

The Milligan Mentor.

VOL. III.

MILLIGAN, TENNESSEE, OCTOBER 1887.

NO. 6.

THINK WELL, ACT RIGHTEOUSLY AND WAIT FOR THE FRUITS.

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that wisdom and charity be at home in our shops and cornfields and wait for the enemy to begin embarking for this shore and be ready to beat him off when he gets here. War is not the business of the United States, but the upbuilding of a great and Godly nation.

Let it be the purpose, thought, hope, legislation and work of our country to show man in his best estate—to develop him on the lines of his home interests and his eternal being; a country, such as ours, filled with the highest order of manhood and womanhood, will not be likely to become involved in war. If such a people should have to go to war they will have both wisdom and courage to conduct it successfully. But more important still, they would not be thus involved unless on the right side. If a nation guided of the Lord must war, they will be strong. Let sham battles be lost in the history of the war ages. We have real battles enough to take all of our money and time.

Let the war go on against ignorance—against sin, whether in our own hearts or from the world around us. Marshal the forces against frauds—against heartless monopolies, that make the few rich and the many poor; that make the rich vain and the poor slavish. We want no sham battles against these, but war to the death!

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We have spiritual or religious faculties, intellectual faculties, and forces peculiarly connected with the flesh. The exercise of any set of our powers gives pleasure. Even the man who is generally selfish and follows the flesh, if he becomes interested in a protracted meeting or special religious service calling into activity his higher nature enjoys the work, sings, talks and rejoices. His religious faculties are in exercise. Next month he is in trade, active and successful. He almost forgets to pray or regards it as a burden. He dislikes to suspend the enjoyment of his intellectual activity.

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such persons is the lack of knowledge of themselves and powers of self-government. They simply give themselves up to any set of faculties which their surroundings bring into activity. They literally fulfill the scripture, "Rejoice with them that do rejoice," not stopping to inquire much about what causes the rejoicing. "They weep with those that weep," not inquiring the difference between the man who has lost his fortune in gambling in futures, and the other friend who has lost his Christian wife who had the care of his little children.

Many of us have not fully learned that religion that the activity of our spiritual faculties is to be an every day easy trade affair. It is to be in us and of us, and to be applied at each intellectual exercise. The spiritual self is to be the one for which the other powers act. Prayer, love and faith are to go with us and be with us in every sale and purchase or act of business; in every love, friendship or trial of life. What we cannot pray over and love or believe in, we are to let alone. It is to make us cleaner in our persons and our thoughts. The young man or woman who can engage in a courtship without consulting the Lord and following His highest and purest thoughts is deceiving himself. The organs of faith are on top of the head; reason is in

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East Tennessee for Prohibition.

Of all the sections of our country which have voted on this question, not one has honored itself more than East Tennessee. If the whole State had done as well, the majority for the Amendment would have been nearly fifty thousand. Lift your hats, gentlemen, when you pass through this division of Tennessee. She has a character of her own and should have retained her old name—the State of Franklin. Naturally, socially and politically, she is different from her sixteen members to the west. She has more high schools and colleges. She has more temperance teaching. More men own their own homes; no difference if some of them are on poor land or are freemen's homes. The man's own door and under his

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Let this system go on and the coal diggers will be very poor and ignorant; the coal owner's very rich, with a wide general knowledge, but without intellectual or moral force. They will have learned to control votes as they hire hands, or as the stockman buys sheep—for so much money. The same laws work in the coal oil monopoly, in the telegraph companies, which are now rapidly making millionaires on the owners side and scant life on the operators' side. The railroad magnates are building houses worth \$100,000 to \$1,000,000 each, and

making the laborer break rocks all day for ninety cents and board himself, to say nothing of a home and support for his family.

Yet this is said to be a Christian land, jealous of the rights of the poor. It is time our legislators should show the spirit of care for the poor in providing for their education and protection against monopolies. Some one says most men are only calculated to do daily manual labor. It is not the labor complained of, it is the scant living and continued ignorance. It is the unequal distribution of the income of the labor. Fifty thousand men have made and are doing the work of the telegraph lines and receive only a poor living, but a few hundred men who have headed the organizations are daily becoming millionaires and controlling the others at their will.

Some one says again, brain will tell It is brain and capital that wins the millions. Of course brain will win, but shall a Christian government pass such laws and foster such organizations as will enable and encourage a few brainy, wicked men to win all the millions and enslave the Nation? But the field is open for good men just the same, is replied. Admitted, but good men cannot consent to follow and to do what the government makes possible—gamble on futures, make corners on bread, and compel hands to work at starving wages. Good men are not found evading the payment of their bonds to the Government, as many railroad companies are trying to do.

