The Home Circle.

OLD MAMMY'S PIPE.

Did you ever see a "mammy" with her old clay pipe? Then listen while I tell you what she used to look like: A red spotted kerchief on a kinky, woolly head; A big, round face like a loaf of ginger bread; A countenance as kind as her features are immense, And teeth like the palings on the Big House fence; Her sleeves to her elbows and her skirts hitched high In the Maud Muller fashion, though not a bit shy-She ambles to the door and she squints at the sun . "Plum twe'v o'clock, niggah, an' de dinnah not done."

After "chunking" up the fire till it's roaring red hot, And the dumplings bump the cover of the three-legged pot, She "hunkers" on the "h'a'th" and she fishes out a coal Which she flips with her fingers on the old clay bowl Half-filled with the "heelings" of "Ole Mahster's muh-shawm," And sits by the jam where it's comfortably "wahm." She smokes in contentment while the dinner boils on-"Tuhbacca is a comfo't des as sho as you is bawn"-And she chuckles when I chunk her with a sto'-bought sack: "De Lawd bless you, honey, you knows what I lak.

-Clarence Ousley.

BY CALVIN DILL WILSON, IN LEDGER MONTHLY.

its usefulness and in the largeness of and body. The church shows vice its power to help, has many gifts for as it is, in its origin, growth, and young men that are priceless, and in its results. Thus it opens the that are necessary to their well-being. eyes of youth; it stamps indelible In the light of all facts, in the light | impressions; it leads to self-preserof experience, in the light of their vation, and to future happiness and future needs, it is incontrovertible well-being. This moral light and independence. We are all depend- have many old people who can relate that every young man ought to at- uplifting of the church cannot be tend church services and ought to exaggerated. A Japanese count has how many people help to prepare our if written for the press now while be actively engaged in its work.

what help they are to obtain; they tian lands. find that many who attend church are not obviously better than themselves; and they are not always impressed by the earnestness and enthusiasm of church people.

Apart from the justice or injustice of these views, let us look at the actual benefits young men may obtain from the church. We may take it for granted that all high-minded bleness. The young man learns nations must be divine laws, and the young men are thinking anxiously about their future, planning to make the most of themselves, to live honorably, to build up character, and to it is the only really admirable and right, but the manhood comes first, healthy bright boys, say that he did be not only successful in business, but in personal attainments, in the | blind and foolish. spiritual things of manhood.

CHURCH ATMOSPHERE.

The church, apart from its direct teachings, makes a general impression upon the young. It has its own atmosphere; it deals with matters imaginative mind, the very church building suggests the serious side of things, something of the great problems that all men and women have to deal with in one form or another. The service of the church ousness; they remind us of the unseen, of the soul, of divinity. Being enter a place where we are reminded that we belong to humanity, to society-indeed, after a manner, to the universe. Such surroundings life and into the character the di open up thought that we are not vine likly otherwise to have. One can readily see that the going to an art gallery at fixed hours every week would modify one's life somewhat, would make impressions that would remain; or that established habits does not love. of walking in the fields, or visiting flower-gardens or factories, or attending musical entertainments, or frequenting libraries, would inevitably make permanent impressions on the brain, stir certain emotions, produce certain thoughts, and thus create that which we call an atmosphere. So the church, habitually attended, affects the spirit and tone of the mind. This is done unconsciously, until there gradually grows up in the heart a love for the church for its hymns, for the prayer-book and the Bible, and for the good work in which the church is engaged.

When we consider what this atmosphere is, we realize that a desirable result has been brought about. It is an atmosphere charged with love of things good and true, with unselfishness, with sacrifice, with duty, with high ideals, with scorn for the base and with admiration for whatsoever is honest.

ITS EDUCATING INFUENCE.

The quiet and subtle influence of the church tends directly and powtual nature and shows the true joys did you kill, anyway?" of manhood, and raises us above the tific than the Bible teachings of the Youth's Companion.

