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SINGING HE RODE.

Song that clangs like the battle,
Song, keen as the wind that nips,
I rode away to the dawn of Day
And such song rose to my lips.

Youth—surely I spent it!
Life—it was mine to spend!
And the clear red line of the morning
lay
Eastward without an end.

Further than thought could reach them,
Backward into the dark,
The Lords of my House were ranged
away,
The men of might and of mark.

Possessing the heights behind me
The Towers of my own brave line—
Mine as the azure files of the heart
And the bend of the brow be mine.

My shadow galloped behind me,
The heights of my home were lit,
A gold sun broke through a sunset sky
And I rode in the blaze of it.

And ever recurrent ringing—
I sang it under my breath—
The gathered flower of the singing,
The chorus of Love and Death.

Till I knew not the time that knew me,
Was now from the past apart,
For the song that changed like the kiss
of words,
For the chorus that broke the heart.

—Harper's Weekly.

A Miser of Years.

Rachel was dead. Curiously the villagers eyed the door, whose crape streamers told the tale—this ancient crone, familiar to their streets for years so many that none but the aged remembered her as other than old, had passed under the transforming touch, back into the youthland. And in their eyes curiosity and awe mingled strangely with something like triumph. Neighbor women who had long looked on Rachel and her ways now freely entered her poor cottage, washed its windows and floors, and with scrupulous conventionality turned face to the wall its rude pictures.

With no ungentle hands they robbed old Rachel for her special smoothed

RACHEL MORRIS.
Died October 23, 18—
A Thousand Years in Thy Sight Are as Yesterday.
—Wilmetta Curtis, in New York Times.

A GOOD MEMORY.

The Peculiarities of This Sense Are Many.

Good memory is a subject regarding which a good deal of nonsense is habitually talked. We often hear people say that they have a good memory for certain things, but a bad one for other things. This I believe to be a delusion. A man's memory may be good or it may be bad, but it can not well be good for one thing and bad for another thing. It might as well be said that a bottle was good for holding brandy, but bad for holding whisky. In the case of a feeble intellect all its faculties will be feeble—memory, judgment and all the rest—but they will not be feeble for one purpose and vigorous for another purpose. The fact is that our memory is in itself equally powerful or feeble for all purposes, but we remember best those things which interest us most, and so say that we have good memories for such things, while we forget those things which do not interest us, and we say, accordingly, that we have bad memories for those things. Horace Walpole used to say that his memory was all-retentive as to the names of persons and of places, but that it was absolutely impotent in regard to dates. It has been said of him—by Macaulay, I think—that he could tell you the name of the grand-aunt of King Ethelwald, but that he could not tell you whether she lived in the year 500 or in the year 1500. The truth was that he took an interest in names and genealogies, but none in dates. Similarity, in his introductions to "Anne of Gelestein," Scott aptly says:

"I have through life been entitled to adopt old Beattie of Melkildale's answer to his parish minister when the latter was eulogizing him with respect to the same faculty: 'No, doctor,' said the lonest border laird, 'I have no command of my memory; it retains only what is to hit my fancy; and, when I am to preach, I have to take a full course in the school of suffering, and wear the full diploma of suffering.'"

A SERMON FOR SUNDAY

AN ELOQUENT DISCOURSE BY THE REV. DR. J. BA. COM SHAW.

An Interesting Lesson Drawn From the Text "Run With Patience"—Keep Jesus as a Pattern Before You in the Race of Life.

PRINCETON, N. J.—The Rev. Dr. John Baileom Shaw, pastor of the West End Presbyterian Church, Manhattan, preached Sunday morning before the students of Princeton University. He took his text from Hebrews xii: "Run with patience." Dr. Shaw said:

There is a vast difference between walking with patience and running with patience. Both are hard, incalculably hard, but they are hard in very different ways, and call for graces which are exact opposites. Walking with patience requires the grace of repression or resignation. The spirit leaps ahead but the body must needs lag behind. We want to run, but we have to walk, and a slow pace when one feels he might make haste and ought to make haste is mightily aggravating.

Walking with patience is one of the young man's struggles. He wants to get on and up, with quick speed, but circumstances are holding him back. He has a mother to support, he works for an unappreciative firm, he lacks the proper influence, he has no friends at court, he can command no capital. Therefore, he must stay a clerk when he deserves the superintendency. He must go to business when he would prefer a profession. Creep when you are eager to be leaping—can you imagine a greater tax upon patience than that?

Walking with patience is poverty's problem. To suffer when others are more deserving than you are in affluence, and to resign to it, it is the hardest possible task. That is the bottom cause of all our labor agitation—impatience and resentments.

Walking with patience is misfortune's mission. To be held back by reverses, disabled by sickness, retarded by circumstances, felled by a great sorrow, so that we must walk instead of run—these are among the most difficult experiences of life, and are these not experiences that come to all? Who of us, the most prosperous and fortunate, those whose track has the fewest up grades upon it—even the young college man with his own peculiar problems to solve and struggle to meet—who of us does not find frequent need to cry out with face turned upward? I want the love that all things sweetly bear.

