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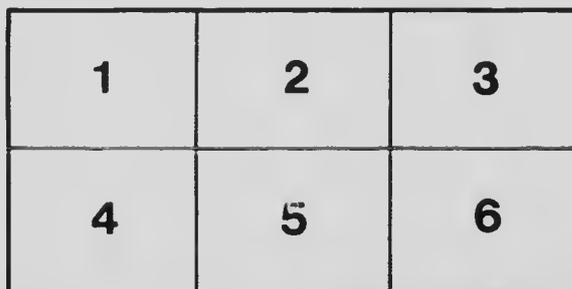
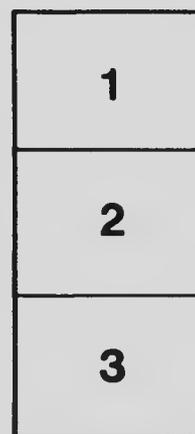
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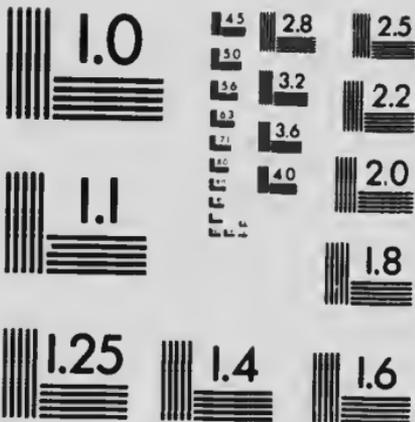
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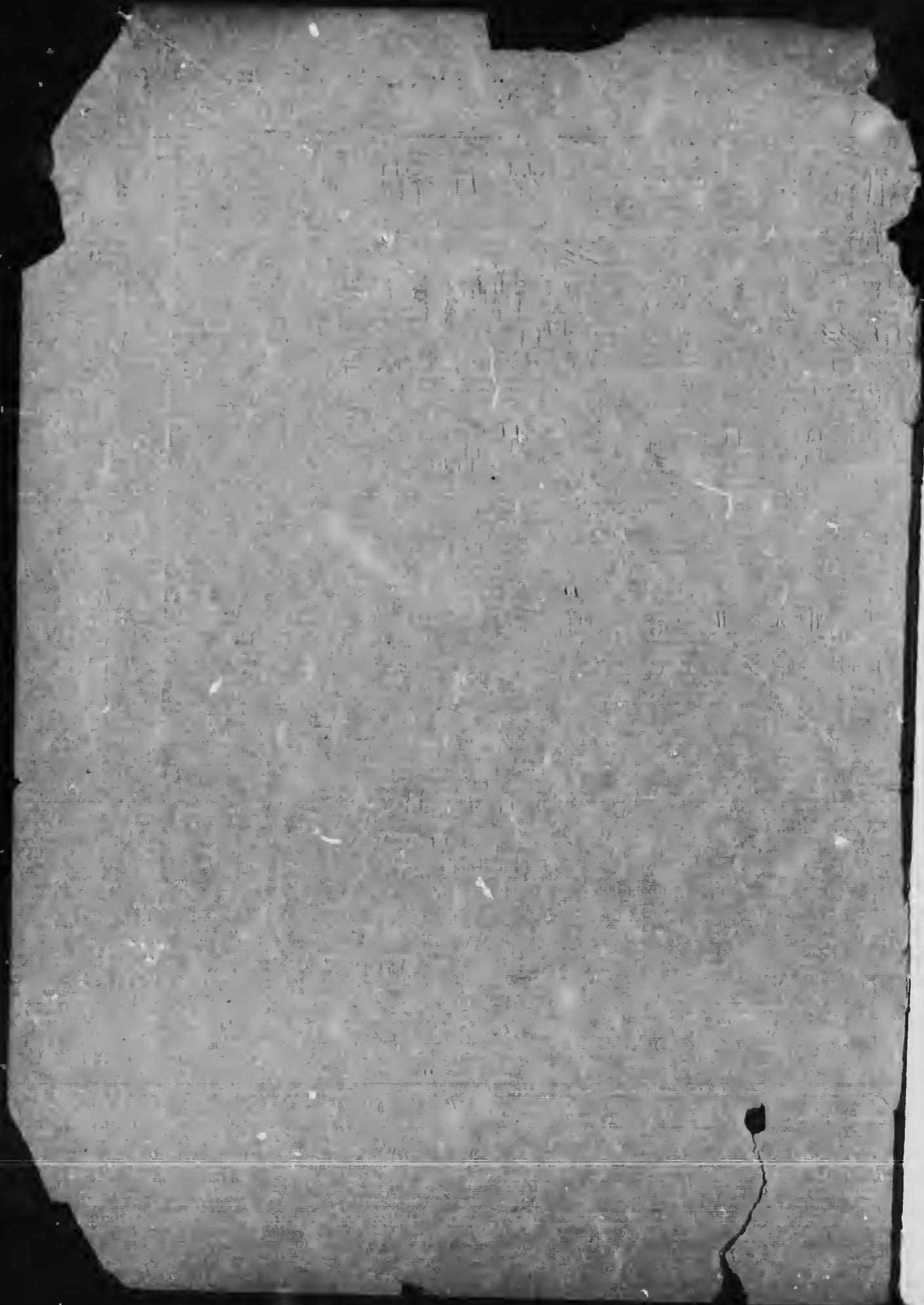
THE
COUNTRY BOY