The church, in the wide range of | effect of vice upon the human mind recently said that within Christen-Many young men do not believe dom the gentleman always means the this in regard to themselves; they the man of honor, rather than the do not find the church interesting; man of money, and that this man of they wish to spend Sunday in diver- honor is the product of Christianity sions; they do not see clearly just and is not found outside of Chris-

> to soften and humanize the feelings | vice to the people of young men; it is the builder up and strengthener of the heart.

him in such a manner as to impress governed, nor of the rulership of the their children to climb any higher through the church that goodness most the legislator can do is to dis- fish parents are not numerous; and is strength, that it is in line with cover and obey them or suffer the we rejoice that they are not. I once eternal and changeable laws, and that consequences. Manhood suffrage is heard a man, the father of five strong thing, and that scorners are for manhood is a prerequisite of

THE QUALITY OF REVERENCE. crown of character, and without which man is a stupid animal, walkdifferent from the daily life. To the ing among wonders and miracles reverence becomes to him not only an invaluable addition to his character, but leads him into an appreciation of the best things in life and in human achievement. He becomes a have that quality that we call religi- higher tope of man. When Tennyson was once standing by a bust of Dante and one of Goethe, a friend taken out of the hurly-burly of said to him, "What is in Dante's everyday life into the church is to face that is not in Goethe's?" Quickly Tennyson replied: "The divine." And that is as good a definition as another; reverence puts into the

LOVE YOUR BUSINESS

A man can no more be successful in a business he does not like than can a man be happy with a wife he

Enthusiasm is the power which impels men onward in any and every vocation. Without it men are lethargic. They will drift. But to pull against the tide they are as unable as they are unwilling.

Drifting, however, does not win the race, either in business or aquatic our brethren from the North, dis- investment all the time and not at pull, the strong pull and the pull cent; it is found, occasionally,

Men in business to-day have no easy task. There is a great deal to discourage and very little to encourage. There are foes within and foes without to contend against.

der so many either fail altogether or ties, which cannot bear to be reeke out a mere existence.

The antidote for despair is enthusiasm, and the germ of enthusiasm humble origin) was simply flesh and is love for or pleasure in that business or vocation in which you are is the use of being a fool anyhow, embarked.

Therefore, if you would succeed, get in love with your business.—Se-

erfully to give young men an aver- prowess during the Civil War was sion to vice; it cultivates the spiri- asked, "Mow many of the enemy

"How many did I kill? How many brute. It enables young men to red did I kill?" repeated the veteran, alize that all vice causes degeneral slowly. "Well, I don't know exactly tion in themselves and their poster- how many, but I killed as many of ity. Nothing is more strictly scien- them as they did of me."-The

NO SUCCESS WITHOUT SERVICE.

Educated young men should grasp the fact that service alone brings results, material, social or industrial.

As to the first, nature only gives us the raw material. We must take from her the things that lie useless, and make them minister to life. The farmer does not labor only to feed himself, but to serve bread to others; the miner does not dig up the coal and iron for himself, but to serve others; manufacturers put things together, not for themselves, but to serve others; the engnineer diseovers the great forces of nature and converts them to the service of

others. ness success and organization. It is sive Farmer? Now I have a sugges organization. If the service and the your hearty approbation and co as well as with dice.

the cow, some people in Chicago sent | incidents related? us meat, and in Colorado others raised the cattle for market. Suc- ing when all of our schools will throw A SCHOOL OF LOVE AND MAGNANIMITY. cessful business men are those who their doors open for the reception of The church has a strong tendency are striving to render the best ser- pupils. Have you thought of send-

test of social or political organiza- advantage an education would afford The young man who attends tion. The question of government him or her? There are some few church has goodness presented to is not a matter of consent of the him with its desirableness and lova- majority. The laws that govern

The young man in the church has make out of the government. Spain school they had no time to work at cultivated in him the quality that ruled her colonies for what she we call reverence, which is the very | could make out of them. She impoverished both herself and them.

In the last place, service is the test of all individual work, the test of unseen and upappreciated. And the physician, the journalist, the fairly intelligent country woman, teacher, the humorist who amuses us, and the pulpit to lead us.

