

PROF. WINSTON'S ORATION.

BEFORE THE STATE EDUCATIONAL MEETING DURING FAIR WEEK.

Discussed with Unanswerable Logic the Necessity for Popular Education and the Support of the University.

In response to the request of the Committee on Arrangements Prof. Winston, of the University, presided over the Educational Meeting held on the first day of Fair Week in the Hall of the State.

He opened his address with a brief review of the progress of education in the State during the past few years.

It is not for us in North Carolina to be content with the question of education as it is now, but to ask the question of the future of education as it should be.

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body will wonder why it was so long neglected. Who would have believed twenty years ago that the children of the best people of Raleigh would be enrolled to-day as pupils in the public schools? Who would have believed ten years ago that the Goldsboro public schools would send to the University of the State a pupil who for two years would maintain the first rank in a large and talented class, and would afterwards, at West Point, maintain the same high rank, in competition with youths from every State in the Union? The success of the graded school has already illustrated the possible development of the public school.

The Graded Schools. A graded school is, in reality, nothing but a common school supplied with money and competent teachers. But the limit of usefulness has not yet been reached even in the graded schools. The high school department, which in some has achieved most remarkable results, in others is weak and undeveloped, and still elsewhere has been crushed out of existence by public or private opposition. This department should be fostered and developed in all. The course of study should include not only Latin, as furnishing an indispensable basis for higher literary culture, but also the simpler sciences, in order to develop the study of nature; and well equipped workshops should provide opportunities for the development of mechanical talent and for stimulating ambition in the direction of industrial no less than literary and scientific achievement. As early as possible our boys and girls should acquire manual dexterity and be taught to honor manual labor.

When graded schools of this character flourish in all our larger towns, and free schools are maintained for six months in each year in the rural districts people will enter upon a grand career of intellectual and industrial power. The Southern intellect, which in statesmanship for nearly a century controlled the destinies of our country, and the Southern character, which neither victory nor defeat, neither war nor peace has subdued nor tarished, will again assert their power and achieve ascendancy in science and literature, in trade, commerce and manufactures. Let us not be deceived by false prophets who caution us against Yankee methods of education. The Yankee teaches Latin, science, and free-hand drawing and manual dexterity in the public schools, not from sentiment nor fanaticism, but in order to maintain his literary and mechanical power. Shall we wait for a Connecticut school master to invent us a cotton-picking machine? Shall we forever send to the educated laborers of New England the raw materials of wealth that nature has placed in our hands, and allow others, by educated skill, to enjoy the wealth that rightfully is ours?

Public Education Essential to Literature.

But our humiliation is not ended in lack of material prosperity. Lack of popular education means lack of literature; lack of history, of poetry, of novels, of all that preserves and transmits the intellectual life of a people. A people who do not read will not stimulate authorship. If by accident they produce literary talent, it is crushed by lack of appreciation, or forced to go elsewhere and sell itself to theory, too often seeking profit and honor by dishonoring the land of its birth. Long and bitterly have we paid the penalty of our illiteracy. The story of our State has been told by aliens and enemies with such cunning and persistent calumny that even the virtues of our ancestors have been received by the world as vices.

The Private Schools.

Since the establishment of the graded schools, our best private schools have made decided improvement in the quality of their instruction. At no time in the history of the State has private education been so successful, so profitable, and so honorable as now. Our best schools may not fear comparison with those of other States; and one is bringing into North Carolina over 100 pupils annually from abroad. There will always be people who are able and willing to buy a better culture than the public schools can furnish; and, as the private schools preceded, so will they outlast any system of public education. They are indispensable to the highest culture, and the experience of other States is that they flourish best where the public schools are most efficient.

A Normal Training School.

