from this sort of favoritism. It too often happens that teachers are selected not with a view to their fitness and qualification, but from pure favoritism. The school money of Virginia has often been disbursed as a sort of pension fund to give employment to this person or that, while the benefits to be derived by the children in the schools were of secondary consideration. We cannot hope to make our public-school system efficient until the moral system has been adopted in every school district—until we have in charge of our schools men and women who are not only educated in letters, but who possess the mental gift and the normal training to fit them for this important work.

In conclusion, Dr. Curry speaks of the importance of manual training and practical education, and this important branch of the subject must also claim our attention. If we would make our schools efficient. We must get it thoroughly into our heads and hearts that education is a very broad term and that it applies to the head and to the heart as well as to the mind. Manual training is mental training; it is more than that—it is moral training. It develops the creative genius and so drives out that element of anarchism and vandalism in the young. It teaches the art of observing correctly, the art of accuracy and precision; and what is all that but truth?

We count ourselves fortunate to have inaugurated this department with an article from so distinguished an educator as Dr. Curry, but we promise our readers that there are other good articles in store, and if the educators of the State and those who are interested in the subject will only co-operate we shall make this department of the paper a department for good and for the advancement of the moral and mental welfare of Virginia.

REV. G. D. OLSEN, A COLORED CLERGYMAN.

The Rev. G. D. Olsen, a colored clergyman of Zepeda, Kan., said the other day: "The trouble with the colored race is that it tries to push itself into intimate association with the whites. I believe in the negro taking a lower seat until he is ready to go higher. No man of self-respect will push himself where he is not wanted. I'll tell you that the white race is made of the right kind of stuff when it comes to the color of its skin, but not to the color of its soul. The white race is magnificent, notwithstanding its large amount of prejudice. I believe to-day that it is the right arm of God Almighty. God is raising it up for the good of humanity, just as He did the Jews and the Greeks. God knew what He was doing when He made the black man and the white man, and we are trying by some hook or crook to change the things which God has already fixed."

We have not observed that the negroes in this section of the country are trying to push themselves forward into objectionable association with the whites. There has been no effort on the part of the blacks, so far as we have any knowledge, to gain recognition in social circles of the white race. But this colored preacher has nevertheless pointed out an important truth to his race, and happy will they be if they understand it and take it well to heart.

The Anglo-Saxon race is the greatest race God ever made, and it is a great privilege to the black man of this country to live among the Anglo-Saxons of America and to catch something of the inspiration of the whites. We talk about the curse of slavery. It was in some respects a curse to the whites; but who shall say that it is not a blessing to the blacks of this generation that their ancestors were brought over from the savagery of Africa and domesticated in America? If any black man doubts this let him contrast his condition to-day with that of his savage brethren in Africa, whose ancestors escaped the slave-hunter.

But while the privilege to the black man is great, there is also a responsibility upon the white man, with whom the blacks are more or less associated in this country. The black man is not responsible for being here. His ancestors were brought to America and put in bondage to the whites. While this is the white man's country and properly belong to him, and while it is his prerogative to govern it, because he discovered it and fought for its independence and developed it, we as a white race cannot, now that the negroes have been given their freedom, quarantine against them and turn them adrift to shift for themselves. If so, then there is nothing in the religion of the Bible which we profess.

We may not console ourselves with the argument of some that the black man is cursed of God and that he must forever be downtrodden. If there is anything in the Bible which enjoins the white race to carry out this curse we do not know what it is. If there is anything in our religion those who profess and call themselves Christians must always be thoroughly saturated with the missionary spirit. It is the bounden duty of all such professors and of all who confess allegiance to the God of the Universe to aid in the uplifting of the human race without respect to persons. The black man affords to the white man the opportunity to develop and exhibit the missionary spirit within him and to enlarge his generosity. If the white man will take advantage of this opportunity he may well leave the results to an all-wise God.

THE KINDERGARTEN.