> Remember this: Endowment of power is equipment for service.— Lyman Abbott, in address at Trinity College Commencement, Durham, N. C., June 1900.

THE TOADY.

That is the man who has no opin ion on any subject until he hears from the Colonel, the doctor or the banker. He revels in the smiles of the "big bugs," and his familyquote freely from those who are considered to belong to the upper These poor creatures are found everywhere—in back woods country districts as well as in crowded cities, and wherever they are found they are discounted and laughed at by the very people whose favor they are selling their souls to win. They may be millionaires or they may be pau-Money does not make a toady, neither does the want of it. It is a condition of the mind—a crawling. subservient spirit suited more to a slave than a freeman. We see it in Let him put it in his head and no dudes who go about the country aping English manners and customs it may be seen also, sometimes, in silly Southern people who attempt the broad and harsh prounciation of events. There must be the long carding their own soft Southern acamong newspaper men who are afraid to write a line until they first ascertain what the Charlotte Observer, the Wilmingten Messenger or the News and Observer think about a public matter. We have been especially disgusted with the toadvism of | if, as you say, it is what they claim of industrial and other journals of Under such conditions it is now on- the North, outside the realms of poliminded that William McKinley is a human being, or that Abraham Lincoln (who was of Southern birth and blood, and had many failings. What when the sun is so high in the heavens? It is refreshing to see a man or a woman so truly aristocratic as never to recognize a superior and at the same time never to allow anyone else to feel that he is inferior! A veteran who was boasting of his To go quietly along through life owning his own soul, doing his own thinking and at the same time paying due regard to the opinions and feelings of others. A toady is always a tyrant where he has the power. He is insincere, unscrupulous and mean. He enjoys the respect of nobody, least of all of himself; and no one is worthy to be honored who dishonors his own character.-Charity and Children.

Our Social Chat.

* EDITED BY AUNT JENNIE, RALEIGH, N. C. AS CONTRIBUTORS to this department of The Progressive Farmer, we have some of the most wide-awake and progressive young ladies and young men and some of the most entertaining writers among the older people of this and other States, the ages of the members ranging from sixteen to more thon sixty.

YOU ARE REQUESTED to join by sending us a letter on some subject of general interest, and writing thereafter as often as possible.

WHEN WRITING, give full name and post-office address for Aunt Jennie's information. If you do not wish your real name to appear in print, give name by which you wish to be known as a Chatterer. known as a Chatterer.
TWO WEEKS OR MORE must, as a rule elapse between the time a letter is written an ADDRESS all letters to Aunt Jennie, care o The Progressive Farmer, Raleigh, N. C.

AUNT JENNIE'S LETTER.

Did you read the article, "Unfa miliar History of North Carolina' Service is the measure of all busi- in last weeks issue of The Progres not a question of the size of the tion which I trust will meet with effect are to enlarge production, operation. Doubtless many of you economize expense, cheapen pro- have heard of incidents which transducts, or build up the community, pired in your immediate neighborit is a good organization, and is do- hoods, the telling of which would be ing Christian service. If the organi- of equal interest to the reading pubzation seeks to take away from the lic and possibly of permanent value pockets of others and render no re- as State history. Will you not relate turn, it is gambling, and one may these occurrences for the benefit of gamble with pork, corn and cotton our Circle? Many valuable items of this character have been lost to our In this country we talk much State because of the diffidence of her about independence, but there is no people. It should not be thus. We ent, serving one another. Think interestingly many incidents, which breakfast. Workers in Japan serve these persons still live, would not us tea, workers in South America pass with them into oblivion. Can serve us coffee, some near neighbor you not find such a person in your gathered the strawberries or milked neighborhood and write for us the