The estimation in which teaching and public schools are held in our State, or rather the lack of estimation, is manifested from the fact that the State contains not a single training school for teachers. Our neighbor and daughter, Tennessee has \$100,000 invested in teachers' training schools; our neighbor, Virginia has \$180,000 similarly invested, not including the Hampton Institute. The progressive State of Wisconsin has five Normal Schools with property valued at \$350,000 and a permanent endowment fund of \$1,300,000, while Pennsylvania, the banner State, has thirteen teachers' training schools, of which the poorest one buildings and grounds valued at \$100,000, and the richest at \$300,000. As long as we practically declare that no special training is needed for teaching, do we not thereby declare that any kind of teaching will do for us? For people who like that sort of teaching, very likely that is the sort of teaching that will be supplied for that sort of people. It is idle to build school houses and lengthen school terms, if the living utilizing power is absent.

A Manual Training School and Business College for Women.

The establishment of the Agricultural and Mechanical College supplied a need, a link in our chain of education; and the intelligent management of that institution strictly along the lines of industrial education will gradually produce beneficial results, effecting a change not only in the spirit of our people but also in our industrial life. There is in my opinion equally as great a necessity for a manual training school and business college for women, where girls may be trained in such industrial arts as they are capable of learning, in cutting, fitting and making clothing, in typewriting, telegraphy, stenography, photography, book-keeping, proof-reading and news-paper work generally, as well as in the proper scientific methods of preparing foods and caring for the sick. We have already, or soon shall have, ample facilities for the higher literary and scientific culture of our girls. What we greatly need is an institution for white girls conducted similarly to the Hampton Normal and Training Institute for negroes and Indians. If the doors of our Agricultural and Mechanical Col-

lege cannot be opened to both the sexes, I conceive it to be one of the highest duties of the State to establish a similar institute for women. The changed conditions of life demand that our women shall be fitted for more departments of active work than heretofore; and it is wise statesmanship as well as true philanthropy to assist by education any movement demanded by the necessities of life.

Our Colleges.

The good work of our colleges is already a potent factor in promoting the education of our people. The more active of them are rapidly accumulating large endowments; and the magnificent bounty of Maxwell Chambers, Washington Duke, H. S. Bostwick and Julian S. Carr, is proof that men of wealth will give for education with open hand, when they see definite objects to be achieved and certain good to be realized. The time should not be far distant when the doors of the sectarian colleges will be open free to the youth of their respective denominations. May God speed the day! We shall then see a better educated clergy, a more general diffusion of culture and refinement, more liberal views of life and intellectual activity, producing higher ideals of happiness and greater material comfort.

The University.

The most important factor, after the common schools, in the educational system of a people is their university, for here should be born the highest culture, the freest thought and the noblest aspirations which the State is capable of producing. It was at the University of Wittenburg that Martin Luther began the Protestant Reformation; it was in the University of Glasgow that Watt invented the steam engine; it was in the University of the City of New York that Morse created the electric telegraph; and it was a university professor who formulated the principles of trade which have already revolutionized industry and commerce scarcely less than the steam engine; and which will yet enable all nations of the earth, by unrestricted commerce, to achieve the brotherhood of man and realize the sublime teaching of Jesus.

A real University is an inspiration of all that is best and noblest in man. It guides the enthusiasm of youth into paths of noble ambition. It fills the young heart with the joy of moral and intellectual activity, and drives out the brutality of rowdiness and the rottenness of vice with the inspiration after many endeavor. Its faith is unbounded in the possibilities of youth; for it knows that the genius and enthusiasm of youth are more potent than the wisdom and caution of age. As each generation of students comes to its halls, it recognizes in the longings of their youthful souls and the energies of their buoyant bodies and the infinite activities of their restless minds, new and untried powers which in the providence of God may yet be enabled by statesmanship, by oratory, by literature, by scientific invention, by philanthropy, or by other exercise of moral, physical and intellectual power, to lift humanity upon a higher plain and to leave the world better than they found it.

It is not enough that the internal life of a university be pure and inspiring. It should guide the moral and intellectual life of the State, recognizing and fulfilling its lofty mission as the highest teacher of its people. Its active sympathy and wise counsels and helpful power should be constantly exerted in behalf of educational progress; and its guiding hand or inspiring example should influence every institution of learning in the State, especially should it labor for public education, recognizing it not only as essential to full development of the university itself, but also as an indispensable factor in popular progress. It should be a leader and not a follower. Whenever its ideals are not loftier and purer and grander than those of men in common life, it indicates its noble superiority and becomes a menial.