BY

Dr. Geo. A. Dickinson





THE
COUNTRY BOY



BY

Dr. Geo. A. Dickinson

TORONTO
WILLIAM BRIGGS
1907

1857

1858

THE COUNTRY BOY

By DR. GEO. A. DICKINSON



PIONEER DWELLING HOUSES
(From photos loaned by Miss Westington.)

The picture to the left is a snapshot of the first dwelling erected in Souris, Manitoba. When the second was built lumber was easily obtainable. A pioneer was a handy man; he was educated in the school of practical usefulness.

"Cultivate the physical exclusively, and you have an athlete or a savage; the moral only, and an enthusiast or a maniac; the intellectual only, and you have a diseased oddity—it may be a monster. It is only by wisely training all three together that the complete man can be formed."—*Smiles*.

I.

BE**L**I**E**V**E** there is no more fascinating reading than that of history. With Parson's "Canada," or Prescott's "Mexico," there are few who cannot spend a pleasant half hour. In reading history one comes to feel that the life-story of the leading men of a country makes up the history of the land. So that one naturally turns to the biography of the successful and the great for a more vivid story and in order to get a real living personal interest in history. If we knew the biography of the men who are the leaders in a country, who are the captains of industry, who

are the successful and prosperous men of those who have left their "footprints in the sands of time," we would be surprised at the humble beginnings of many of them.

It is said that great men come into being and are nurtured into life apparently without following any set law. That rare ability we call genius is the product of the most varied circumstances; it arises from no constant condition. "No hovel is safe from it."

The effects of birth, climate, ancestry, environment, education and health, have doubtless an influence which varies greatly in each individual case so that it is hard to allot to each one factor its proper portion. But, after all, genius must depend on the qualities with which human nature is endowed, and to these elements we should look in order to find

what leads to greatness. The elements of the human system are often grouped into three classes:—

The physical an organized body, consisting of a framework in which is contained the vital organs and the mental and moral faculties, which body requires in due proportion, exercise, rest and food.

The mental, including the senses, the intellect, the feelings, the affections, the will, and the moral sentiments are the means through which knowledge is collected and organized and by which the voluntary actions are directed and controlled, while the moral sentiments go to make up that portion of man's nature which is elevating and noble and which ally him to the angels and to God.

The vital organs, constituting the heart, lungs, stomach, liver, and, in fact, all internal organs, form a group that go to supply the energy required by the whole system, thus creating, as it were, the life-force. From the physiological interdependence of the vital, the mental and the physical systems, no one group of functions can be greatly developed without a corresponding increase in the capacity of the others.

A study of the growth and development of each system is interesting but lengthy. We find that in the early years, before formal education could have any marked effect in moulding the character, that the brain and nervous elements grew very fast; in this growth conforming mainly to hereditary influences.