By the way, the time is approaching that girl or boy this session! In the next place, service is the Have you seriously considered what parents who do not seem to care for on life's ladder than they themselves have climbed, but such sordidly selnot care to have them learn to read, as he needed their time on the farm, The boss rules for what he can and that when children went to home. "I don't know any book learning myself and I have always managed to live, and they can do the same," he said, with a disgusting air of self-conceit. His wife was a who could read and write and knew enough to solve his mathematical problems for him. With her help he made a success of his farm. Now suppose that girl's father had treated his girl as her husband in after years treated her boys-think you that her help in calculating the expense and profit account would not have been missed by him? Doubtless it would but I wonder if he would have acknowledged it? I expect that he secretly hoped that his boys would be as fortunate as he himself had been in marrying somebody's girl with some "book learning." It pays to sacrifice in order that the children may be educated. The money spent in brain-culture cannot be taken away from the child. Deposit in some bank to 'that child's credit a sum sufficient to educate him, and if the bank fail his money is gone. earthly power can rob him of it. It is his in spite of earthly changes and mishaps. It is a safe investment and one which is sure to yield a big stated periods only. Make the investment and see if I am not correct. Ah, Violet Lee, a child who never

plays with fire is in no danger of being burned. Hypnotism is indeed "a great and dangerous power," and for it, the less we know, or care to know of it, the better. Should you care to discuss literature there is no member of the circle who would enlistening more than your old Auntie. The money received for your badge, and your name placed on file with those of others who have sent.

AUNT JENNIE.

FROM EDGECOMBE.

views on hypnotism. Is there any this. Study subjects for discuss truth in the statements regarding it? Have debates. Cultivate the good I have never seen a subject under and literary features. And the hypnotic influence. If it is what is dies ought to join also. They can be compared to the comp claimed for it, it is indeed a great benefitted and benefit others by and dangerous power, a power that tending. should not be abused, but should be

ature? I must plead guilty for one, Bilkins; let us know what you an though I know it is a bad habit. It the Major are doing this hot weather neither feeds us mentally nor morally, but it dwarfs and decays. Now, another matter that I present what shall we do to root out this consideration. It is this paragran great evil? I suggest a plan by from a recent issue of the Scoth which we may form a desire to read | Neck Commonwealth : only the pure and wholesome. Let's study some good author, biography, inquiry, 'Are the young men or history, or even science, each North Carolina making sacrifices month and write our views on what education as did many young men we read-discuss the author's merits former years?' We fear that and faults. Let Aunt Jennie suggest many cases the answer to this one subject for study each month. quiry, if thoroughly expressed work I do not mean to debarall other sub- have to be a negative one. We so jects from the Circle, but let litera- dom see young men wearing home ture form one permanent subject.

Wishing you all a pleasant goodday and much success,

VIOLET LEE.

Edgecombe Co., N. C. PREFERENCES.

DEAR AUNT JENNIE :- Please allow me to peep in and introduce myself to have badges. Ten cents is a little the members of the Circle. I am and matter. Any of us can afford to have been interested in all you have buy one, or buy a second one if the had to say from the beginning of first becomes lost or misplaced. And your Chat. There are many inter- if, after the paper has them made esting talkers among you and I must for us, we do not appreciate them not tell you my favorites. I have enough to pay ten cents as our part seen persons who disclaimed the idea of favoritism in any sense, but I do not believe that anybody can truthfully say that they have no favorites. Why, I even have my favorite piece of chicken and my favorite authors, young man, says the Household Ha favorite pieces of music, favorite resented authority, and was always artists, favorite dresses, favorite talking about the time when he hats, gloves, etc. I do not think should be independent. At last he that I am selfish in my favoritisms. reached his twenty-first birthday I try not to be, but then I do prefer that period when the law recognized some things to others and I can't him as no longer a child. With its help it. It is natural with me and gerness he had for years looked for I think that a person's preference ward to this day of freedom from for things distinguish that person constraint and authority. No one from his fellow-beings.

Individuality is a wonderful fac- than he. While he was congratuulty in the make-up of this old lating himself, he met a friend that world of ours. Suppose we all liked morning. the same things. For instance, I prefer tan-colored gloves, and if all master. No one can order me about girls wore only tan gloves what now. I shall do as I please." would the merchants do with their large assortment of other colors, and what would become of the vast number of people who find employment in the manufacture of other colors?