The over-stimulus of intellectual culture is too apt to produce corresponding neglect of moral and physical training. This is the evil of modern education. It is said that 100,000 students are now at the Universities of the world, of whom one third will die of ill-health from overstudy, one-third from vice, and the other third will rule the world. The power that is wasted is too great for that which is utilized; and the results achieved are correspondingly deficient in symmetrical adjustment. Character is greater than intellect, and health is the basis of both. Every University should not only maintain well equipped departments of physical culture, but should correct vicious habits of life, and inculcate perfect physical health as a noble ideal for youthful aspiration. The development of moral and also of humane instincts should be included in University culture; and a portion of the life of every University student should be devoted to the active exercise of some sort of charity and to the practical consideration of the problems of poverty, intemperance, illiteracy, and of other factors in vice, crime and social disorder.

The Duty of the State to the University.

Such are the duties of the university to the State. How great therefore is the duty of the state to foster and develop its university! The public sentiment should guard it as a fountain of learning and virtue; the schools and colleges should revere it as the source of the highest literary culture and of scientific progress; the churches should hail it as a coworker in the task of purifying and regenerating life; and philanthropists should recognize it as affording the best and surest instrumentalities for ameliorating the condition of humanity. Each successive legislature should rejoice to examine its work and perfect its equipment. Neither the penitentiary, nor the insane asylums, nor the various asylums for the deaf, dumb and blind, nor all combined are entitled to the same considerate care and fostering love from North Carolina as her University.

Benefactors of the University.

But even the State cannot supply a perfect equipment for the university. Private philanthropy must flow in perennial streams to enrich this sacred soil. Much has already been done. With reverence do I call the names of those who have placed upon this holy altar bountiful gifts for the blessing of their people, the names of Gerrard, Smith and Person, formerly, and among recent benefactors of Mary Ruffin Smith, Wm. H. Vanderbilt, Julian S. Carr, James Grant, Paul C. Cameron and Bartholomew F. Moore.

The Needs of the University.

But the culture demanded by the age becomes ever broader, deeper, more

complex and more expensive. Far more is to be done than has yet been accomplished. The University is alive to the responsibilities of the hour, and her alumni are answering her call for help. Twenty-five thousand dollars were raised at the last Commencement to establish a Chair of History and doubtless ten thousand dollars additional will be provided before the end of the year. The needs of the University are many and great. She has only begun her growth. Her buildings need to be provided with the comforts of heat, light and water demanded by modern life.

They greatly need a building for the Young Men's Christian Association, where the moral and religious enthusiasm of the students may be strengthened by constant association in noble aspirations and useful endeavor and by the confidence that comes from permanent and honorable establishment. Such a building would multiply the moral forces of the university and mark an era in student life. A well endowed professorship of Christian philosophy and culture, filled by a man who would lead and direct the religious thought of the university into ever nobler fields of activity, would produce results so certainly beneficent and inspiring that the Christian people of the State ought to consider no duty more urgent or more honorable than the establishment of this chair.

Half a dozen professorships are needed to create new departments and strengthen those already existing. Permanent endowments are badly needed for the library and the gymnasium.

An astronomical observatory would be a crowning glory to the scientific equipment of the University and a grand memorial of private munificence and philanthropy.

That the greatest need of the university is a special endowment for the aid of poor students—\$50,000 would establish fifty scholarships and maintain at the University fifty students annually, who are now compelled by poverty to abandon their education. \$50,000 more would establish ten fellowships and support at the university annually ten graduate students who have become inspired with a love of learning and research, and who desire special training beyond the regular course. Specially trained scholars, thinkers and workers is the great need of the South to-day, men who will lead intelligently and bravely in education, in science, in literature, in mechanical invention and in all sorts of social and moral and political reform.