Kindergartens were an experiment in 1873. To-day they are an established fact in our system of public school education, and as such have been adopted by 18 cities and towns of America. Private kindergartens have flourished still more, their advance being from one in 1878 to forty-three hundred in 1902. The story told by these figures is enough of itself to show that the kindergartens have become a real and great value. How this value is shown and wherein it consists is very well put in a letter which has been written to The Times by Mr. William D. W. Hyde. In discussing the place of the kindergarten in elementary education, Mr. Hyde says:

"Elementary education should be directed chiefly to the needs of children who will leave school forever at the age of thirteen or fourteen. The great majority of children cannot remain in school beyond that age. The problem of elementary education, therefore, is to prepare these children to go to be workmen and working women to know the best in

the world and to get their share of it; and to give their best through their work in exchange. Now, what is to be done to their work? It is the production of material things. Hence, since so much of their life will deal with material objects, the properties of such objects, form and color, and the manipulation of these objects, by training the eye, the hand and the brain, and by training these children who are to be workers should receive.

In the simple agricultural life of our fathers, every boy and girl got this training on the farm, where there were plenty of things to do, animals to feed and use. Next to the farm in educating power comes the seashore, with its perpetual battle with fickle and treacherous elements. In cities is raising up a generation of children who are in their lifetime no means of acquiring this rough discipline with plough and hoe against a stubborn soil, or with oar and sail and rudder against a threatening sea. The city, cut off from the fields and streams and sea, tends to breed a race of mental dwarfs and moral cripples. Living in a ready-made world, in which there is little or nothing left for them to do, they come to school with flabby minds, as well as flabby muscles; with undeveloped wills and the counterpart of undeveloped hands. The city has its compensations. In many respects the city boy gets the start of his country cousin. But in the fundamental quality of getting the most out of life, and giving his best back to it, the country boy is at great advantage. I suppose that is one reason why the most successful men in the business and professional life of the cities themselves are almost invariably country-born and bred.

The problem of the city school is how to stem this tide, how to put its children on a level with their country cousins and save them from the degeneration which threatens them. Now the old curriculum, well enough in its way as a supplement to the real training which the farmer's children get in the field and the town and the shed and the shop, is utterly inadequate to do the work required to make the city boy get the best there is in the world, and give the best there is in him. For with its reading and rote-taught sentences, and its printed page, its rules of grammar or cipher to memory, its monotonous reviewing of arithmetic, and its mechanical memorizing of the fixed boundaries of geography, and its history recited by rote from a single and unchangeable text-book, it was an artificial, mechanical, ready-made affair as the uniform tenements and paved streets from which the mass of the city children come.

The kindergarten has come as the first great gospel of salvation for the city child. With its appeal to the activity and the originality of the child, with its materials for the will to form according to patterns of its own; with its recognition of the child's order of harmony; with its introduction of social activities in which the child may merge his individual self-helpful and happy contributions to the joy and gladness of the whole, the kindergarten, in its way, is doing what the best of the old world has for him, and set to give back his own best in return. WILLIAM D. W. HYDE.

THE TORRENS SYSTEM.

Land registration is receiving attention in Porto Rico than in Virginia, and the question of which method is the most satisfactory is being carefully looked into by the Government officials in our new territory. Mr. Eugene C. Massie, of Richmond, who has given a great deal of study to the Torrens System and who in this connection has read a very able paper before the State Bar Association, is in receipt of a letter from Mr. Wm. F. Willoughby, the Treasurer of Porto Rico. Mr. Willoughby writes that the Torrens System is being actively considered in Porto Rico and begs that Mr. Massie will send him the report made by the Virginia State Bar Association on this method of registering the titles to real estate. The success that has attended the Torrens System in Australia, New Zealand and those States in America where it has been put into operation leaves little room to doubt but that there will be a great saving of cost to the land-holders of Virginia if we were to adopt the same method. This is not the only advantage of the Torrens System, as The Times has frequently pointed out, another great benefit being the increased collateral value it gives real estate. This in itself is an important feature in the Torrens System.

"ICHMOND AS A WINTER RESORT."