My street hat is black, but I do not think that all girls should wear black hats. There are so many things that I could enumerate that make me believe that a preference is preferable to no no preference. I will rience, the young man's friend send for a badge, Aunt Jennie, as I | blandly sugested: "In that case you especially wish mine to wear to the | will certainly never lose control of State Fair. I wonder how many of your temper." the Circle will be there and if I will see any of you? Wouldn't I be glad that we have badges, if I do? A CITY GIRL.

FROM CARELESS TOM

DEAR AUNT JENNIE :- I hope that many of the young people who read the Social Chat are preparing to at- friend. "You told me the other day tend some high school or college this that you did you did not see how you fall. The twentieth century is almost upon us. In the light of nineteenth century progress, who can expect to win success in the new century without a good education? If education was once a luxury, it is of himself," continued his friend, "le now a necessity. It is indispens- never led by outside temptations to able. In the days of your father do anything of which he disapproves, and grandfather, before the clumsy I suppose you will give up the somestage-coach was superseded by our what questionable company you modern locomotives and palace cars, have been keeping, which has proved or the courier on hoseback had given a source of anxiety to your father place to the lightning speed of and mother?" the telegrah—in those days, I say, education may not have been absolutely essential to success. That day is past; let the ideas that be- should govern his conduct. Forlonged with it pass also. And let tunately, he had a conscience, and it parents make sacrifices, if necessary, to place their children in school this fall. Do anything short of mortgaging the farm, or making a heavy interest-bearing debt.

of the Farmers' Alliance? I am a that I am better able than I am tomember and I advise all young men day to restrain and overcome the de--and young ladies, too-on the farm fects of my own nature. I have to join. And if there is no Sub. taken altogether too narrow a view DEAR AUNT JENNIE: -As I was for- near enough, talk the matter of the responsibilities involved in betunate enough to escape the waste over with your father and your ing one's own 'master.' " basket before, I call again. I won- neighbors and organize one. Join, der how the Chatterers are enjoying attend the meetings, and take part themselves. We are having hot, dry in the work. You will find it of imweather down here in Edgecombe. I mense benefit. I noticed some writer certainly wish I knew the Chatterers saying, a short while ago, that the personally. Bashful Sue, I hope I reason so few farmers have influence may meet you after we get our in public affairs is that so few have any experience in public meetings. I would like to know the Cousins' The Alliance offers a remedy for Life.

What has become of Mrs. Beb. used for only good and pure motives. Bilkins? I enjoyed her letters va How many of us read trashy liter- much indeed. Come again, M

Speaking of education, there

"The Commonwealth renews spun clothes at college now, while in former years some of the best sta dents at the college wore clother spun and woven by their mothers

I shall be glad to have opinions of members of our Circle upon this question.

Well, I am glad that we are to we would not deserve them as a gift CARELESS TON.

WHO IS MASTER

He was a moody, quick tempe could be more excited or pleased

"At last," he said, "I am my own

"I do congratulate you," said hy friend, "but are you sure you are not making a mistake in your accep tance of the word 'master?'

"A mistake?" repeated the young man in surprise. "There can be no mistake about it. I am of age to day, and I am absolutely my own

Then, said Richard Miller, who tells the story from his own expe-

The young man's color rose as he heard this interpretation of independence. His outbursts of temper were well known. "I don't know that! have thought of it in that light," he replied.

"Then, there is the matter of cigarettes," continued his pitiless could give them up, but now that you are absolutely master, I suppose you will smoke them no more.

The young man made no response. "As one who is absolutely master

The young man did not reply. He was surprised and stirred by this view of the kind of master that was touched.

After a few momonts of silence he looked up and said, "I thank you for your frankness, I see that I have been an awful fool. I shall not say I wonder how many of the young anything more about being my own men who read the Chat are members master until I am reasonably sure

We have make justice a luxury of civilization.-Josh Billings.

"If you insist upon knowing, there are two reasons for my refusing

"And they are?" "Yourself and another man."