No matter how well developed one may be physically or vitally, since he who has not a well developed and active brain cannot become great, one of the most important factors, if not the most important one leading to the success of an individual, is to have a good heredity—no boy with a "hollow cranium" gets much out of college; he only gets much out of college who takes much with him when he enters; schooling does not make fools, neither does it make bright men, but it assists materially in the development of either. Since none of us has a chance to choose his ancestors, the subject of

heredity will not be considered, but if we wish our children to be wise and well educated, the end can be promoted by diligently educating ourselves.

EARLY DEVELOPMENT.

At birth the average weight of the male brain is about eleven and a half ounces, while between the age of six months and the end of the first year, it has obtained to the weight of twenty-seven ounces. Between the ages of four and seven years the average weight is forty ounces, while that of the full grown man or woman is only fifty ounces. The rapid growth of the brain during this period is perhaps better shown by a comparison of the average circumference



How can a boy who is taught to love the flowers in his garden, and who has learned to know the toads, frogs and birds as his friends—how can he ever destroy or injure one of them?

of the head in inches at different ages,—
at birth, 13.76; at one year, 19.; at 7 years, 20½; at 8 years, 21.; adult, 21½ inches.

So that at the age of eight years we find the brain in size and weight has nearly reached the bulk of that of the adult; but it is with brain power as it is with all the other activities of the system, the child really has the power before he knows how to use it; in other words, he is possessed of the material

THE COUNTRY BOY

which supplies the force, but it is in the rough, it is not organized.

This organization takes place particularly during childhood and youth. This, then, becomes a very important period of life and it is but natural to enquire how the great and successful men of the land have spent these glorious, happy and prolific days. How or by what means have these forces been organized? What line of study or what occupations have these makers of history followed? What have they done in order to become possessed of those qualities, physical, intellectual, moral and vital, which make them superior and successful in life?

VAST MAJORITY OF GREAT MEN WERE ONCE COUNTRY BOYS.

A writer in the Toledo Blade says: "It is admitted that the majority of Americans who have made their mark in the world, whether in political or military life, in the professions or in the world of business and industry, have been country bred, that is, their early lives were spent either on a farm or in the smaller towns and villages, where life is semi-rural to say the least.

John Gilmer Speed, an American writer of note, declares that of the men who have achieved prominence and high influence in affairs of state, the country boys are at least twenty to one over the city lads. Professor James W. Robertson, Director of the McDonald Training Institute, says: "You take the men who have come to greatness, and you will find at the beginning of their lives boys who did things with their hands while they were growing. They played or they wrought, they fished or they fought, and all sorts of things with their hands."

James L. Hughes, of Toronto, states that he learned more in the way of intellectual and moral development in the lacrosse field than in school.

The Duke of Wellington, looking at the Eton boys playing cricket, declared, "It was there that Waterloo was won."

Mr. Corbin, in his book on Oxford, says that the athletic life of the ancient

university has helped "to man the Empire."

Mrs. Sangster says: "I think the farm sends more graduates to the senate, and to the stock exchange, than any other school in the land. Statesmen, millionaires, bankers, brokers, lawyers, judges, ministers and merchants, start out from good plain country homes. Find an exceptionally clever, all-round man in a place of eminence and five times out of six you will discover that as a lad he was trained in a rural community, and lived his first formative years somewhere away from a town."

There can be no doubt as to the correctness of these opinions, but how does country life in particular tend to lead to success?

PLACE OF PHYSICAL ACTIVITY IN PROPER MENTAL DEVELOPMENT.

From physiology and anatomy we know that for a proper growth and a full development of the brain it is absolutely necessary that a youth should regularly exercise in various ways his physical faculties. If he does not do this a very considerable part of the brain is not fully developed, to the great loss of mentality and usefulness; for the motor centres make up a large part of the brain. They guide and control the movements of the hands, limbs, and in fact all the voluntary movements of the muscles of the body, and there is no other way by which these motor centres can be organized and developed than by manual work.

