THE HAZEL GREEN HERALD.

VOLUME I. HAZEL GREEN, WOLFE COUNTY, KY., WEDNESDAY, APRIL 22, 1885. NUMBER 8.

The Herald

Is the only paper published in Wolfe county, and circulates largely in the counties of Wolfe, Morgan, Powell, Menifee, Magoffin, Breathitt, Elliott, Estill and Floyd, the latter seven being without a newspaper of any kind. THE HERALD is, therefore,

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County Clerk.....David Hogg
Circuit Clerk.....Wm. F. Elkins
Sheriff.....G. T. Centers
Jailer.....J. Creech
Coroner.....Fielden Cox
Assessor.....S. B. Smith
Surveyor.....C. M. Fallen
County Supt. Public Schools.. } J. M. Kash
Master Commissioner..... }

JUSTICES OF THE PEACE.

FIRST DISTRICT—S. P. Murphy, Wednesday after 2nd Monday; Stephen Swango, Thursday after 2nd Monday.

SECOND DISTRICT—D. S. Godsey, Friday after 2nd Monday; A. J. Lindon, Saturday after 2nd Monday.

THIRD DISTRICT—J. W. Horton, Wednesday after 1st Monday: W. T. Tompkins, Tuesday after 3rd Monday.

FOURTH DISTRICT—James Spencer, Wednesday after 3rd Monday; Isaiah Spencer, Thursday after 3rd Monday.

FIFTH DISTRICT—H. C. Elkins, Friday after 2nd Monday; Wm. Lansaw, Saturday after 2nd Monday.

SIXTH DISTRICT—S. S. Rose, Saturday after 1st Monday; A. M. Swango, Tuesday after 3rd Friday.

EIGHTH DISTRICT—J. H. Terrill, Tuesday after 4th Monday.

CONSTABLES—1st District, Zachariah Halsey; 2nd District, James Lacy; 3rd District, Hiram Bailey; 4th District, A. J. Legg; 5th District, James Banks; 6th District, George Sally; 7th District, H. Clay Rose; 8th District, Augustus Bradley.

COUNTY OFFICERS OF MENIFEE.

The following are the county officers of Menifee, viz:

County Judge.....J. M. Vanarsdell
County Clerk.....J. J. Byrne
Circuit Clerk.....A. T. Hackney
Sheriff.....A. J. Ringo
Jailer.....J. N. Frisby
Coroner.....J. C. Lewis
Assessor.....N. A. Willis
Surveyor.....G. W. Wheeler
County Supt. Public Schools...W. C. Taylor
Master Commissioner.....W. S. Pierce

JUSTICES OF THE PEACE.

March, June, September and December.

FIRST DISTRICT.—Turner Spencer, third Monday; C. C. Montgomery, first Wednesday.

SECOND DISTRICT.—J. T. Argo, third Thursday; T. F. Frisby, first Friday.

THIRD DISTRICT.—J. M. Adams, second Saturday; Nelson Holland, 4th Thursday.

FOURTH DISTRICT—Alfred Combs, first Saturday; Samuel Stacy, third Saturday.

FIFTH DISTRICT.—G. R. Hale, second Friday; Wm. Hughes, 4th Friday.

CONSTABLES.—1st Dirtrict, Jno. L. Brooks; 2nd District, J. H. Kindrick; 3rd District, Johnson Whitaker; 4th District, J. T. Hedger; 5th District, H. B. Little.

Richard Spencer, Commissioner of the Poor.

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MAYTOWN.—2nd Sunday, M. E. South, Rev. W. L. Stamper; 4th Sunday, Christian, Rev. D. G. Combs.

EZEL.—1st Sunday, Baptist, Rev. W. L. Givedon; 2nd Sunday, Christian, Rev. D. G. Combs.

FRENCHBURG.—1st Sunday, Christian, Rev. D. G. Combs; 2nd M. E. South, Rev. G. B. Dougherty; 4th Sunday, Presbyterian, Rev. E. P. Mickel.

JACKSON.—1st Sunday, Presbyterian, Rev. W. B. Cooper; 3rd Sunday, M. E. South, Rev. J. J. Dickey.