The coal monopoly, the telegraph companies, the railroad companies, the millionaire corporations of all kinds, need the supervision of the United States Government in their workings, as a balance wheel, or as a governor in an engine, to regulate their operations.

It is wrong to stand still and see the powers of our Government go into the hands of a few monied men. This Government was founded for man's elevation—founded that he might be free and religious. God never made forty thousand acres of land for one man, to be dotted over with ten thousand slaves, as many renters and lessees are becoming. But it is to be divided into five hundred or a thousand homes—free homes, where the virtues of the race can be cultivated and the image of God made manifest.

The sooner the United States Government owns all the land in her territory not occupied as homes, and the firmer she holds it for actual settlers only, the surer we will escape the Irish problem in our own country and fulfill our mission to the race.

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sparkling waters and old mountains, with the courage and good sense to give over fifteen thousand majority! In our little home precinct we had the pleasure of counting two hundred for the Amendment, with only twenty against it. Some districts in the county did still better. We are ready for local option, or for the four-mile-law to be amended.

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Lessons of the Election.

No farmer can tell what his wheat crop will be until the harvest is over. The crop often looks ready for a heavy yield. But the rust, the joint-worm or a day of blight, and his hopes are blasted. Elections are even more uncertain. A wave of thought will elect one candidate to-day. A different current would defeat him next month. The leaders of one side will carry a certain class of voters in one part of the State. The leaders of the opposite party will carry the same class of voters in another section.

In the late election the negroes of one church in Murfreesboro marched from the church to the polls and voted solid, except two of the sixty, against the Amendment, while in Morristown, almost the entire colored vote marched to the polls singing, and in deep seriousness voted for the Amendment. The lawyers of East Tennessee were nearly all for the Amendment. In Middle Tennessee they were divided, or very generally opposed to it. As much probably could be said of other classes of voters. The preachers in all parts of the State were generally for the Amendment. They seem to form the exception to the rule, that *you cannot depend upon any particular class of voters to carry a measure*, for one part will vote one way in one section and the other part of the same class vote differently in another. Again, the length of time in a canvass is all-important. If the election had been held within sixty days after the passage and left to a majority of the voters, it seems likely that the measure would have carried.

For months many of the Anti-Amendment voters said, and appeared to be candid in the statement, that they were not going to the polls; that they would have nothing to do with the election. In a few districts only that spirit continued until election time. As the agitation increased they determined to vote, and as it grew stronger, they worked for the whisky interests. Falsehood, strong drink, money and glaring sophistry, could be used against the Amendment, and were freely used in places. From the very nature of the plea these forces could not be used for the Amendment.

But they are the very elements that move about one-third of American voters more readily than sound reason and conviction of duty. An instance of political trickery and sophism illustrates much of the spirit of the opposition and their pleas.

In Middle Tennessee Vertrees and that class of men tried hard, and measurably succeeded, in making the Democrats believe that it was a very undemocratic measure that that old standard party was opposed to class legislation, opposed to all measures looking toward sumptuary laws, assuming this to be such, and further, that the old fathers of the party, Davis, Seymour, Tilden, had always spoken against such measures, therefore,

the Democrats must do it. At the same time they were supporting by money and direction a talented negro in East Tennessee, who appealed to race prejudice, charged the whole thing on the old slave-holders, that used "to stripe their backs and call them buck negroes." The impression was borne with the pleas that their liberties would be lost and their old masters were doing the work. As the colored votes were generally Republican, therefore, they the Republicans, should have nothing to do with it.

Again, in some places, woman's work at the polls seemed to change the current greatly and increased the vote for the Amendment. In others it is said their influence changed few votes. If I were to express judgment as to woman's influence at the polls on such questions, it would be: Let them be at a voting place where their side is equal or stronger, and they will greatly increase the vote for their measure. If they attempt work at a poll where their plea is in the minority there arises in the nature of those who can be influenced in elections, a feeling of bigotry, lordship and sneering, which becomes proof against their influence. Woman did good service in the election, and if they had been well organized at each poll in the State, where the Prohibition sentiment was equal or in advance of the opposition, the vote for the Amendment could have greatly increased. Their work in some places was a new thing in Tennessee.

The end is not yet reached until society is sober, intelligent and the saloon is closed. The influence of the State is being the laws of our

It Is Coming.