For the reason that every physical movement requires the exercise of the intellect, all manual labor is necessarily mental labor. The more varied the manual labor the greater and more perfect the organization of the mentality. It is plain that we have to do things in order to test our knowledge and our judgment. There is certainly no way by which we can ascertain if our ideas of shape, size, weight, number, color, arrangement and situation are correct except through the labor of producing things.

So also dexterity depends upon delicate harmonizing or co-ordinating movements, and for success in the various trades and handicrafts it is an essential acquisition. It can only be acquired in a state of perfection by exercise of the hands during the time that the motor centres are being developed, mainly between the age of four and sixteen years. And most important of all, there is no way that the paramount sense organ touch (closely allied with which is the muscle sense) can be trained and exercised except by handling and doing things—by hand-work.

II.

I do not think there is any other occupation in which the surroundings are so health-giving or the



One of the first steps towards civilization was cultivation of the soil—any boy who does not own a garden plot escapes this civilizing influence.

course of training so complete and varied as that which farm life affords. It gives harmonious exercise of all the senses, faculties, and activities, and affords an elementary education nowhere excelled. And the best feature of this training is that it comes in a manner the least exhausting to the boy's energies. It is known by physiologists that work which is purely intellectual requires an expenditure of energy which is not only the most costly, but such expenditure is very slow in being repaired. Learning through action, doing (the sense of touch and muscle sense), is far

easier and more thorough than learning through seeing (the sense of sight), and both modes are easier than acquiring knowledge through being told (the sense of hearing), or through that second-hand way—reading.

Without books, instruction or artificial aids but through the necessity of close scrutiny and contact with things, a boy acquires an education which, though elementary, is of much value. Besides this he becomes acquainted with many phenomena not seen by the city lad. So varied is this information that it would require much work in a search of perhaps a dozen of the sciences in order to find it. In repairing and making things used on the farm, he becomes fairly expert in the handling of tools. In the preparation and sale of produce some knowledge of business is obtained. His training is practical and thorough and he lives under conditions which enable him to store up for future use that vigor and physical energy so necessary in this age. These are the preliminary conditions which can be acquired only in youth and early manhood, and when these are combined with a favorable heredity they serve to produce in manhood exceptional genius.

RURAL DISTRICTS THE RESERVOIR OF THE NATION'S STRENGTH.

The rural districts are really the true reservoirs of a nation's strength, and it is not at all remarkable that a great majority of the men who have come to greatness and eminence in every walk of life were born and brought up in the country. Out-door labor and healthful exercise preserve the vital organs, develop the physique and energize both body and brain. They toughen the muscle fibres, steady the nerves, awaken slumbering genius, quicken the perception, correct the judgment, teach perseverance, patience, self-reliance, and help to form those qualities we call character, a thing essential to the greatest success.

From battling with difficulties a boy gathers strength and he who lives in the midst of varied and health-giving activities must work. As Hebert says:

"There is no well-behaved child who will refuse to work when all around him are full of emulation and eagerness in their work."

By investigation it is found that almost all children love natural objects; no city lad has an equal chance with the country boy to become acquainted with these things.



What does any one know about a horse that is worth while, who has but seen or read about it—the real and valuable knowledge comes from riding, driving, training, and caring for one.

Whittier exults in the riches of these opportunities in "The Barefoot Boy":

"I was rich in flowers and trees,
Humming birds and honey bees;
For my sport the squirrel played,
Plied the snouted mole his spade;
For my taste the blackberry cone
Purpled over hedge and stone;
Laughed the brook for my delight
Through the day and through the night,
Whispered at the garden wall,
Talked with me from fall to fall;
Mine the sand-rimmed pickerel pond,
Mine the walnut slopes beyond;
Mine, on bending orchard trees,
Apples of Hesperides!
Still as my horizon grew,
Larger grew my riches, too;
All the world I saw or knew
Seemed a complex Chinese toy
Fashioned for a barefoot boy!"