The visitors from Chicago were delighted with the moderate temperature, crisp air and clear, sunny skies that they found at Richmond yesterday. It was really a pretty chilly day for Richmond, but the strangers from the city of cutting lake breezes murmured the Clumps Elysees. "What bracing, cool, dry air!" "Beautiful, sunny skies!" "Wonderful winter weather!" "Richmond ought to be advertised as a winter resort!" were some of the remarks that were made. "Richmond ought to be advertised as a winter resort."

There is sound reason to back up that impulsive remark. The Western hustler's subjective thinking apparatus jumped to a conclusion which can be demonstrated in figures.

The Northern States had been educated somewhat to an appreciation of the advantages of this city as a winter resort, but the destruction of our one real hotel shattered that prestige to bits. With our new hotels, now built and building there is no reason why the missionary work should not be begun again and pushed with vigor all along the line. Every Richmonder at home and abroad should feel himself an ambassador in the cause of Richmond, and not the least duty of an ambassador is the calm, insistent advertising of the advantages of his country. One of the most important of Richmond's assets is its climate.

The comparative data gathered by the Weather Bureau from all over the United States will bear out the assertion that as a winter resort in the country, there are other places that are warmer, but as a rule they are persistently warm to the point of enervation. The true winter resort should have a climate so nicely balanced between the hot and the cold that the visitor from either extreme can live there without discomfort, and can return to his home without any shock to his health due to the process of readjustment. Richmond has this climatic advantage, and it has besides every social attraction to be found in town or country.

But equable climate, above all, is the thing. Richmond lies exactly midway between the extremes of latitude in the United States; equidistant from the be-

numbing cold and the enervating heat that are the abomination of all vigorous people. Whatever are the dozen and one peculiar circumstances that make Richmond's climate what it is, the fact remains that here is found, in the generally temperate zone of Virginia, the acme of the golden mean of climate. The statistics of the Weather Bureau are more eloquent than words.

Richmond's mean annual temperature is 58.9 degrees.

Richmond's normal winter average (for December, January and February) is 38.3.

Richmond's normal summer average (for June, July and August) is 73.4.

It is a good thing for the people that live here all the year around to break it up by a change in summer; but there are more outsiders than will appear believable that favor Richmond as a summer resort. Summer, winter, spring or autumn, Richmond is the most altogether agreeable city imaginable; but there is good and, as the census says, "gainful" business in making known its advantages as a winter resort, and that is what should be done.

"Richmond ought to be advertised as a winter resort."

NO GIFT LIKE LOVE.

(Selected for The Times.) "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself; is not puffed up; doth not believe itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil." I Cor. xiii, 4-8.

Charity, or love, is the ligament which binds together the several members of the body of Christ. Without love there can be no body, no temple; only isolated stones; and, therefore, useless.

It is so easy to do great things to make sacrifices and engage in arduous duties. The impossible thing is love. No eye to advantageous consequences or to public opinion can enable a man to love; no desire to maintain a character for piety can produce that grace. Love must be spontaneous from the very soul's self. It must be the unconstrained natural outcome of the real man. A sense of benefit received will not produce love. It can not be forced or bought. It is the result of God entering in and possessing the soul; and therefore it is that where love is absent all is absent.

Five hundred years before St. Paul one of the greatest of the Greek writers spoke this eulogy on love:

"Love is our Lord, giving kindness and banishing unkindness; supplying friendship and forgiving enmity. The joy of the good, the wonder of the wise, the amazement of the gods."

Five hundred years after St. Paul another eulogy was pronounced on love by Mohammed. He said: "Every good act is charity; your smiling in your brother's face; putting a wanderer in the right road; giving water to the thirsty; or exhortations to do right. A man's true wealth hereafter is the good he has done in this world to his fellow-men. When he dies people will ask: 'What property has he left behind him?' But the angels will ask: 'What good deeds has he sent before him?'"

Later still Thomas à Kempis dwells with enthusiasm on this all-comprehending grace. "Love," he says, "feels no burden, regards no labor, would willingly do more than it is able; pleads no impossibilities, because it feels sure it can and may do all things. Love is swift, sincere, pious, pleasing and delightful; strong, patient, prudent, long-suffering, manly, never seeking itself."