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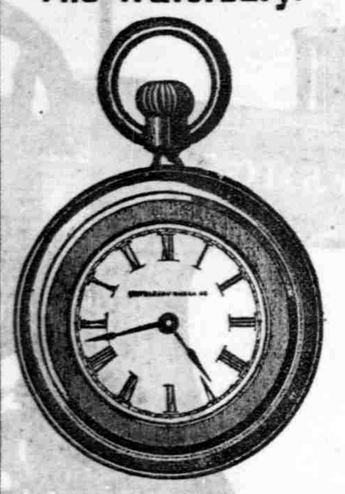

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FOR 1885.

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The Courier-Journal is the acknowledged REPRESENTATIVE NEWSPAPER of the SOUTH, is DEMOCRATIC in Politics, and first, last and all the time is for a reduction of the war taxes, as levied on the people by the tarifi now in force.

The Weekly CourierJournal

is without a superior in the world as a great family and political newspaper, and during the year 1885 it will strive more zealously and hopefully than ever for its political faith, not neglecting, however, the infinite variety of choice miscellany that causes it to be so great a favorite in the family circle. The return to power of the Democratic party will make 1885 a year marked in the history of the United States, and no family should be without the Courier-Journal who desire to keep thoroughly posted on passing events. The Weekly Courier Journal has the Largest Democratic Circulation of any Newspaper in America. If you are unacquainted with it ask any subscriber to it as to its merits as a great family and political newspaper. In point of quality and quantity of interesting reading matter it leads the newspaper press of the United States. If money, industry and enterprise can keep it so it will continue at the head of American journals. It contains, each week, the most complete summary of the news of the world, and its editorial columns (HENRY WATTERSON, editor-in-chief,) are always able, strong and bright. Among the ESPECIAL FEATURES are Telegraphic Specials from all the leading points in the United States and Europe. Serial and Short Stories by popular and noted writers, Talmage's Sermons the day after delivery in Brooklyn Tabernacle, Market Reports, Fashion Letters, Turf and Stock Reports, Answers to Correspondents' Department, Poetry and Department for Children. No Home in the Country should be without it.

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PUBLIC SCHOOLS.

LORD MACAULEY'S SPEECH ON EDUCATION,

Delivered in the House of Commons, April 18th, 1847.

[Virginia Educational Journal.]

I believe, Sir, that it is the right and the duty of the State to provide means of education for the common people. This proposition seems to me to be implied in every definition that has ever yet been given of the functions of a government. About the extent of those functions there has been much difference of opinion among ingenious men. There are some who hold that it is the business of a government to meddle with every part of the system of human life, to regulate trade by bounties and prohibitions, to regulate expenditure by sumptuary laws, to regulate literature by a censorship, to regulate religion by an inquisition. Others go to the opposite extreme, and assign to government a very narrow sphere of action. But the very narrowest sphere that ever was assigned to governments by any school of political philosophy is quite wide enough for my purpose. On one point all of the disputants are agreed. They unanimously acknowledge that it is the duty of every government to take order for giving security to the persons and property of the members of the community.