And finally the University must be endowed. A permanent endowment fund of a quarter of a million dollars will be necessary to establish it upon the smallest basis of security. A beginning must be made. It is a matter that concerns the entire State. Men of wealth should remember its necessities. Our own bounty will attract the bounty even of strangers. Let this endowment be raised, and let tuition be practically free to every boy in North Carolina.

Our Educational System in Brief.

Such should be the educational system of the State. Free schools within reach of every child, taught by competent teachers say six months a year; graded schools in the larger towns, with high school departments and with workshops for manual training; private schools and academies furnishing better culture than the State can provide in the public schools; an Agricultural and Mechanical College for young men; a similar institution for young women, unless the Agricultural and Mechanical College be opened to both sexes; a Normal Training School for the special training of teachers; sectarian colleges for boys and girls, stimulating church zeal and directing it in educational channels; and finally as the head of the system a University, where truth and humanity are enthroned above sect and party, where ever noble ideas of conduct and character are moulding each generation into more perfect types of humanity; and where the broadest culture, the freest science, the purest religion and the profoundest philosophy may combine in harmonious perfection.

LET US SHAKE HANDS ALL ROUND.

(New York Herald.)

THESE POLITICAL CAMPAIGNS all over the country are very jolly affairs. They are almost as blissful as a modern game of baseball in which one man gets his eye put out, another retires with a broken thumb and a third is all broken up and has to be carried to the nearest smithy to have his ribs hammered into shape.

We get a good deal of healthy exercise in such times as these. There are hot words and curses four feet long before election, but when the battle is over we wipe out the court plaster and shake hands all round. The people who live under the effete and tottering monarchies of Europe don't know what happiness means until they come to this country and watch one of our local scrimagges. We are the best natured people on the footstool, and if we have a peculiar way of enjoying ourselves, whose business is it? The great American Eagle echoes, Whose?

THE DOORS ARE STILL OPEN.

The CHRONICLE desires to state that the doors are still open and Republicans invited to join the victorious and all-conquering Democracy. Many joined during the campaign. There is room for thousands more, and a warm welcome for all.

The election on Tuesday clearly showed that the farmers all over the country are returning to the Democrats. Most of them were Democrats before the war. They are showing by their acts that they are looking for a market for "another bushel of wheat and another pound of pork."

LET US ALL HELP.

(Oxford Day.)

The Oxford Orphan Asylum is in pressing need of help. Collections were taken up in the city the last day or two to buy blankets to protect the little ones from the cold. We understand that the Asylum is several thousand dollars in debt.

TOM DIXON AT WELDON.

THE DISTINGUISHED DIVINE ADDRESSES 5,000 ON THE MORAL IMPORT OF THE FARMERS' ALLIANCE.

The Great Throng Captured by the Burning Eloquence of the Young Carolinian.

(Greenville Reflector.)

One of the grandest and most enthusiastic days at the Weldon Fair was on last Thursday. It was extensively advertised that the Rev. Tom Dixon, a native of Cleveland county, North Carolina, but now of New York City, would address the crowd on the "Moral Import of the Farmers' Alliance." At an early hour the sons of the soil from various parts of the State began to come. Professional men, business men, women, children and blacks, were there in waiting expectancy to hear the gifted son of the Old North State.

At 12 o'clock the carriage bearing the distinguished speaker arrived at the stand, preceded by several marshals mounted on fine, dashing steeds.

The speaker was handsomely introduced by Robert Ransom, who paid a deserved compliment to Carolina's honored son.

Mr. Dixon is tall, with large, piercing eyes, long nose, broad forehead and commanding appearance. We judge that he is about 30 years old and weighs 145 pounds.

As a speaker he is rapid, pointed, emphatic and convincing. He has the most choice and telling illustrations that are woven into every fact he wishes to establish. It is simply impossible to give his speech. Even a synopsis would hardly do the speaker justice. We will, however, give our readers a few of the good things he said.