From the time of Solomon the wise men and poets have all essayed their powers in describing and extolling love in different phases of its character. But it remained for St. Paul to give us yet another poetic, practical, abiding, a full-length portrait of that peerless virtue.

In the simplest language with a master hand he paints the details of that fruitful grace. He shows how it influences all our dealings with our fellow-men, carrying with it a healing sweetness.

It imbues the entire character and contains in itself the highest motive for all Christian conduct. It is "the fulfilling of the law." Its claims are paramount because it embraces all other virtues. A man has love there is no grace impossible to him.

Love becomes courage of the most absolute kind where danger threatens its object. It begets a wisdom and skill which puts to shame mere technical training or experience; it brings forth self-restraint and temperance as its natural fruit. It is patient, forgiving, modest, humble, sympathizing.

It reveals itself in a magnanimous bearing of injuries and in a considerate and tender imparting of benefits. It returns good for evil; not readily provoked by slights or wrongs, it ever seeks to spend itself in kindness. There is nothing envious, vain, or selfish in love. It neither grudges others their gifts, nor is eager to show off its own. The pallor and bitter sneer of envy and the ridiculous swagger of the boastful are equally remote from love. It balances a man, bringing him into right relations with his fellows, and prompting him to esteem their gifts more highly than his own.

Neither is love ever on the watch for self-interest—exact the remuneration, the recognition, the applause, the precedence, the deference that may be due, "it seeketh not her own."

Love is the supreme possession, for "it never faileth." And so to love abundantly is to live abundantly, and to love forever is to live forever.

President Roosevelt will not be able to attend the Charleston Exposition, owing to the illness of his son. Charleston seems to be playing in hard luck.

Morris Reisman, of Chicago, although a disciple of Robert G. Ingersoll, seems to have possessed something of the missionary spirit. He left \$1,000 to be expended in the "civilization of Christians." We wonder what consolation Reisman found in his dying hour from the religion of the religious teachings of Ingersoll.

Mr. J. P. Morgan seems to be leading a pretty fast life. He recently traveled from Philadelphia to Jersey City, a distance of 99 miles, in 84 minutes. A part of the journey was made at the rate of a mile and a half a minute.

EDUCATIONAL DEPARTMENT.

IMPROVED PUBLIC SCHOOLS IN VIRGINIA.

(By Hon. J. L. M. Curry, LL. D.)

1. There are some questions of great importance which seem never to get settled or to stay settled. Perhaps, education, as a social and as a process, is one of them. You asked me for a paper with a view of stimulating public interest in behalf of public schools. Busy as I am I comply cheerfully, begging you to make excuse for not always putting quotation marks or verifying by reference to page and volume.

All civilized governments now recognize that education of the people, of the citizenship, is a function of the State. In the United States, owing to the character of the Federal and State governments and to our free representative institutions, it is a paramount obligation. That it is the duty of a State to provide means of education for all the people seems to me a truism. Certainly, the experience of nations has made it an irrefutable truth. It is of the essence of the functions of just and enlightened government. It seems illogical to hold that Governments, State and municipal, shall meddle constantly with human life, health and happiness, should encourage or discourage trade by bonuses and exemptions or by restrictions and prohibitions, should regulate supply of water, gas and food, should support institutions, even ecclesiastical, by aid from treasury, should punish infanticide and cruel treatment of children and then refuse to look after the necessary mental development of the people. If governments must provide for the security of persons and property of citizens, if it be under perpetual obligation to see that no harm comes to the Commonwealth, it is demonstrable from reason, from the authority of the greatest lawyers, statesmen and political philosophers, from long experience, that to let children grow up in ignorance is to doom the State to poverty, inferiority and crime. Macaulay said that the No Popery riots of 1879 were the conclusive proof that the ignorance of the "common people" makes the property, the limbs, the lives, of all classes insecure. It is not necessary to go out of our own country to find numerous examples establishing the same proposition. The education of the people is the best means of attaining the chief end of government. For every dollar saved in education by a miserable pauperism, five will be required in prosecutions, prisons, punishments.