This being admitted, can it be denied that the education of the common people is a most effectual means of securing our persons and our property? Let Adam Smith answer that question for me. His authority, always high, is on this subject, entitled to peculiar respect, because he extremely disliked busy, prying, interfering governments. He was for leaving literature, arts, sciences, to take care of themselves. He was not friendly to ecclesiastical establishments. He was of opinion, that the state ought not to meddle with the education of the rich. But he has expressly told us that a distinction is to be made, particularly in a commercial and highly civilized society, between the education of the rich and the education of the poor. The education of the poor, he says, is a matter which deeply concerns the commonwealth. Just as the magistrate ought to interfere for the purpose of preventing the leprosy from spreading among the people, he ought to interfere for the purpose of stopping the progress of the moral distempers which are inseperable from ignorance. Nor can this duty be neglected without danger to the public peace. If you leave the multitude uninstructed, there is a serious risk that religious animosities may produce the most dreadful disorders! Those are Adam Smith's own words; and prophetic words they were. Scarcely had he given this warning to our rulers when his prediction was fulfilled in a manner never to be forgotten. I speak of the no popery riots of 1780. I do not know that I could find in all history a stronger proof of the proposition, that the ignorance of the common people makes the property, the limbs, the lives of all classes insecure. Without the shadow of a grievance, at the summons of a madman, a hundred thousand people rise in insurrection. During a whole week, there is anarchy in the greatest and wealthiest of European cities. The parliament is besieged. Your predecessor sits trembling in his chair, and expects every moment to see the door beaten in by the ruffians whose roar he hears all around the house. The peers are pulled out of their coaches. The bishops in their lawn are forced to fly over the tiles. The chapels of foreign ambassadors, buildings made sacred by the law of nations, are destroyed. The house of the chief justice is demolished. The little children of the prime minister are taken out of their beds and laid in their night cloths on the table of the horse gaurds, the only safe asylum from the fury of the rabble. The prisons are opened. Highwaymen, house-breakers, murderers, come forth to swell the mob by which they have been set free. Thirty-six fires are blazing at once in London. Then comes the retribution. Count up all the wretches who were shot, who were hanged, who were crushed, who drank themselves to death at the rivers of gin which ran down Holborn hill; and you will find that battles have been lost and won with a smaller sacrifice of life. And what was the cause of this calamity, a calamity which, in the history of London, ranks with the great plague and the great fire? The cause was the ignorance of a population which had been suffered, in the neighborhood of palaces, theaters, temples, to grow up as rude and stupid as any tribe of tattooed cannibals in New Zealand, I might say as any drove of beasts in Smithfield market.

The instance is striking: but it is not solitary. To the same cause are to be ascribed the riots of Nottingham, the sack of Bristol, all the outrages of Ludd, and Swing, and Rebecca, beautiful and costly machinery broken to pieces in Yorkshire, barns and haystacks blazing in Kent, fences and buildings pulled down in Wales. Could such things have been done in a country in which the mind of the laborer had been opened by education, in which he had been taught to find pleasure in the exercise of his intellect, taught to revere his Maker, taught to respect legitimate authority, and taught at the same time to seek the redress of real wrongs by peaceful and constitutional means?

This is my argument. It is the duty of government to protect our persons and property from danger. The gross ignorance of the common people is a principal cause of danger to our persons and property. Therefore, it is the duty of the government to take care that the common people shall not be grossly ignorant.

And what is the alternative? It is universally allowed that, by some means, government must protect our persons and property. If you take away education, what means do you leave? You leave means such as only necessity can justify, means which inflict a fearful amount of pain, not only on the guilty, but on the innocent who are connected with the guilty. You leave guns and bayonets, stocks and whipping-posts, tread-mills, solitary cells, penal colonies, gibbets. See then how the case stands. Here is an end which, as we all agree, governments are bound to attain. There are only two ways of attaining it. One of those ways is by making men better, wiser, and happier. The other way is by making them infamous and miserable. Can it be doubted which way we ought to prefer? Is it not strange, is it not almost incredible, that pious and benevolent men should gravely propound the doctrine that the magistrate is bound to punish, and at the same time bound not to teach? To me it seems quite clear that whoever has a right to hang has a right to educate. Can we think without shame and remorse that more than half of those wretches who have been tied up at Newgate in our time might have been living happily, that more than half of those who are now in our goals might have been enjoying liberty and using that liberty well, that such a hell on earth as Norfolk Island, need never have existed, if we had expended in training honest men, but a small part of what we have expended in hunting and torturing rogues.

* * * * * * *

I say, therefore, that the education of the people is not only a means, but the best means, of attaining that which all allow to be the chief end of government; and, if this be so, it passes my faculties to understand how any man can gravely contend that government has nothing to do with the education of the people.

My confidence in my opinion is strengthened when I recollect that I hold that opinion in common with all the greatest lawgivers, statesmen, and political philosophers of all nations and ages, with all the most illustrious champions of civil and spiritual freedom, and especially with those men whose names were once held in the highest veneration by the Protestant dissenters of England.

[Conclusion next week.]

DOES IT PAY.

Come, Let Us Reason Together.