Mr. Dixon said: North Carolina is one of the greatest States of the Union. The sons of the soil are the best people the sun ever shone upon. My father is a farmer. He preaches because he is called and farms for a living. This is the way he used to do. He don't live by farming now. He has to sell a part of his land every year and by this means he manages to stay. The farmer gets about \$180 per year and the laborer gets about \$300. The average value of land in North Carolina is \$6 per acre. The depressed state of affairs produced the Farmers' Alliance. The whole country is suffering. New England and the great West join hands and hearts with the South in bidding the Alliance triumphant success. I wish to speak to you today on its moral import. The speaker ably and feelingly discussed the following propositions:

1. One cause of the hard times is false political economy. The farmer has to sell in the lowest market and buy in the highest. His crop made in ten months must be sold in two and often in less than thirty days. The Alliance aims to correct this false economy.

2. Class legislation has seriously operated against the sons of the soil. See the farmers leaving the rural districts and locating in the towns and cities. They feel that they can live cheaper and enjoy benefits in cities denied them in towns. There is one family in New York City worth more than the whole State of North Carolina. It is wrong for one class of people to be so highly favored to the injury of another. George Washington was from the farm; the men who fought and died for our independence were from the farm; the men who left their homes and went into the last war were from the farm. These are the men struggling under the bottom. There are eighteen million of tillers of the soil; eight million farmers. One half of the manufacturers in the United States today were born on foreign soil. One-eighth of the tillers of the soil were born on foreign soil. Don't these men need something? Shall they degenerate or shall they become the power of the world?

Talk about these men going into politics. There is more fuss made about this than any thing else. The Farmers' Alliance will stand ten million wars in politics.

The moral import of the Alliance is to educate the people. There are two divisions of people; the classes and the masses. The ignorant must be elevated. Those who have been in darkness so long must come out. The Alliance is the masses leading the world to a higher and better plan. Send a boy to college and he learns to despise the farm. This is not education. There are now eight millions being educated to become presidents. These will be educated fools. What is wanted is the education of the masses. Many are educated and have not sense enough to make their salt. Labor must be elevated. The farmer and mechanic's calling is just as divine as mine. The Farmer feeds the hungry and clothe the naked. In their grand work women are permitted to assist. I thank God that woman in the Farmers' Alliance is recognized as a human being.

4. The Alliance is a co-operative institution in contradistinction to competition. This banding for good and noble purposes commends itself to all thinking people. The South was killed for the want of co-operation. When the first gun was fired at Fort Sumpter the tie was taken. There is power in that, a pile of sticks, rain drops. These without association are powerless.

5. The Alliance teaches to bear one another burdens. This is good religion.

6. It is a great brotherhood. The Alliance don't know that there is a Mason and Dixon's line. The great trouble between the North and the South is they don't know each other. I never saw a Republican until I was 15 years old. I wondered what kind of an animal he was. I heard Dr. Armetage say that his work was done and when death came he could thank God that he had always voted the Republican ticket. My father said that he had always voted the Democratic ticket! Those are good men but don't understand each other.

7. The Alliance is a benevolent institution. This benevolence is founded upon Jesus Christ. We all want money but—a warm grasp of the hand is better. When Napoleon was banished to St. Helena his friends followed him and refused to leave him, one of his soldiers remained nineteen years guarding his grave, and was taken away by force. This is worth more than money. Such benevolence is worthy the admiration of the whole world.

8. It means progress in politics. The sub-treasury bill tickles me in my boots. It will smash all the traditions of the country. I expect to live to see the day

when every railroad and telegraph line will be under the government. A man who don't carry his religion into politics has none.

The above thoughts were expressed in beautiful language and interspersed with apt illustrations. The crowd was estimated at 5,000 and listened with the most patient attention to the continued flow of sparkling metaphors from this gifted son of the Old North State.

REV. A. C. DIXON IN BROOKLYN.

He Is Given a Cordial Greeting In His New Home and Makes a Fine Impression.

The CHRONICLE rejoices in the growing influence and fame of the two Dixons—the two most brilliant preachers North Carolina has produced, certainly in this decade. Tom is making a great name in New York. A few years ago his older brother, Rev. A. C. Dixon, went from Asheville to Baltimore where he built up a great church from a mission and where he has done a grand work. Within the last two weeks, he has accepted a call to Hanson Place Baptist church the leading Baptist church in the city. On last Sunday he began his pastorate.