If education be a sacred and imperative duty of the Commonwealth, we may go a step further and affirm that it is an impossibility to provide for it adequately except under State authorization, control and support. Free universal education never yet, in the history of the world, has been provided by families, individuals or religious denominations. The Government must undertake and carry out or it will be hopeless to expect any other result. Rich and poor must be put upon the same footing, recognizing neither class nor caste distinctions.

It would be an easy task to make certain the declaration that public education is the cheapest, as well as the best of all systems. Private schools cost more, never reach one-fourth of the population, and the teaching is not as good as may often be seen in well-regulated systems of free public schools.

Of the pecuniary advantages of universal education it would be superfluous to treat, as it unquestionably contributes to the development of the resources of the country, to more intelligent labor, the increase in the value of products, the creation of values, and the general upbuilding in wealth, prosperity and civilization. The common estimate of political economists and statisticians is that education adds 25 per cent to the value of labor. These and publicists are almost unanimous in this opinion. What is invested in human brain is the best dividend-paying stock. To close our eyes would be an unpardonable calamity; to close half of them would be proportionately as bad. If one human being has an inalienable God-given right to moral and intellectual development, so have all.

It is a reproach to our religion, civilization, free institutions, democracy, that with all the means the State possesses there should be such an alarming number of people who cannot read the ballots they deposit in the box, nor the Bible. As I have often said, I reafirm with increased emphasis that instead of our being too poor to educate, we are too poor not to educate. Deplorable, uncountable, as were the losses in pecuniary values from the emancipation of slaves and the demoralization and robberies of reconstruction, it is inexcusable that we have not done more for the education of our people, white as well as black. The illiteracy of white adults nearly as great as it was fifty years ago is a severe reproach upon our intelligence and patriotism.

The most legitimate as well as the most remunerative tax on property is that assessed and collected for the education of the children of the State. This should not be regarded as a charity, but for poor schools, but for all children, and essential to the freedom of the State. No one ever expressed it better than Jefferson did in 1815—"a system of general instruction which shall reach every description of our citizens from the richest to the poorest." "Were it necessary to give up either the primaries or the university, I would rather abandon the last, because it is safer to have a whole people respectably enlightened than a few in a high state of science and the many in ignorance."

The public school, as a State institution, should be compulsory, as our Constitution enjoins. The establishment and maintenance of a sufficient number of schools for, at least, nine months in the year, should be compulsory and not left to the option of communities or localities. This is on the principle that the property of the State should educate the children of the State.

General inspection and supervision and visitation of the schools should be made the duty of an efficient and responsible State superintendent, and of expert local superintendents. The efficiency of the schools cannot be left solely in the hands of teachers, licensed, selected and paid by the State. They are officers of the State to execute its will, and their fitness and right discharge of duties should be repeatedly tested. It is often attempted to abolish county supervision or to impose the duties, for economy's sake, on some county officer not chosen for educational qualifications. After long years of observation and experience, I wish to affirm, that in my judgment, intelligent, efficient, responsible local supervision is essential to the success of the schools, and that the employment of expert and professional supervision is of the utmost importance. The experience and intelligence of the people have placed this principle on solid foundations.

Politics and sectarianism should be vigilantly excluded in the selection of superintendents and teachers. Nepotism, family ties, agreement in partisan politics, in church fellowship, have been the bane of schools and of school officers.

Perhaps I shall incur censure for saying that teaching is so important that every teacher from university to kindergarten, including private and denominational schools, should be required to possess a certificate of his or her fitness to teach, as much as and even more than a doctor, who must have a diploma to submit to an examination. Much learning does not make a teacher. Actual experience shows that some of our best scholars are our poorest teachers.

It goes without saying that the system of public schools can preserve their efficiency and grow in value only by the establishment of normal schools and teachers' institutes under the control of State authority. The Peabody Education Fund in its entire administration has acted on the fact that the great want in our schools is well-educated and well-trained teachers, and that the agencies to supply this want are institutes and normal schools. "The fact that the enlightened world stands committed 'to the principle of professional training of teachers is witness to the worth of such training when given."