Does it pay to have scores of workingmen poor, ragged and financially ruined, in order that one saloon keeper may be dressed in broadcloth and flush of money?

Does it pay have thousands of honest workingmen live on bone soup and half rations, in order that saloon keepers may flourish on roast turkey and champagne?

Does it pay to have thousands of mothers and children dressed in rags, starved into the semblance of emaciated scarecrows, and living in hovels, in order that saloon keeper's wives may dress in satin, and her children grow fat and hearty, and live in a bay-window parlor?

Does it pay to have a good citizen in jail to be supported at the public expense, because another citizen sells him liquor?

Does it pay to have one citizen supported by the taxpayers of the country in the lunatic asylum, because another citizen makes him crazy by selling him liquor?

Does it pay to arrest, try and convict and punish, a man at a cost of thousands of dollars to the taxpayers of the countay, because another man sold him liquor, under the influence of which he committed murder?

Does it pay to have ten of our smart, active and intelligent boys turned into vagabonds and criminals to enable one man to lead an easy life by selling them liquor?

Does it pay, for a paltry license, to allow John Doe to sell Richard Roe whisky, and then spend thousands of dollars of the taxpayer's money in prosecuting Richard Roe for a crime, committed while crazed by the whisky?

Does it pay to have thousands of homes blasted, ruined, defiled and turned into hells of discord and misery, in order that one wholesale liquor dealer may amass a large fortune?

Does it pay to keep one hundred and fifty thousand men in the penitentiaries, prisons and hospitals; sixty-three thousand in the lunatic asylums, and four hundred and seventy-five thousand men. women and children in the poorhouses at the expense of the honest, industrious taxpayers, in order that a few capitalists may grow richer by the manufacture and sale of whisky?

Does it pay to prevent the existence of a traffic which only results in crime, poverty, misery and death, and which never did, never does, never can, and never will do any good. Here comes the army of paupers; look at them! a full million and a half, one hundred thousand in each division. Brigades, regiments and companies uniformed in rags and tatters. Look at their banners! we waste $1,000,000,000 a year. We cost the tax payers $100,000,000 more each year. Many were rich, most of them were comfortable. They unite in one chorus from sea to sea: Who hath woes, who hath sorrows. Look! see the second army corps; sixty thousand horses, poor house wagons and biers carrying sixty thousand drunkards to the grave each year, followed by the parents, brothers, sisters, wives, children, friends and neighbors in funeral procession. Watch the tears, hear the groans and cries of the broken hearted ones who lead little children by the hand. The orphan asylums are empty to-day, they answer with one wail of agony and despair. Who hath sorrows, who hath contentions, who hath woes.

Third corps move on with the shuffle of the feet and the rattle of chains and fetters. Six hundred thousand rioters, thieves, burglars, and hundreds step from the dram shops and beer halls, where they are recruited to prey upon society, and their millions of victims join them in saying: Who hath contentions, who hath babbling. The words mean viscious, obscene, profane words. Attention! Fourth corps: more than half a million boys and girls respond who have been corrupted and debased; taught to use babbling words that fill the land like the frogs of Egypt.

A Scarcity of Food in Perry County.

A letter from Hazard, Perry county, bearing date the 4th inst., to the Courier-Journal, thus sums up the situation in that county:—"This and some of the adjoining counties are in an alarming situation, owing to the failure of the corn crop last year. This place is seventy-five miles from railroad communication and the roads are in a wretched condition, being very narrow and heavy grades. A two-yoke team of cattle can only pull from sixteen hundred to two thousand pounds, taking an average of ten days to make the trip. I have heard of one instance of the teamster leaving his wagon and driving his cattle home, not being able to get anything for his cattle to eat on the road. Now, I believe, and many others believe; if there is not a considerable amount of provisions brought into this and some of the adjoining counties there is a probability that some of the poorer people may starve, there are many that will suffer beyond doubt.

There is not a single family grocery in this county, or in any adjoining county, that I know of. The merchants all keep coffee on sale, and occasionly a little flour. Among the people, about one in ten of the families have barely enough to live on, not allowing anything for stock or work horses except a little forage, and this is but a poor grass country. I heard yesterday of one man who has not fed his cattle anything for a month, and cattle, especialy milch cows, are getting on the lift and dying. If the weather would turn warm and we should not have any more cold snaps, most of the cattle might live through.