The ignorance of the things which form the subject of many of the reading lessons at school and the lack of knowledge of

natural objects in general which prevails among children who live in large cities is appalling. In a class in a Manchester school not one of the children knew what a bee was. Seventy-seven per cent. of the school-children in Boston had never seen a crow, fifty per cent. did not know what butter was made of, and ninety-one per cent. did not know an elm tree; seventy-five per cent. did not know what season of the year it was, etc. Such inexperience makes much of the work at school a mere study of words without any correct idea of their meaning.

Contrast this picture with that in the country, whose contact with these things and wrestling with actualities obtains; where from objects themselves the child learns their peculiarities and characteristics instead of getting it second-hand from a teacher or from books.

WHAT THE COUNTRY BOY KNOWS AND CAN DO.

I have in mind a country boy who, at the age of twelve, has passed his entrance, and is just entering on his first term at a high school. Following is a list



Country boys do their share of the farm work; they are not robbed of their rightful training and cheated out of an education by being deprived of the privilege of being useful.

of some of the things with which he is more or less familiar: Soils, fertilizers, ordinary grains, seeds, weeds, grasses, trees, fruits, plants, berries, vegetables, wild animals, birds, insects, bees, wasps, snakes common to the district. The com-

mon kinds of sheep, pigs, cattle, horses, goats, dogs, geese, ducks, rabbits, etc., seen on the farm or at fall fairs. The sun, moon, stars, clouds, wind, and weather conditions engage his attention. (I have heard it said that there are living in the City of London, England, hoys who at the age of sixteen years had not seen the sun.)

He can do ordinary farm work, as plough, harrow, mow, reap, bind, harness and hitch horses, horse-rake, sow grain, build stacks, load hay, cultivate various crops, milk cows, churn, kill and dress fowl or small animals, feed and care for various domestic animals, prepare ground, sow seed, harvest and store away crops.

From helping at the slaughter and preparation of animals for domestic use he is familiar with the various organs of the body. The functions of these organs he has learnt from the physiology taught in the public school. He is familiar with various measures, hushel, peck, feet, inches, etc., and can weigh or



Great is the value of a knowledge of common plants which country youth acquire. The aesthetic value is not the least; from a love of plants for their beauty alone it is but a step further to love their Maker.

measure grains, fruit, etc., can saw, plane, nail boards, paint, repair and build fences. He cuts wood, goes on errands, rides horses, huys, sells, skates, plays

football, baseball, and other ordinary games.

While at the age of fifteen or sixteen years a very active, intelligent boy engaged in rural pursuits really knows how to and



Country boys are taught to be generally helpful around the home. Many learn to do ordinary housework, a splendid education in itself.

is able to do things as well as an adult, this hoy does good work at hooks, and in his class his standing is near the head. Country hoys, or at least of those who enter the high school, all seem to do well.

At the entrance examinations held in a certain country town we find that the average age for the past ten years at which the country pupils have passed was 13.99 years, while the average age for the town pupils was 14.32 years. At this entrance examination the country pupils presented themselves for examination at an earlier age than did the town children, the average being for country 13.76 years, and that for the town 14.36 years, while the average age of those who failed was: Country, 13.50 years; for the town pupils, 14.70 years.

THE COUNTRY BOY AS A STUDENT.

From the little personal knowledge the author has he believes at the high school the country boys as a class are far better workers and take a better standing than do their town cousins, and there is good reason to believe that the author of this statement is not alone in his opinion. Their schooling has never been to them a

drudgery, they have not been wearied with long hours of study and home lessons, and they are healthy, bright, and constantly hankering after knowledge. Being strong and vigorous, they are able to assimilate and make every scrap of information their own.

The actual deprivation, difficulty, trials and hindrances they experience at lessons really tend to make their intellects crave and hunger for knowledge. Great thirst for knowledge is one thing at least that instructors cannot impart.

The country boy has his work, play and study so combined and sandwiched that the overworking of one activity never occurs; work with them is not made repulsive, neither does their study become a drudgery. Often the book work, recitations, and home lessons given the town boy is so great as to become irksome and tedious. Rousseau says: "Make a task repugnant and the worker will forever quit it as soon as the pressure that holds him to it is removed." The result is, when school days are over the urban young man



"Work is not a curse but a blessing—a positive means of grace."

does not seem disposed to pursue his studies. If he reads at all it is generally of the lighter sort, and only for recreation and amusement.