I must be pardoned for expressing my strong advocacy of kindergarten work and also of industrial training in all primary and secondary schools. Industrial or technical education and manual training in the terms often used indiscriminately and without capacity for any precise or accurate definition. "The training itself has been in a certain opprobrium that belongs to the poverty of its principal descriptive epithet." Let it suffice, for this paper, to say that the training of the hand for boys and girls should be begun early and carried on simultaneously with the ordinary school course; that this hand labor does not retard but rather aids mental progress; that hand culture is really mind culture; that it will aid pupils in earning a living; that it dignifies labor and will furnish the trades with a better class of workers. The incorporation of technical or industrial training with a school curriculum has been tried so thoroughly and successfully in different countries in Europe and in hundreds of schools in America that it is no longer an experiment, but a demonstrated success.

VIRGINIA (O.R.S.)

The apple crop throughout the United States last year averaged only forty per cent, while the crop in Virginia averaged sixty-five per cent. This shows our favorable conditions for raising fruit—in fact, proves that our State is the native home of the apple. The judges of fruit at the Buffalo Exposition said that while Virginia's exhibit was small in quantity, its quality was unsurpassed in the United States.

Wheat and corn and go to fruit, stock and grass.—Charlottesville Progress.

Mr. W. S. Copeland, of the editorial staff of the Richmond Times, has recently visited a number of places in the State, for the purpose of examining into the public school system, and his letters to The Times show up the system, in many places, in a very unfavorable light. He has not as yet, however, suggested a remedy for the evils in the system which he so interestingly and glaringly points out, but certainly there is a remedy and it needs to be speedily applied.—Salem Times-Register.

We have endeavored from the first to show no partiality to any of the different church denominations, and have given gratuitously much of our space to the representatives of the different denominations and creeds. It has been and will continue to be our pleasure to assist the earnest Christian in his Godly work, but when that work ceases to be religion, pure and undefiled, and becomes nothing more than church rivalry, the Gazette will neither give its space or lend its aid to any sect, church or denomination. We learn that to some extent this condition exists in Lawrenceville. Consequently for the present, at least, church notices will not be inserted except as local advertisements.—Brunswick Gazette.

Some days ago The Free Lance received a letter from a gentleman in which it was charged that there were relations existing between the B. F. Johnson Publishing Company, of Richmond, and the city of Williams and Mary College, that would make the president of the college a biased man, who he named

that talk is cheap in Blackstone. Why may not every county in the State have such a telephone service? The telephone service in this county is much cheaper than this, even.—Spirit of the Valley.

Some of the Virginia papers are again raising the question of the wishes of the people in regard to the proclaiming of the Constitution. They classify the non-proclaimers into several heads and show their reasons. Of course we all know them. One element who would kick were our prayers answered and earth made heaven, and of these no account is taken. Among the law-abiding tax-paying citizens there is not one who does not want the Constitution proclaimed. Bring it to us as rapid a close as you can to do it justice and proclaim it all they ask.—Radford Advance.

PERSONAL AND CRITICAL.

Miss Mary Louise Boyle, who counted Dickens, Lever, Browning, Lowell and Tennyson among her friends, records in her "Book" a story about a sporting parson, she knew—the Rev. Mr. Local. She says that she was once in the neighborhood, but he surprised his parishioners very much by altering the whole disposition of the tombstones; he thought they looked awkward and unbecoming in their actual position, so he had them all taken up and rearranged according to his fancy in lines, crosses, squares, etc. One Sunday morning, a very cold winter's day, he had performed the service to a scanty congregation, and on going up into his pulpit, instead of a good book, he took out a book containing the following address: "My dear friends, if you require it I will preach you the sermon which I have brought with me, but if you are as cold and hungry as I am, I think you will prefer going with me to the rectory, where you may find some cold beef and some good ale."

The King of Siam is not coming this year. What a mercy! How would we ever get a royal white elephant ready in time? Of course, we could make an arrangement with some worthy circus, but then the King of Siam can tell the real white elephants from the country dross spotted and dyed imitation. When it comes to entertaining German admirals, we are more at home.