About one farmer in twenty has a littl corn to sell at $1 a bushel; the farmers here never ask more than 50 cents a bushel, unless in exceptionally hard years. There are scores of people in this region having from three to twelve in the family who can only get 50 cents a day for their labor; a few young men get 75 cents when working at saw logs in the fall and winter, and in spring when the logs are floated to market $1 a day, and that only for twenty-five or thirty days in the year. Now many men of families are out of breadstuff, meat and vegetables, and can not get more than 50 cents a day, that is one-half bushel of corn per day; meat is worth 15 cents per pound.

There are many families who are hard run that are worth considerable in property and lands. We have had no tides to take timber to market, and that is our staple; we have no money, and if no tides come, the people will have nothing to buy with; and I do suppose they are the most sanguine people in the world in regard to living under difficult circumstances. Here one can see the hand-mill and the grater used to make bread from roasting ears: if they can reach green corn they are safe. But little wheat sown here, and it is nearly all frozen out.

VIRGINIAN.

London, April 12—The prospect of a famine in the extreme mountain counties of Kentucky is quite alarming. From the counties of Perry, Leslie, Knot and Bell come reports of widespread want and distress already, with the worst not yet attained. There is very little of anything raised in these counties ordinarily, and when the home supply is exhausted the remoteness from market renders it difficult to obtain food of any kind.

A merchant of Perry county informs me that second-grade flour, which retails here and at other places on the railroad at $2,60 per 100, is now selling in that county at $7 per 100, while bacon is worth 25 cents per pound. Goods and provisions of all kinds shipped to Leslie and Perry counties are hauled from this point, a distance of 50 to 100 miles, by ox teams, and teamsters say there is scarcely anything on the road to feed their oxen.

The Whitley circuit court begins tomorrow. There are 1,300 cases on the docket, including several for murder.

The Temperance Alphabet.

A is for adder, that lies in the cup,
The drunkard don't see it, so drinks it up.
B is for bottle, marked "poison" thereon;
Touch not, taste not, handle not, or you'll be undone.
C is for conscience, which bids us beware
Of learning to drink, to lie or to swear.
D is for drunkard, just look at his nose;
How red are his eyes, and how dirty his clothes.
E is for evening, when he goes out to drink
What he knows does him harm, if he only would think.
F is for fountain, so merry and clear;
Who only drink water have nothing to fear.
G is for gin, that makes people lazy;
Then cross to their wives, and finally crazy.
H is for heaven, which no drunkard can know,
While drink holds him in bondage to sin and to woe.
I is for inn, like a rat trap, no doubt;
When once you get in, it is hard to get out.
J is for jail, where the drunkard is kept
Till the fumes of his liquor away he has slept.
K is for knowledge, of which little remains,
When he puts in his mouth what runs off with his brains.
L is for liquor whatever the name,
The taste, or the color, they are all the same.
M is for monkey, who is wiser than man;
If you once get him drunk you can't do it again.
N is for Noah, who planted the vine;
And how sad is the warning—got drunk on the wine.
O is for orphan of whom thousands are made
Every month in the year by the rum seller's trade.
P is for pledge, all good children should take;
If you cant sign your name your mark you should make.
Q is for quarrel; look sharp and you'll find
In nearly all quarrels there's liquor behind.
R is for rum, and rum-seller, too,
With one or the other have nothing to do.
S is for snow, where the poor drunkard lies,
Overcome by liquor and freezes and dies.
T is for tippler, who grows worse and worse,
Till he finds to his sorrow not a coin in his purse.
U is for union; in union there is strength;
With the young and the old we shall conquer at length.
V is for victim, who staggered around
Till he fell in the river, where of course he was drowned.
W is for woe, which everyone feels
Who partakes of strong liquor and through the street reels.
X is for Xerxes, a great army had he;
But alcohol's army is larger, you see.
Y is for youth; during youth, oh, beware,
Lest the love of strong drink should thee also ensnare.
Z is for zealous, which I hope you will be
From strong drink's dominion our country to free.