What's my Father's hand may choose to send. I want the love that patiently endures. The wrongs that come from earthly foes or friend.

Some great soul, who had evidently taken a full course in the school of suffering, and won the full diploma of suffering, said:

as a perfect model or pattern. I believe the author of this epistle means all this here.

I. Jesus the supreme goal of our lives—our highest purpose, our commanding aspiration, out to whom all our energies run and upon whom all our ambitions and activities terminate.

"Lord, let me not be too content,
With life in trifling service spent,
Make my aspire.
When days with petty cares are filled,
Let me with holy thoughts be thrilled,
Of so acting higher."

This must be our constant prayer, if we are to run the hurried and hurrying race of modern life and preserve our equanimity through it all; and that "something higher" to which we must aspire is the service of Christ. Let a man begin to live his life in devotion to Him, for His sake and unto His honor, turning ad the intensity and enterprise of his strenuous existence toward that as his goal, and his life will speedily lose its feverish heat and grow calm and steadfast and serene. He need not slacken his pace a bit. If that be his goal, he may continue to run and on to its close he will remain patient despite his envying conditions. He may make haste to get rich, to acquire leadership, to attain success, to exalt Jesus Christ instead of self, if the unseen be his chief aim and aspiration, and the material but a means thereto, he will go through life patient-proof, and the tumult and fever of the age will never get into his soul.

"For this is peace—to lose the lonely note of self in love's celestial-ordered strain; And this is joy—to find one's self again. In Him whose harmonious forever float through all the spheres of song, below, above,

For God is music, even as God is love."

Oh! this is what our hard-headed business men need, this is what our nervous, self-centered society women need, this is the great need of our ambitious and eager youth, to make Jesus Christ, His glory and service the sobering, absorbing, controlling ambition of their lives. Is this not the first great look our author commands to us—looking unto Jesus, as our supreme purpose? And what is the second?

Second—Looking unto Jesus for power in our lives, as our great emancipator from the bondage of this materialistic age.

"Have you ever thought, my friend,
As you daily toil and plod
In the noisy paths of men,
How still are the ways of God?"

"Have you ever paused in the din
Of traffic's insistent cry,
To think of the calm in the cloud,
Of the peace in your glimpse of the sky?"

"Go out in the quiet fields,
That quietly yield you meat,
And let them rebuke your noise,
Whose patience is still and sweet."

Jesus Christ alone can bring the quietness of the fields and the calmness of the cloud into our lives. When we turn, as to its first source, we have the same quietness and calmness.

IN A KERNEL OF CORN.

SOME BY-PRODUCTS SECURED FROM THIS SOURCE.

When It Begins Going Through Its Transforming Process One of the First Results is a Separation of the Germ—Starch and Grape Sugar.

Although health foods for humanity are much more widely advertised, there are also what might be called, without any great stretch of the imagination, health foods for animals, says the New York Times. Some of the most important are by-products in the series of chemical operations that is constantly turning millions of kernels of corn into starch and glucose—the first product serving humanity, to the tune of many thousand tons yearly, in the preparation of its cotton goods, and the second eventually reaching the human stomach, in even larger quantities, through the pleasant medium of confectionery or soda water. An ordinary ear of corn contains many industrial possibilities—even including corn cob pipes, and vulcanized rubber mats for libraries and public buildings—many of which have been developed only during the last two decades. On their commercial side the total value of these products has been recently illustrated by the formation of a highly capitalized combination of the corn product interests, while, on the theoretical side, the subject forms an important field of study in theoretical laboratories, as, for example, in the starch and sugar laboratories of the Massachusetts Institute of Technology, where it was first made a matter of student investigation.

Important as are the by-products obtained from corn, the ultimate products of the corn kernel, starch and glucose, are by far the most important. Glucose, a thick, colorless syrup, is indeed very generally known, and has a very ill-deserved popular reputation as an adulterant. As a matter of fact it is not, broadly speaking, an adulterant at all, but a valuable commercial agent which accomplishes certain ends in candy making and in the preparation of soda fountain syrups without being in the least injurious.

Large quantities of it are used in making confectionery, and in the preparation of certain beverages, partly because it is sweeter than ordinary sugar, and partly because it is more soluble in water. It is also used in the preparation of certain beverages, partly because it is sweeter than ordinary sugar, and partly because it is more soluble in water.

grapes, is an ideal fermenting sugar, and is therefore much used in the manufacture of sparkling ales, the gases which it gives off during fermentation producing the necessary sparkle better than any other agency. And corn is also largely used in the production of malt food and liquors, which owe their valuable properties to maltose, or malt sugar, derived by chemical transformations from the starch in grains.

UNMARRYING LAWS ABROAD.

In France the Wedding Presents Go With the Divorce.

"There are many curious and interesting facts regarding the marriage and divorce laws of foreign countries," said R. J. Brown, who recently returned from a trip abroad, where he made a study of the question.