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advancement in the Divine nature is the object of life. Hence, such legislation, such spending of money, is directly in the line of man's eternal good. On the other hand, legislation, planning and work to make more money, to advance material improvement in the country is only indirectly helpful. It only makes the ways of man's improvement smoother.

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In the late election the negroes of one church in Murfreesboro marched from the church to the polls and voted solid, except two of the sixty, against the Amendment, while in Morristown, almost the entire colored vote marched to the polls singing, and in deep seriousness voted for the Amendment. The lawyers of East Tennessee were nearly all for the Amendment. In Middle Tennessee they were divided, or very generally opposed to it. As much probably could be said of other classes of voters. The preachers in all parts of the State were generally for the Amendment. They seem to form the exception to the rule, that you cannot depend upon any particular class to carry a measure. All vote one way or the other part differently. length important. been held with the passage and majority of the voters, it is likely that the measure would be carried.

For months many of the Anti-Amendment voters said, and appeared to be candid in the statement, that they were not going to the polls; that they would have nothing to do with the election. In a few districts only that spirit continued until election time. As the agitation increased they determined to vote, and as it grew stronger, they worked for the whisky interests. Falsehood, strong drink, money and glaring sophistry, could be used against the Amendment, and were freely used in places. From the very nature of the plea these forces could not be used for the Amendment.

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Nuggets.

People are not liable to be mistaken in their feelings, but they are very frequently wrong in the names they give them and in their reasonings about them.—Burke.

The strongest men are the most tender-hearted. The coolest and sweetest waters flow from under the greatest rocks.—W. W. Battershall.

In studying the word of God, digest it under these two heads; either as removing some obstructions that keep God and thee asunder, or as supplying some uniting power to bring God and thee together.—Cecil.

In the church of God there is a "diversity of gifts," and also a "diversity of operations." There is some peculiar work adapted to each man's peculiar gift. There is always something to do for every man who wants to do something.—Phillip Norton.

Do not despair because you cannot reach the ear of mankind, and lift the race to a higher level. If you can reach the ear of one little child, and win it for Christ, and train it for Christian service, you have done something tangible for the world's elevation.

Right principles are spiritual gold, and he that hath them and is ruled by them is the man who truly lives. He hath not life, whatever else he hath, who hath not his heart cultivated and made right and pure.—Edward Garrett.

Away From Home.

Did not a certain man take the night express from Jerusalem to Jerico, and fall among "Jessie James' gang," who pulled off his overcoat, wounded him and left him half dead in the R. R. cut.

As we my father, brother and I, were impelled by an impulse common to "see Rome and die," on the morning of May 21st, 1887, we started for Saratoga Springs, N. Y. We searched Christiansburg depot, after a drive of twelve miles, with the thought, time, tide and train, wait for no man, jumping around in our brains like a dog with a can tied to his tail. In reaching our destination, however, and purchasing our tickets we tried to jew the man down on the price, we found the train several minutes late. We adjourned to the sunny side of the house and stood there till the train came.

After the usual rush for seats, the conductor pulled the bell cord and we were off.

On we flew, over bridges, through tunnels,—they say "tunnels are full of opportunities," I didn't see any. Way stations, and all those things generally seen from a car window. A few miles from Lynchburg, the Rome of Virginia, the only difference being that Rome is on seven hills, and Lynchburg, seven hundred, we were given a splendid view of the "Peaks of Otter," the beautiful turn peaks that rise almost perpendicularly from the plane to the height of 3,993 feet above the sea level. At Lynchburg we changed cars for Washington, via. the Va., Midland R. R. This road passes through one of the most historic portions of Virginia. The scenery is, however, of such a monotonous nature as to soon become dull and uninteresting. Just before reaching Charlottesville one has a good view of the Observatory connected with the University of Virginia, and of the Univer-

sity itself on coming near the town.

At Culpeper C. H., we saw a Cemetery in which six thousand Union dead are interred. The graves are marked by simple white marble slabs, some with the name of the occupant inscribed upon them, but more frequently they bear the melancholy epitaph, "unknown." Near this place we crossed the Rappahannock River, which was so long the dividing line between the "Blue and the Gray." Gen. Beauregard's headquarters, in the shape of an old farm house, can be seen on the left of the road. Still further on we passed Mannassas, near the scene of the first battle of the Rebellion.

The thoughts that these places, awakened, so fully occupied our minds, that ere we were aware of it the train pulled in to the B. & O. depot in Washington, D. C.

