

# EVERYWOMAN'S WORLD

## FARM LIFE FOR CITY BOYS

(Continued from page 15)

Toronto, May, 1916



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knowledge by each individual must be based on a thorough training of the powers of observation. Neither the training of the senses nor of the powers of observation can be successfully accomplished by ordinary school processes. The elaborate systems of objective teaching introduced into many schools for the purpose of developing the senses and training children to use their observant powers, were but a farcical substitute for the real, self-active, independent life of the child on the farm.

Formal training of a child's powers can never be as effective as the informal or incidental training he may receive in performing operative processes—and especially processes he plans for himself. No educational process, however perfect it may be, that tries to develop the mind through the eye and the ear without using the hand of the child, can ever truly develop the mind. The mind of the child develops most completely and most definitely when the whole of his being is called into action in performing some operative process; in doing some constructive or productive work with his hands.

The recognition of this fundamental law of education has led to the introduction of the Kindergarten system, and of manual and technical education into the schools. These departments of school work have great practical value both to the individual and to the nation; but their supreme value is their influence in developing the mind and in training the natural tendency of children to be executive and achieving.

Country children have always had excellent substitutes for the Kindergarten and for manual training. The country child never lacks opportunities for many kinds of work with his hands in carrying out his own plans. Out of doors he is truly self-active until he becomes old enough to work, and even then he is mainly self-active in carrying out the general plans of his adult guides.

Speaking from my own experience, I had very developing constructive training. I cut cordwood in winter, and sold it in Bowmanville, eleven miles away, in order to get money to buy tools. I repaired damages to furniture, I made the woodwork of the ploughs and harrows, when the breakages occurred, and I even made the old fashioned tumbling horse rake. The Kindergarten and manual training will aid in giving city and town children as good opportunities for developing their intellectual powers as country children have always had.

Nearly every country boy had a little stream on his own farm, or on a neighboring farm, by which he could get fine intellectual training. He could be an engineer in making dams across it, he could be a millwright in making waterwheels, and he could build boats to sail on his pond.

But the spiritual foundations for the highest piety of character that are wrought into the fibre of his nature by his life experiences, and by his every day contact with nature in her beauty and her revealing growth processes, give the farm boy his greatest advantage over the city boy. The beauty of the flowers and trees, the glory of the sunrise and of the afterglow, the vision of the white clouds sailing majestically over the blue sky, are soul kindling far beyond the power of

the knowledge taught in the schools, even of literature when taught as a basis for spiritual uplift.

The golden visions of a summer day, When white clouds slowly sail across the blue, Are more transforming to a waking soul Than all the knowledge wise men ever knew.

There is a great moral force in having regular duties to perform, and in having to do helpful service to the animals on the farm.

The highest conception of human life is partnership with God; not a selfish partnership solely for the advantage of the individual, but a partnership established to bring beauty and joy into human life. When the farm child plants seeds and sees them become plants, vegetables or flowers, he knows that he did not make them grow alone, but that he was working in partnership with a great unseen power. He may not be conscious of this, and no one should try to make him conscious of it by words. By his act in planting the seed he is working into his spiritual life the germ that, when he is old enough, will enable him to understand partnership with God; and he will know that he is the active partner.

Executive moral power is the only type of moral power that is of real productive value to God and humanity. The farm boy is not a dreamer, he must be a worker, a transformer of conditions into better conditions. Both intellectually and spiritually he is trained by experiences, not words, to be executive. He tries to achieve his ideals and he naturally becomes a leader.

It is not fair to city children to leave them without the advantages that the country children have on the farm. Progressive educators everywhere are introducing into city schools the Kindergarten, manual training, and great playgrounds for free play; and they are guiding the children in making vegetable and flower gardens at home. These progressive ideals will enable city children to overcome partially their handicap, as compared with the children of the farm.

It would be far better, however, if all city boys over twelve years of age could spend five or six months of each year for two or three years on the farm. They would become better scholars, and, what is of infinitely more importance, they would be more healthy, more self-reliant, more resourceful, more forceful, more vitally spiritual, and intellectually and morally more executive.

A course of a few months, each year for a couple of years, on a farm and attending a country school would be equally beneficial to the girl as well as to the boy. There are many things that the country girl does and learns as a matter of course which a city child never dreams of doing or learning and which would interest her as something new and novel; and because of this it would not be to her as work but as an interesting and absorbing play.

Knowledge obtained in this way would be learnt by the child rather than taught to her and would, for this reason, be more thoroughly grasped and assimilated.

The companionship of the city child would be of very great benefit to the country child; and the mind of each would be broadened and rendered more understanding and a greater sympathy would be brought about between city and county.