The number of pupils attending the majority of country schools is not more than twenty-five or thirty, and often not a dozen, one teacher takes all the classes, so that the time spent with the different

grades in recitation and actual teaching is small, the entrance class not taking up more than an hour and a quarter, while less time is spent with the lower grades.

When one thinks of the five hours spent in recitation by entrance pupils in some town schools this amount seems small, notwithstanding the fact that good authorities have maintained and many investigations in a small way have proved that far too much time is given to formal studies, and that a part of the school day could with very great advantage be given to hand-work and nature study.

III.

EDUCATIONAL METHODS.

Dr. J. M. Rice, of New York, asserts that two hours daily spent in preparation and recitation by pupils in the elementary schools was ample time to devote to the formal subjects—reading, spelling, penmanship, language and arithmetic—that all the benefit that could be obtained from instruction in these studies could be obtained in that time. He says: "The study of the spelling problem consumed nearly two years of my time during which no less than thirty-three thousand children in nineteen cities have been examined." In the arithmetic tests seven cities were visited and nearly six thousand children examined.

Dr. Rice's investigations go to show that the boy attending a country school spends just about a sufficient time at school work to obtain all the good that is to be had from these studies.

As a general thing the more help a person gets the less he helps himself. A school-boy is no exception to the rule. The country boy does much of his school work without help. His ingenuity and resourcefulness are put to the test, and his knowledge, as it were, is made creative.

His brain is more active, and thus an independent and vigorous mentality is developed. He is not as a rule crammed with a lot of information that comes naturally as age advances. The classes in the country schools being small most of the instruction is individual, so that the

teaching can be varied to suit the capacity of each pupil.

The conditions under which the country boy lives are such as tend to lay up a store of vital and physical energy, which in after-life give to the country-reared young man that first and essential condition to happiness and success, Health.

In youth many boys are slow and dull mentally, while some of them seem to be actually stupid when asked to prepare an ordinary task from books. This, it seems, is specially the case with country boys, it being due to the fact that in them the growth of the physical and vital systems is much faster and in greater proportion than is the growth of the mentality. In the country lad the surplus energy of the



Man's progress in peace, war and sports is bound up with this noble animal, the horse.

system is being used to lay the foundation for strength and vigor in manhood.

The fact that growth and activity of intellect must of necessity depend on force supplied by the body is very apt to be forgotten.

Many children, especially those attending the elementary schools in towns and cities, are apparently so overworked that physical growth is impaired, so when they reach adolescence and enter on studies at college or high school they take a lower stand than do the country boys.

In these days of "the strenuous life" we are liable to forget that a rugged, active healthy boy is to be greatly preferred

to one—the anæmic and nervous lad—whose cranium is crammed with a lot of more or less useless knowledge which is soon forgotten in the practical affairs of life, and that what children most need is good wholesome food, plenty of open-air exercise, sufficient sleep, and mental rest, with enough hand-work to organize their motor activities.

This, together with suitable and healthy surroundings, away from vice and artificialities, would afford ideal conditions under which to grow and develop.

In the beginning of adolescence, when the body is nearly full-grown and the understanding has reached a sufficient degree of maturity for youth to comprehend abstract truths, purely mental work can be pursued with enjoyment, with vigor, and with very great advantage.

THE SLUM-BOY IS PRACTICALLY REGENERATED WHEN PLACED IN GOD'S HEALTH-GIVING COUNTRY.

To realize that the country is a place far superior to the town in which to form good moral and religious sentiments is clearly shown by referring to the criminal statistics and by the fact that the slum boy, the son of vice, criminality and poverty is practically regenerated when placed in God's health-giving country, amid peace and wholesome activities.

Perhaps the only training and the only environment that can be compared with that enjoyed by the majority of country boys is that to be found at the few industrial and agricultural colleges and schools for Indians, negroes and juvenile delinquents.