On inquiring what D. C. might mean, a policeman kindly informed us that it signified "Dady of his Country."

We were met by Mr. Chas. Nye, a friend of my father, who insisted that we spend the night with him.

After a good rest and breakfast our newly found friend and his sister-in-law, Mrs. Daniels, kindly took us for a drive over the city. After showing us the various public buildings, the statues of many men of note, the Washington Monument with National Drill, encamped at its fort, he drove us to the Capitol.

We gazed upon the home of Uncle Sam reverently and so intense was our admiration for the massive structure that we failed to notice a statue directly in front of us. Mr. Nye, called our attention to it, and remarked solemnly, with something suspiciously like a tear in his eye, "boys" that is Whshington, they keep his clothes at the Patent Office.

We then drove to the depot, just a few minutes before our train left for New York. Here we were joined by a party of Virginians, all of whom were to attend the meeting of the R. W. G. Lodge of I. O. G. T. By the time everybody knew everybody else—there were eleven of us, the train which was a fast express, started. One thing struck me as being very peculiar. Our train never stopped for water. The road is double track and by watching the opposite track I soon discovered their secret. Every ten or fifteen miles there is a tank for each track not like ours, however, but consists of a metallic trough, some eighteen inches broad by three or four in depth, extending for several hundred feet along the center of the track and filled with water.

A train wishing to take on water, drops a scoop like contrivance from the the tender into the trough and the swift motion of the train forces the water up the inclined plane into the tender.

(TO BE CONTINUED.)

Don't Worry.

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unbelief it is the child of distrust; no man can trust God fully and worry at the same time. You might as well try to drink and water in the same dish, as to have belief and worry in the same life. Christianity. The minute you begin to worry, you step down from the throne of faith; you throw the sceptre of belief at your own feet; you stand on the ground of unbelief in the living God. I go to a hotel, and tell them I want to take an early train; I leave my name with the clerk. If I trust the clerk, I go to bed and sleep; if I am afraid he won't call me, I wake up every hour of the night and consult my watch. Every time I awake I insult the clerk; and every time we are restless we insult our God.—O. P. Gifford.

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Nuggets.

People are not liable to be mistaken in their feelings, but they are very frequently wrong in the names they give them and in their reasonings about them.—Burke.

The strongest men are the most tender-hearted. The coolest and sweetest waters flow from under the greatest rocks.—W. W. Battershall.

In studying the word of God, digest it under these two heads; either as removing some obstructions that keep God and thee asunder, or as supplying some uniting power to bring God and thee together.—Cecil.

In the church of God there is a "diversity of gifts," and also a "diversity of operations." There is some peculiar work adapted to each man's peculiar gift. There is always something to do for every man who wants to do something.—Phillip Norton.

Do not despair because you cannot reach the ear of mankind, and lift the race to a higher level. If you can reach the ear of one little child, and win it for Christ, and train it for Christian service, you have done something tangible for the world's elevation.

Right principles are spiritual gold, and he that hath them and is ruled by them is the man who truly lives. He hath not life, whatever else he hath, who hath not his heart cultivated and made right and pure.—Edward Garrett.

Away From Home.

Did not a certain man take the night express from Jerusalem to Jerico, and fall among "Jessie James' gang," who pulled off his overcoat, wounded him and left him half dead in the R. R. cut.

So we, my father, brother and I, were moved by an impulse common to mankind, to "see Rome and die," when on the morning of May 21st, 1887, we started for Saratoga Springs, N. Y. We searched Christiansburg depot, after a drive of twelve miles, with the thought, time, tide and train, wait for no man, jumping around in our brains like a dog with a can tied to his tail. In reaching our destination, however, and purchasing our tickets we tried to jew the man down on the price, we found the train several minutes late. We adjourned to the sunny side of the house and stood there till the train came.

After the usual rush for seats, the conductor pulled the bell cord and we were off.

On we flew, over bridges, through tunnels,—they say "tunnels are full of opportunities," I didn't see any. Way stations, and all those things generally seen from a car window. A few miles from Lynchburg, the Rome of Virginia, the only difference being that Rome is on seven hills, and Lynchburg, seven hundred, we were given a splendid view of the "Peaks of Otter," the beautiful turn peaks that rise almost perpendicularly from the plane to the height of 3,993 feet above the sea level. At Lynchburg we changed cars for Washington, via the Va., Midland R. R. This road passes through one of the most historic portions of Virginia. The scenery is, however, of such a monotonous nature as to soon become dull and uninteresting. Just before reaching Charlottesville one has a good view of the Observatory connected with the University of Virginia, and of the Univer-

sity itself on coming near the town.