Music is more appreciated in Richmond each year, thanks to the Wednesday Club, but every musician's lot is not happy. The following story, told by Herr Meyer Lutz, shows that even the performers have their troubles: "Conducting once in Bradford, I noticed that the clarinet player, a young but clever and steady lad, jumped up and bowed to the lady in the front row of the opera. I found that his father, who played the trombone, sat just behind him, and every now and then he gave his son a kick, with the remark: 'Look out, Sammy! there be a flat-cummin!'"

OUR RELIGIOUS CONTEMPORARIES.

The very cold of the winter makes a season for energy. The world's granite hills were fluid when A LESSON FROM them were hot, and THE WEATHER, when they were cooled, became firm with the solidity of the granite. The winter was not a rock when in the heat of his passion and zeal. When he was cooled into solidity he became a rock, and the firm faith and witness of Peter and the apostles were the rock on which Christ has builded the Church. The world's granite hills were in the wintry days of courage and purpose.

In the Church's life we may do more in winter than in summer. The people are not so scattered, and are not so much diverted. We can gather them better in the sanctuary. They are to be found in the home, about the family hearth. Attention may be secured and deeper and more continuous impressions made. Now is the time for the pastor. Bible study is set going. The protracted meeting is held, and now is the time for the pulpit. Winter becomes the friend of religion, and the summer the enemy. When the Spirit melts the hardened heart and the Sun of Righteousness arises to give a new and better-spirited life and growth.—Central Presbyterian.

Why is it that such awful punishment is pronounced upon those who commit sin against the Spirit? ANANIAS AND OUR Lord said that of SAPPHIRA. "The sin against the Holy Ghost has no forgiveness, neither in this world nor in the world to come. And in this incident we have immediate death inflicted upon two members of the Jerusalem Church. They were in the act of being baptized, and the Holy Spirit melted the hardened heart and the Sun of Righteousness arises to give a new and better-spirited life and growth.—Central Presbyterian.

One of the clergy used to be very earnest in his teaching and dealing with this sin against the Spirit. Quoting the THE TRAINING precept to parents, "to OF CHILDREN, bring up their children in the nurture and admonition of the Lord," he emphasized the fact that "nurture" "patria" meant and included whipping. He was so earnest that he was left out in dealing with children's faults and offenses. Doubtless the word includes that meaning, if the whipping is really needed. But discipline, chastisement, does not always necessarily include this, and, if possible, other modes are to be preferred. In the old armor at Richmond, some fifty years ago, there were several large pieces of brass artillery, twenty or thirty-two pounders. One of them had on it this motto, cast with it as it was in the "Ultima Ratio Regum"—"the last argument of kings." It may be said of this parental argument of the rod. It should be the ultimate ratio. There is a needed remembrance, with the text already mentioned, another which is twice repeated, "Provoke not your children to wrath, lest they be discouraged." The rod has been unjustly dealt with, and that even if justly, harshly, and the doubt and discouragement thus suggested as to real parental interest and affection. There is a great need of better nature in loving. There is, no doubt, the extreme of child-rearing, but mistaken indulgence, and the parents' hardest duty often is to resist the tendency to its practice. But there is something to be learned in such hardness, as "going heaven" in such self-imposed rule, with the first to do what is right, however painful, will guard against one extreme, while the less important rule, never to administer chastity against its opposite. It is a sacred duty, and the child's welfare depends upon it. But its full efficacy is its loving and forbearing, as in its faithful performance.—Southern Churchman.

The Free Lance feels perfectly safe in saying that the charges are not founded on facts.—Fredericksburg Free Lance.

The feature of Editor Copeland's trip which interests us most, and which has called forth these comments from us, is his letter in the Richmond Times, of Sunday's issue, regarding the "Commonwealth Agricultural Institute" at Hampton and the work it is doing in behalf of negro education. If Mr. Copeland had spent days, or even weeks, in thinking of a subject he could not have struck upon one which is of more interest to the broad-minded people of Virginia and the South than the subject of his article. Especially is this true just now in Virginia, when the subject, in all its ramifications, has been the hindrance to the work of our Constitution makers.

The result of this observation by Mr. Copeland is that negro education should, for the present, at least, lie along the lines of industrial training, coupled with obedience, discipline,