

on this planet which assigns a certain class of people to subordination all their days—(hear, hear)—and which says, “You don’t need to be educated; if you just do your work Providence has assigned you; you are to be a plain working man, or you are to be a servant girl all your days, or you are to be a farmer all your days; you are to be a blacksmith, now just stick to your business; shoemaker, stick to your last, and don’t try to be a scholar; don’t be interested in literature and science and art; they make you dissatisfied with the position to which Providence has assigned you.” Away with that nonsense; it is worse than nonsense. (Hear, hear, and applause.) It is a crime against the freedom of a man; who has a right, as a man, to be all he wants to be, and all that he can be, without interfering with the rights of other men. I believe in the dignity of labor. I despise the man who makes himself a machine, and nothing but a machine. I honor the man who cannot be made a machine, and who will work at the last, or work at the anvil, or work at the plough in the field, and still think, and grow and be—rejoicing in wealth of culture, in the delights of literature, in the marvels of science, and in his ability as a man to enjoy this universe in which he lives. (Applause.) A friend of mine told me that in Scotland, near Edinburgh, he one day entered a small cottage, a Scotch cottage. He was told beforehand that the man who lived there worked with his own hands every day, and had an income of forty pounds a year. He went in as a gentleman, and found a little library of a shelf or two in one corner. The man was a workingman, a man in humble position getting his \$200 a year, and my friend took down the list of books which he found on the shelf, and gave it to me—The Bible, Bunyan’s *Pilgrim’s Progress*, Robbie Burns’ Poems, David Copperfield, Scott’s *Antiquary*, Chalmers’ Sermons, Rogers’ *Eclipse of Faith*, History of Scotland and Hamilton’s *Metaphysics*. (Laughter.) Why not? that is what I ask. And our girls and boys whom we control in any way in the Church ought to be trained to look up, and not only be property holders and honest workers, economising and getting a grip on the things that are; but they should be trained also to reach up for intellectual domain, to know and to rejoice in this world, even though they work with their own hands. And I honor a man who is a scholar, whether he be poor or rich; I honor the man who develops all sides of his nature and seeks symmetry of culture, whether his hand be callous and his brow bronzed, or whether they both be fair as alabaster. I believe in manhood; and we would do the best work for our young people if we could bring them up to understand that whatever their business, whatever their social position, they can make a great deal of themselves by cultivating the intellectual powers with which God has endowed them.

Our secular teachers have a deal to do in that direction. There are teachers and teachers. I will give you a picture. There sits a fellow in the evening in the little home. His mother on the other

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