At Culpeper C. H., we saw a Cemetery in which six thousand Union dead are interred. The graves are marked by simple white marble slabs, some with the name of the occupant inscribed upon them, but more frequently they bear the melancholy epitaph, "unknown." Near this place we crossed the Rappahannock River, which was so long the dividing line between the "Blue and the Gray." Gen. Beauregard's headquarters, in the shape of an old farm house, can be seen on the left of the road. Still further on we passed Mannassas, near the scene of the first battle of the Rebellion.

The thoughts that these places, awakened, so fully occupied our minds, that ere we were aware of it the train pulled in to the B. & O. depot in Washington, D. C.

On inquiring what D. C. might mean, a policeman kindly informed us that it signified "Dady of his Country."

We were met by Mr. Chas. Nye, a friend of my father, who insisted that we spend the night with him.

After a good rest and breakfast our newly found friend and his sister-in-law, Mrs. Daniels, kindly took us for a drive over the city. After showing us the various public buildings, the statues of many men of note, the Washington Monument with National Drill, encamped at its fort, he drove us to the Capitol.

We gazed upon the home of Uncle Sam reverently and so intense was our admiration for the massive structure that we failed to notice a statue directly in front of us. Mr. Nye, called our attention to it, and remarked solemnly, with something suspiciously like a tear in his eye, "boys" that is Whshington, they keep his clothes at the Patent Office.

We then drove to the depot, just a few minutes before our train left for New York. Here we were joined by a party of Virginians, all of whom were to attend the meeting of the R. W. G. Lodge of I. O. G. T. By the time everybody knew everybody else—there were eleven of us, the train which was a fast express, started. One thing struck me as being very peculiar. Our train never stopped for water. The road is double track and by watching the opposite track I soon discovered their secret. Every ten or fifteen miles there is a tank for each track not like ours, however, but consists of a metallic trough, some eighteen inches broad by three or four in depth, extending for several hundred feet along the center of the track and filled with water.

A train wishing to take on water, drops a scoop like contrivance from the the tender into the trough and the swift motion of the train forces the water up the inclined plane into the tender.

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Things to be Remembered by the Teacher.

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4. Remember that character is the basis of all manhood. Your school must be, more than half, a school of character; and, first and foremost, must be the object in yourself. You must be Bible, discipline, precept, example, illustration.

5. Remember that mental training means, first, the awakening the desire for truth; second, the direction of the faculties to the observation and study of nature; third, training of the soul to know what is in man, and to learn by intercourse with people; fourth, the instruction into the way to use books in connection with independent examination of the world without and within; and fifth, the discipline into that true humility of the intellect which comes from a reasonable confidence in what is really known, a mighty hunger and thirst after wisdom, and a reverent attitude before the infinite mystery that encircles us all.

6. Remember that good manners and refined habits of thought and feeling are the atmosphere of life; and all things done or said in your schoolroom, or in the school-yard, will affect your children according to the atmosphere of true gentleness and courtesy in which they are seen.

7. And, finally, remember that this child has God, family, society, church, State, and the manifold business of life for his university. Your school is only a gymnasium to train him into this fit way of entering, using and graduating from the life in this world into the life beyond.

Why should not the United States have a good time during the 100th year from Washington's inaugural? Has not our country been greatly blessed? Let Congress pass a great educational bill next winter to take effect from April 30, 1789. Let there be a million to the year, making in all for general education or to establish public school funds in all of the States, one hundred million of dollars. It could and should be done.

The Scotch thistle, which we have counted among the troublesome weeds brought into this country, is nevertheless the honored national emblem of the people whose name it bears. The reason for this is told as follows:

Once when the Danes invaded Scotland, they prepared to make an attack on a sleeping garrison.

So they crept along barefooted as silently as possible, until they were almost on the spot. Just at that moment a bare-footed soldier stepped on

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a thistle, and the hurt made him utter a sharp, shrill cry of pain. The sound awoke the sleepers, and each man sprang to arms. They fought with great bravery, and the invaders were driven back with much loss.

The plant which had given them the timely alarm was adopted as the national emblem.—*The American.*

Franklin's Famous Toast.

Ben Franklin was dining with a small party of distinguished gentlemen when one of them said:

"Here are three nationalities represented: I am French, my friend there is English, and Mr. Franklin is an American.—Let us each propose a toast."