In some of these schools we find that youths are in some cases taught a score or more of industries amidst wholesome activities and good moral surroundings. We must not forget that a varied training like this is necessary for full development. It is of the greatest value in every walk of life; it is just as valuable to the person who engages in one of the artistic, commercial, political or literary callings as it is to one who chooses a scientific or purely mechanical pursuit.

The best results of our system of education will not be obtained until at least one-half of the school-day (especially in cities and towns) is given up to such hand-work as is suitable to the age of the pupil. I have been led to this conclusion through a study of the comparative value of each of the sense organs as a means of instruction and education, the main facts of which were given in a short paper published in the Methodist Magazine and Review for March, 1905, under the title, "The Gateways of Knowledge."

If we for a moment reflect that all knowledge of the things around us is necessarily obtained through one or more of the senses, and in no other way can any be obtained, and that the sense organ that is nearer to life itself, and which is pre-eminent in importance as an avenue for instruction is the sense of touch; and the only way to train, exercise and obtain experience (knowledge) through the sense of touch and the allied muscular and temperature senses is by hand-work. Although it is through these senses that we obtain a more varied and more accurate amount of important experience than through any or perhaps all the other senses combined, yet as a medium of instruction in the public schools it is, we can say, almost entirely ignored. If practical proof of the great importance of this sense were needed we have but to refer to the case of the mentally deficient or those who are low in the scale of civilization, and it is here that we find this great truth recognized, in the fact that the main and in a great majority of these cases the only avenue through which the mind of these persons can be reached is through this sense—through the hand the intellect is developed. In their case to exercise and quicken the muscular action they grow mentally and morally, and in no other way can efficient training be effected. Now if this is the only avenue by which to reach their intellect it must necessarily be the easiest way.

If the results of hand training be so satisfactory and effective, why not make it the main method of instruction in youth?

In Germany, for instance, where practically every person is by law compelled to learn a trade, hand-work is made the corner-stone of education; all other instruction is secondary to this. The great mass of the people do not lack ability or intelligence, neither are they behind in culture or morality. On the other hand, they are among the leading nations. In fact, whatever nation or people we turn to, if they are leaders in the arts, sciences, handicrafts in trade and in commerce, they also are the leaders in morality and in civilization, as well as the foremost in intellect.

MANUAL TRAINING AND MISSIONARY WORK.

Booker T. Washington, the great negro educationalist, recognizes this principle in the uplifting of his race. The easiest way to the heart, to morality, to culture, to intelligence is through the hand. He says: "Our pathway must be through the soil, through the swamps, through forests, up through the streams and rocks; up through commerce, education and religion. I have often thought that missionaries in foreign countries would make greater progress if greater emphasis were placed upon the material and industrial side than upon the purely spiritual side of education." That this is true for the negro race or any other race which is emerging from savagery and struggling to reach civilization, there can be no doubt. So also does this principle of education apply to the training of a very large number of the white race, especially the mental defectives, the criminal class, and a very large number of youths. No savage race can become intelligent except through hand-work, and no race can become a truly religious and moral race except through intelligence. Morality is intellect plus that quality of human nature which renders a man religious, which humanizes and elevates, gives him generosity, sympathy, kindness, desire to do good and to make others happy, makes him aspire after virtue, purity, integrity and justice.

When religious belief is unguided by intellect, when it is not founded on mentality, it becomes perverted, and we have a race steeped in bigotry, intolerance, idolatry, and superstition. Such a race may go so far as to do what is unjust through conscientious scruples.

A system of education that aims solely or mainly at making a people refined, cultured moral beings, and that teaches youth to admire the artistic, the nice and the costly, and makes them long to look upon the sublime and beautiful, while at the same time not taking into consideration how these things will be supplied simply increases their wants and desires out of all proportion to their ability to supply them. Our prisons are full of just such people, men who have millionaire desires and school-boy capacities.

