



THE HOME CIRCLE

GOING TO SCHOOL IN THE GREAT SMOKIES.

(From Midland Methodist.)
I first attended school in the autumn of 1866. It was taught by Ben Morgan, who is still living, and who has been for many years a Baptist preacher. It was taught in what was then known as the "White house," not far from the present town of Judson, Swain County, N. C. I say town with due respect to other such places, and beg their pardon for such familiar and common use of this term; for while Judson is a very large lumber camp, the town is yet to be—mostly. The white house was on the opposite side of the Little Tennessee River, about half a mile above and about the same distance below the mouth of Alarkee. I have already stated in a former letter that while on this tramp through the mountains I had the privilege of standing on the spot, though the house is now gone. It was a frame dwelling house, and at some time had been painted white, and the name stuck long after the paint wore off.

I shall never forget the morning I entered with my blue-back speller. I had been told about the rules so often and of the dire punishment meted out to offenders that I fully expected, as I had been often told, I "would be thrashed within an inch of my life" the first day; and especially when I saw the teacher armed with a good switch about four or five feet long. It turned out, however, that he was too kind to "thrash" any one; and he never whipped a boy through the whole school, although he carried his switch every day. His kindness was his only fault. There were a few things worthy of mention in this school. First, nothing was taught but the spelling book, and each pupil was in a class by himself, except the spelling classes just before dinner and just before night. Of course some of the pupils read what reading was in the spelling book. Beyond that there was no reading. Secondly, those who came to school first were first to recite; and as that was a point of merit, there was great hurrying to school in the morning. I have been at school by "sun-up" in order to be first. When the teacher arrived and "called books," he gave us a few minutes to spell over our lessons, and then called "first," and the first one to arrive went forward to recite. Then he called "second," "third," and so on till every pupil had recited; then he called "recess," and away went books as we scampered out for a game of "base" or a "hickory race" or "jumping the rope," which was only a grape-vine, or jumping "half-hammond." (No charge for the spelling.) When recess was over the teacher called "books." Other lessons were recited; and as soon as he was around he cried out, "Get your spelling lessons," just as if every lesson was not a spelling lesson! Another peculiarity about this school was that every pupil studied aloud; and the louder he hollered the better he studied. When the teacher called, "Get your spelling lessons," the fun began in earnest. The small children were spelling in monosyllables; some were at "baker," some at "horseback," some at "botany," some at "publication," and some at "immateriality," and every one spelling as loud as he could scream. Of course this lesson was to be spelled by heart, and the best speller stood head. They were required to spell the word, pronounce each syllable, and give the diacritical marks—that is, "key" the word. The "types" and proof readers will no doubt be surprised when I tell them that in later years I became one of the best spellers in the school. They will either think I have forgotten much, or the others were poor spellers. As long as they do not know in which class to place me I can at least keep up my boasting.

But the strangest part of this school was the Friday afternoon exercise. This consisted in "making manners." This I never witnessed in other school, though I understand it was quite common up to that time throughout this region. The object was to teach the pupils polite manners, and these were fashioned after the court manners of England. When the hour arrived for this exercise, two boys were called out, and each chose a girl who was to act the part of his wife for the time and assist him in the exercise. The first couple took their seats near the door, and acted the part of host and hostess;

while the other couple went into the yard and returned as visitors. As I remember, the gentlemen were always acquainted, but their wives were supposed to be strangers to each other and to the gentlemen. When the visiting parties arrived, the host, prompted by the teacher, was to receive them according to the customs of polite and gentle society. The gentlemen, both standing, shook hands with each other and inquired after each other's welfare in the most elaborate manner possible, making use of terms that neither one had ever heard of before in his life. Then in like manner the host presented his wife to his friend, who in turn presented his wife to the host, and then the host presented his wife to his friend's wife, and the matter was over. A Chinese mandarin could not be more exacting in manners than these children of the mountains in this Friday afternoon exercise. Following this introduction, the visitor and his wife became the host, a second couple retired and came in as visitors, and the whole thing was gone over again; and so on till all had gone through the exercise. I remember my first experience vividly. I was asked to choose a partner. I was short, thick, and fat. I promptly chose Ann Anderson, who was six years my senior, tall and slim, and tow-headed. We presented a picture worth seeing. I was about seven years old, in long pants (never had any other sort), and wore "galuses," and was barefooted. She was about thirteen years old, wore long skirts and a bib apron, which was nearly as long as her skirts, with her tow hair twisted into a knot and held in place with a horn comb. We were the long and the short of the occasion. The sense of shame was the only sense I had. I pronounced words and inarticulate phrases, or tried to, that I had never heard before, nor have I heard since. No wonder that I have never known what it is to fear the face of man when trying to preach. A boy who could pass that ordeal and live to tell it could face a field of muskets and never bat his eyes. But enough. This is written only that the public may know something of both the mettle and the mold out of which and through which the men of the mountains were run.