How He Was Received.

The Brooklyn Daily Eagle published his sermon and said:

The Rev. Dr. A. C. Dixon, late of Baltimore, began his pastorate at the Hanson place Baptist church yesterday. The circumstances attending the event were highly auspicious. Congregations comfortably filling the spacious edifice were in attendance both morning and evening and artistic floral decorations, comprising in their composition potted palms, ferns and similar greens, effectively enhanced by choice specimens of potted chrysanthemums of many varieties in full bloom, lent beauty to the pulpit platform and cheerful aid to the happy occasion. Dr. Dixon was heard in the same pulpit late last summer before he was called, and the highly favorable impression he then created was more than sustained by his services yesterday. He preached without manuscript or notes, was fluent, forcible, impressive, and always eloquent and retained the attention and interest of his audiences throughout his discourse. Well appearing on the platform, graceful in gesture, of clear and distinct utterance and clear cut thoughts, knowing what he had to say and saying it with all the force of abundant native and acquired eloquence, he seemed to lack none of the qualities that go to make up a successful preacher. His delivery was not more remarkable than the nature of his utterances. Both were up to a high standard. The one attracted the attention and the other held the interest of those who sat under him. He must therefore have proved exceedingly acceptable to his people, the majority of whom heard him for the first time yesterday, while few heard him more critically than then; and that he did was apparent from many enthusiastic comments overheard and imparted as the congregations were dispersing after the services. Dr. Dixon is only 36 years old and has already had a distinguished career, in which the call to the Hanson place Baptist church was the second that he received from this city, the Marcy avenue church having once made an effort to secure him as pastor. He has also declined a call to Tremont temple, Boston, because he preferred to remain with Immanuel church, Baltimore, the pastorate of which he filled with distinguished success from 1881 to a week ago yesterday, until it should be firmly established.

The Brooklyn Evening Times says: Beautiful palms and potted plants graced the platform of the Hanson Place Baptist Church yesterday in honor of the beginning of the pastorate of the Rev. A. C. Dixon, D. D. The church was crowded in every part at both services, and it was necessary to place camp stools in the aisles. Dr. Dixon preached two remarkably strong sermons. The morning discourse was from the First Epistle to the Hebrews, expository of the first five verses. The theme of the sermon was "Power." Dr. Dixon showed what was expected of a church, how it could be made a power for God and good. His words made a deep impression.

In the evening the edifice was again crowded and the sermon was a grand one. The text was chosen from Matthew xvii: 5, part of the verse: "This is my beloved Son, in whom I am well pleased; hear ye him." The discourse was a grand exposition of the character of Jesus Christ, His purity, His sympathy, His work for humanity, His suffering and death that mankind might live. Like the morning sermon, it was deeply impressive.

At the close of the evening sermon a short after service was held, conducted after somewhat different methods than those usually employed. The invitation was extended for those who wished to begin a Christian life to walk up to the front of the pulpit and shake hands with Dr. Dixon and he would pray with and for them. A number of young men and young ladies and an old gentleman complied with the request.

Dr. Dixon is a man of great pulpit power and his personal magnetism is wonderful. He speaks entirely without notes; is rapid in his delivery and forceful in his utterances. He is a strong acquisition to the pulpit force of the city.

HOMESPUN YARNS.

(Goldsboro Headlight.)

One of the most economical behaviors we ever heard of, is living near Dudley. He has conceived a plan to save the expense of hiring a cook and the extravagance of a wife. He shells his corn, and before carrying it to the mill he spreads it on the floor before the fireplace in his house. Then he builds a large fire and parches the corn. The corn is then ground into meal, and when he starts to work in the morning he makes up a mush of meal and places it in the sun to dry. As the meal is already cooked, it will be ready for his dinner when he comes in from work.

When 1892 comes 'round We'll pay our little debt. J. Noble surely will be found With Porter six feet under ground We'll all be counted yet.

—New York Sun.