"Breaches of promise are averted in Hungary by an express declaration of the civil marriage act (1895) that the relations created by a betrothal do not give the right to command the conclusion of a marriage, but if either party withdraws from an engagement without just reasons he or she is bound to grant compensation to the extent of the outlay incurred. Divorce in the English sense does not exist, but the courts can decree the personal separation of a married couple without dissolving the bonds of matrimony.

"A curious law prevailing in France provides that, before being married, children of a family, although over age, shall seek in respectful and formal terms, the advice of their father and mother. It makes no difference, however, whether the consent of parents is given, for the couple can be married a month after under any circumstances. This is also the case in the Netherlands.

"A divorce further entitles the innocent party to recover all the presents he or she may have made.

"According to the constitution of the Netherlands, the civil marriage must always precede the religious ceremony. The latter, indeed, is left entirely to the conscience of the parties concerned. There is also a law providing that no man or woman under 30 can marry without the consent of parents. If the consent be refused, the couple have to appear before a judge, who advises them as he thinks best.

"Many countries have now abolished all marriage fees. This is the case in Norway, while in the Netherlands certain days in the week are set apart when persons may be married without payment."—Indianapolis News.



Charcoal for House Plants.

Nothing is so good, says Vick's Magazine, for house plants as charcoal. Use it in lumps for drainage in the bottom of pots. Pulverize it and mix it with the soil as you would use a fertilizer. It keeps the soil sweet and pure, makes vigorous growth and gives depth to the color of both foliage and flower.

Make Haste Slowly.

All farmers, advises Michigan Farmer, should keep an account with each crop. Then, farmers, stand by the ones that stand by you. Do not drop those you know how to grow for those you do not. Hold on to corn, wheat and clover while you are trying alfalfa, cow peas, sorghum, etc., and after you have got well acquainted and your new-found friends have really proved themselves better than the old ones, then, and not until then, would we bid the old ones adieu.

In the Carnation House.

In the carnation house watering must be done carefully and always on the forenoon of a clear day, if possible, to allow the house to dry up before night. When watering is needed, a thorough one should always be given, enough to wet the bench through, and yet you should not make it so heavy as to wash all the fine particles of manure through the bottom. Sometimes a bench will dry out in spots, and the spots should be watered accordingly. But bear in mind always that nothing is more harmful to plant life than repeated dribblings.—James T. Scott in American Gardening.

Rose Cuttings.

A lady who is quite successful in starting roses from cuttings, showed us her rose bed in which rose bushes of good size and vigorous growth were pointed out as having been started from cuttings, while interspersed among the various bushes were small cuttings recently planted which gave equal promise of growth, each being protected with a tumbler or a fruit jar. Her method is to take cuttings of roses which have had the bloom on, as it is her idea better bearing bushes will be obtained in that way.

Mix plenty of sand with the dirt in which they are planted, and after pinching off all the lower leaves (and of course the bloom if it has one) insert pretty deep in the soil and press it firmly around them. Cover with a glass which should not be removed for a month. The glasses were to be left on also through the winter as a protection against the cold. It is better to have a few cuttings that will not grow than to have a few that will.

Seventh—He needs to know that trusting to luck in a game of chances is the shoal upon which most barbs have been wrecked in the world of finance.

Eighth—He needs to know that the first dollar is the hardest to get, that a dollar saved is two earned, and that a dollar so invested that it returns another will bring the answer in all enterprise.

Ninth—Finally he needs to "watch and pray," and the more watching he does the less praying he will need to do.—New York Tribune Farmer.

Build up Your Own Dairy.

The farmer who keeps cows to produce milk or butter needs a dairy cow. If beef is the object in view he wants an entirely different cow. It is impossible for him to produce both successfully and with profit from the same animal.

Often I have this question asked me by our patrons: "Where can I get cows giving a large quantity of rich milk?" There are two ways of getting such animals—one by purchasing, the other by growing them yourself. A man who starts out to buy high class dairy cattle will soon learn that the man who understands his business is not selling his best cows until their days of usefulness are past.

When a man offers to sell a cow that promises to be a good milker for any reasonable price the buyer is apt to discover after he purchases her that she deceives her looks and that she has some secret fault which will show itself later on.

Dairymen who are excellent judges of cows will sometimes get hold of first class animals, but, as a rule, they will buy them from men who are not acquainted with their business and with whom the possession of a cow of this kind is an accident. Even then only a few of these cows will come up to his requirements or give anything like the satisfaction of those that he might raise himself, and I think that when he counts the time and money that he spends in experimenting in this way he will come to the conclusion that the best way for the dairy farmer to improve the quality of the herd is by raising his own stock. It does not take so many years to grow up a herd in this way as one might suppose.

In raising up a herd himself there are several advantages to be derived, the principal one of which is that he is able to control the breeding. Milking qualities are hereditary, and the heifer whose sire's dam and grandam are also good milkers will be a good milker also.

In raising calves for the dairy always feed for milk instead of beef, and the heifer intended for the dairy should not have the same treatment in feeding as the heifer intended for calf production only. The dairy cow is better as a lean animal than as a fat one, and she should be kept during her