It was agreed to, and the Englishman's turn came first. He arose, and in the tone of a Briton bold, said:

"Here's to Great Britain, the sun that gives light to all nations of the earth."

The Frenchman was rather taken back at this, but he proposed:

"Here's to France, the moon whose magic rays move the tides of all the world."

Our Ben then arose with his air of quaint modesty and said:

"Here's to George Washington, the Joshua of America, who commanded the sun and moon to stand still—and they stood still."

One of the important things to teach the young—particularly the boys—is the genuine dignity of manual labor. Try to make them understand that much that goes by the name of brains is no more entitled to respect than good healthy muscle. The painter is endowed with an acute perception of color, but this gift is in itself no more worthy of admiration than the strong arm of the smith or carpenter; so with the gifts of the musician and poet, they are simply abnormal cerebral developments—mere bumps on the head, no better than bumps of the muscle on the arms, so far as dignity and respectability are concerned. The gifts we justly admire are carefulness, patience and industry, guiding the other faculties to do their best. It is not the kind of work that deserves praise, but the way it is done.—*The School Journal.*

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3. Remember that the kind of man or woman needed by our country is a child developed into the best he or she can become, along the line of the providential. A truly developed man or woman can be trusted to find the best thing to do, and to do anything attempted better than others.

4. Remember that character is the basis of all manhood. Your school must be, more than half, a school of character; and, first and foremost, must be the object in yourself. You must be Bible, discipline, precept, example, illustration.

5. Remember that mental training means, first, the awakening the desire for truth; second, the direction of the faculties to the observation and study of nature; third, training of the soul to know what is in man, and to learn by intercourse with people; fourth, the instruction into the way to use books in connection with independent examination of the world without and within; and fifth, the discipline into that true humility of the intellect which comes from a reasonable confidence in what is really known, a mighty hunger and thirst after wisdom, and a reverent attitude before the infinite mystery that encircles us all.

6. Remember that good manners and refined habits of thought and feeling are the atmosphere of life; and all things done or said in your schoolroom, or in the school-yard, will affect your children according to the atmosphere of true gentleness and courtesy in which they are seen.

7. And, finally, remember that this child has God, family, society, church, State, and the manifold business of life for his university. Your school is only a gymnasium to train him into the fit way of entering, using and graduating from the life in this world into the life beyond.

Why should not the United States have a good time during the 100th year from Washington's inaugural? Has not our country been greatly blessed? Let Congress pass a great educational bill next winter to take effect from April 30, 1789. Let there be a million to the year, making in all for general education or to establish public school funds in all of the States, one hundred million of dollars. It could and should be done.

The Scotch thistle, which we have counted among the troublesome weeds brought into this country, is nevertheless the honored national emblem of the people whose name it bears. The reason for this is told as follows:

Once when the Danes invaded Scotland, they prepared to make an attack on a sleeping garrison.

So they crept along barefooted as silently as possible, until they were almost on the spot. Just at that moment a bare-footed soldier stepped on

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a thistle, and the hurt made him utter a sharp, shrill cry of pain. The sound awoke the sleepers, and each man sprang to arms. They fought with great bravery, and the invaders were driven back with much loss.

The plant which had given them the timely alarm was adopted as the national emblem.—*The American.*

Franklin's Famous Toast.

Ben Franklin was dining with a small party of distinguished gentlemen when one of them said:

"Here are three nationalities represented: I am French, my friend there is English, and Mr. Franklin is an American.—Let us each propose a toast."

It was agreed to, and the Englishman's turn came first. He arose, and in the tone of a Briton bold, said:

"Here's to Great Britain, the sun that gives light to all nations of the earth."

The Frenchman was rather taken back at this, but he proposed:

"Here's to France, the moon whose magic rays move the tides of all the world."

Our Ben then arose with his air of quaint modesty and said:

"Here's to George Washington, the Joshua of America, who commanded the sun and moon to stand still—and they stood still."

One of the important things to teach the young—particularly the boys—is the genuine dignity of manual labor. Try to make them understand that much that goes by the name of brains is no more entitled to respect than good healthy muscle. The painter is endowed with an acute perception of color, but this gift is in itself no more worthy of admiration than the strong arm of the smith or carpenter; so with the gifts of the musician and poet, they are simply abnormal cerebral developments—mere bumps on the head, no better than bumps of the muscle on the arms, so far as dignity and respectability are concerned. The gifts we justly admire are carefulness, patience and industry, guiding the other faculties to do their best. It is not the kind of work that deserves praise, but the way it is done.—*The School Jour-*

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