THE SECRET OF TRAINING CHILDREN.

If home be a little heaven, there will probably be children within it; for it is told of the heavenly Jerusalem that "the streets of the city shall be full of boys and girls playing in the streets thereof." A home from which child-life is deliberately excluded is one in which the inhabitants are engaged in demolishing the foundation upon which the home rests. When the structure tumbles to the ground, no one need be surprised—and homes which are not permitted to remain are of little value.

This age has nearly forgotten how to rear children. There is not the slightest necessity for the unmanageable children with whom we are too familiar. "Order is heaven's first law," and therefore the law of each little heaven. When order prevails in the home, child-life develops sweetly, naturally spontaneously.

The secret of the training of children is to be found in the combination of firmness and kindness on the part of parents. Discipline which proceeds from a parent's anger is willful assault and battery. The sense of justice is highly developed in the child, almost from infancy, and he understands perfectly the distinction between firmness and anger.

The child who first creeps across the room can be taught that some things must not be touched. The mother who removes the low-standing vase so that her child will not break it, begins to teach the child that might alone is the standard of right. The intelligent mother leads the child to it, and firmly impresses upon him: "Baby mustn't touch!"

"The lesson can be learned better at one year old than at five, better at five than at ten, better at ten than at fifteen; but it is not learned from the mother at all after that, and the mother who has allowed her child to grow up without self-control has piled up the fuel for hell-fire within her child." Selected.

William Pruette, the singer, tells of a servant girl who came to Mrs. Pruette in tears and asked permission to go home for a few days. She had a telegram saying her mother was sick.

"Certainly you may go," said Mrs. Pruette, "only don't stay longer than is necessary, as we need you."
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"Dear Miss Pruette I will be back next week an please keep my place for my mother is dying as fast as she can."—Success.

Editor (to caller who has been airing his views)—Look here, are you the editor of this paper?
Caller—No, no; certainly not.
Editor—Then, don't stand there and talk like a fool!

WORDS OF CHEER AND ENCOURAGEMENT TO OLD PEOPLE.

We do not over-estimate the deeds and worth of young people, but we under-estimate the deeds and value of older people. The general idea obtains that youth is the only time for achievement and that old age is fruitless. This is wrong. One never gets too old to achieve. The idea so generally held, that men and women are unable to do anything after they pass a certain age has had much to do with the inactivity of older people. They think that their work is done and sit down in quiet submission.

As an antidote for this erroneous idea we are happy to recall the advice of Henry W. Longfellow, who, when an old man, stood before the students of the school from which he had graduated fifty years before and read some of the most inspiring words, urging these young people to work on into old age. In the lines which follow he cites a few notable achievements of men after they passed the "dead-line" of age.

"But why, you ask me, should this tale be told

An Alabama man tells of a unique funeral oration delivered in a town of that State, not long ago, by a darkey preacher. Now, it seems that the habits of the deceased brother had not been irreproachable, to the great scandal of the worthy pastor of the flock. So, in summing up the case at the funeral, the preacher delivered himself of the following: "My brethren and sisters, we are here to pay our last respects to our departed brother. Some says he was a good man, and some says he was a bad man. Where he has gone to we can't tell, but in our grief we have one consolation, and that is—he's dead."

Every great and precious thing in the world has been gained by the toil and tears, by the sweat and anguish of those who cared not for self, but for others.—J. R. Miller, D.D.
It is not the temptation yielded to, but the temptation rejected, that makes moral fiber.—Henry Churchill King.

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No. 21, west, 8:35 a. m., through train with chair car for Durham, Greensboro, Salisbury, and Asheville, connecting at Durham, with train for Oxford, Henderson, Norfolk, Keyville, Richmond, and Washington, at Greensboro for points North and South.

No. 139, west, 4:05 p. m., handles through Pullman sleeping car for Atlanta, connects with train at Durham for Oxford and Keyville, at Greensboro with through train for Washington, Baltimore, Philadelphia, and New York; also connects at Greensboro for Asheville, Knoxville, Cincinnati, Louisville and St. Louis.

No. 112, east, 4:30 a. m., for Selma and Goldsboro, connecting at Selma with A. C. L. Railway for Wilson and Rocky Mount, at Goldsboro for Wilmington; also for Kinston, New Bern, and Morehead City.

No. 144, east, 12:30 p. m., for Selma and Goldsboro, connecting at Selma with A. C. L. for points south and north; also at Goldsboro for Wilmington, Kinston, and New Bern.

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