### THE BOY THAT WAS SCARET O'DYING

(Continued from page 16)

Reuben, "you're foolin'—you're alive this minute!"

"Course I be," says the Benjamin, "But that is neither here nor there,—I've died every year since I can remember."

"Don't it hurt?" says the boy.

"No, it don't," says the posy. "It's real nice. You see, you get kind o' tired o' holdin' your head up straight, and lookin' pert an' wide-awake, an' tired o' the sun shinin' so hot an' the wind blowin' you to pieces, an' the bees a-takin' o' your honey; so it's nice to feel sleepy an' kind o' hang your head down, an' get sleeper, an' sleeper, an' then find you're droppin' off. Then, when you wake up, it's just the nicest time o' year, an' you come up an' look 'round an'—why I likes to die, I do!"

But some ways that did not help Reuben as much as you'd think.

"I ain't a posy," he thinks to himself, "and mebbe I wouldn't come up."

Well, another time as he was settin' on a stone in the lower pasture, cryin', too, he heered another cur'us little voice. "Twan't like the posy's voice, but 'twas a little, woolly, sof' fuzzy voice, an' he see 'twas a caterpillar talkin' to him. And the caterpillar says, in his fuzzy little voice, he says:

"What you cryin' for, Reuben?" and the boy, he says:

"I'm powerful scarlet o' dyin'!" he says, "that's why." And that fuzzy caterpillar, he laughed.

"Dyin'," he says, "I'm countin' on dyin' myself. All my family," he says, "die every once in a while, an' when they wake up, they're just splendid,—got wings, an' fly about, an' live off honey an' things. Why, I wouldn't miss it for anything," he says.

But somehow that didn't chirk up Reuben, very much.

"I ain't a caterpillar," he says, "an' mebbe I wouldn't wake up at all."

Well, there was a lot o' things talked to that boy, an' tried to help him—trees, and posies, an' grass, an' crawlin' things that was allays a-dyin' an' livin', and livin' an' dyin'. Reuben thought it didn't help him any, but I guess it did a little mite, for he couldn't help thinkin' o' what they every one on 'em said, about how nice it was to die. But he was scarlet all the same.

An' one summer, he began to fail up faster an' faster, an' he got tired so he could hardly hold up his head. An' one day, as he was layin' on the bed an' lookin' out o' the east winder, the sun kep' a-shinin' in his eyes, so he shet 'em up. He had a real good nap, and when he woke up he went out to take a walk.

Well, he began to think o' what the posies an' trees, and creturs had said about dyin', and how they had laughed at his bein' scarlet at it. An' he says to himself, "Why, some ways I don't feel so scarlet to-day, but I s'pose I be."

An' jes' then, what do you think he done? Why he met an angel! He'd never seed one before, but he knowed it, right off. An' the angel says:

"Ain't you happy, little boy?" and Reuben says,

"Well, I would be, only I'm so dreadful scarlet o' dyin'. It must be mighty cur'us," he says, "to be dead."

An' the angel says: "Why you be dead!" An' he wus.

ANONYMOUS.

### AT HER FAVORITE TASK

(Continued from page 37)

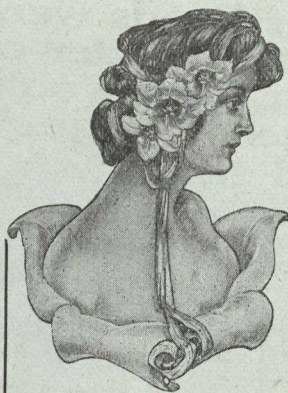
whether it is offered to her or, through her, to the father. If she can watch them grow up without growing away from father, and watch father hold fast to his own youth by keeping in touch with theirs, she may call the child training in her home a real success. She has laid her foundation and carried on her work in a way which ensures her the hearty co-operation of her husband in the future. It is in the future she will need it most—in the strenuous days of wing-testing, fluttering, and unrest among the brood.

How often one hears a harassed parent say: "I had comfort with my children when they were little, their love and laughter were the best things in life—ah me! If they could but stay little! They grow up, grow so big they laugh at our ideas,

thwart our plans. They know it all. We heap advice on them which they never think of taking, and love they forget to be grateful for. When they were little they made work, and now that they are grown they make worry—of the two things worry is worst."

The wise wife realizes that to achieve the best results she must, herself, get all the gladness she can out of her children, all the good she can, all the love, all the service.

Into child training should go the three great forces of the world, the force of affection, of authority, of example. Add to these the power of personality and we have a potent thing. Of all these things example, perhaps, means most. To teach a lesson well we must first master it.



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