John Stuart Mill says the first duty of every man is to make a living for himself, and when we consider that the great mass of mankind is destined to be workers, laborers, helpers, how necessary it is that, no matter how high they may be taught to aim, that nevertheless they as a first duty be taught to do some



"A seat fastened to a floor is ill-suited to a boy's nature and needs. When he is kept in it a large part of his time his mind grows but slowly and imperfectly, and he suffers injury in his whole being."—*O'Shea*.

useful thing well—to excel in something.

These (the workers) who are to occupy what is wrongly said to be a low position in life should not forget the fact that

the greatest, most holy, and righteous man who ever trod this earth was a



"How hard a boy will work if he is making a pigeon house or a rabbit box for himself! "and if the parent and teacher and law-maker do not provide for the expenditure of these energies (motor activities) in legitimate and educative ways, then trouble is bound to ensue, alike for the individual and for society."—*O'Shea*.

worker, a carpenter, and that it is just as honorable, just as useful, just as sacred to do the work of a carpenter, a blacksmith, a cook or a bootblack as it is to do the work of a merchant or professional man. All effort, as long as it is useful, is righteous, is divine.

IV.

WHAT IS SUCCESS?

In conclusion, it might not be amiss if we would consider what is really meant by success in life.

The word success itself is defined by Webster as "the favorable or prosperous termination of anything attempted." From this definition it is plain that one must possess the will to try, and determination and strength to complete an undertaking before we can say of him that he has succeeded. It is the strong who do—the weak can only wish. It is also evident that a number of persons may attempt to do a certain work and all fail simply because they had not the necessary ability—they were not doing the work for which they were best suited.

But in judging of success in life we should not compare one man's position with that of an eminent man of the same nor of another occupation, but we should

rather ask, Has he done the best that could possibly be done by one with his talents? Is he making the best use of his opportunities? Is he putting his best efforts into his works? Finally we should ask ourselves, Is he making the proper and best use of the faculties and



How can a boy who has owned a garden, with trees, flowers and plants; who has enjoyed the companionship of domestic and pet animals—how can he ever become a wanderer, a tramp?

activities bestowed on him by the Great Creator of all? If he be doing this he is succeeding in life, no matter if the result be little or great.

When we consider the great variety of human character this appears to be a reasonable meaning of the word success as applied to the life of an individual. We certainly cannot all be eminent men, statesmen, engineers, divines, scientists, etc., but we can all make the best use of our energies and faculties, and we were all designed by the Creator for a useful and proper occupation, and in this, by correct rearing and right living, we are amply endowed to succeed.

There are men of every variety of constitution and every shade of character. This is necessary in order to do well in a particular trade or occupation, but on close observation we find that one faculty when well developed may to a certain extent do the work of another that is deficient or wanting. The sense of touch, taste and smell may and do to a very great extent take the place of sight and hearing in those who are deaf and

blind. So a person who has only an average amount of mentality, if he be healthy and strong and determined, will do far better at purely mental work than one possessed of much more mentality, but with less physical and vital energy.

For this very reason we find men of different occupations and often even of the same occupation ascribing their success to many different qualities, almost every characteristic with which human nature is endowed being given as a reason for success; each individual thinking that his success is due to the particular trait or traits which are most prominent in his own character, and therefore most exercised by him. Reliability, honor, truthfulness, carefulness, conscientiousness, good company, faith, kindness, hope, industry, character, fidelity, forecast, health, strength, endurance, intelligence, dexterity, etc., these and many other qualities, either alone or combined, have been given by eminent men as a reason for their success. Many men are in the habit of quoting maxims and making rules for their actions. Benjamin Franklin in order to arrive at perfection



The easiest way to mentality, morality, and physical well-being, is through intelligent hand work.

drew up for his guidance a list of virtues and precepts, viz.:

1. Temperance.—Eat not to dullness; drink not to elevation.

2. Silence.—Speak not but what may benefit others or yourself; avoid trifling conversation.

3. Order.—Let all your things have their places; let each part of your business have its time.

4. Resolution. — Resolve to perform what you ought; perform without fail what you resolve.

5. Frugality.—Make no expense but to do good to others or yourself, i.e., waste nothing.

9. Moderation.—Avoid extremes; forbear resenting injuries so much as you think they deserve.

10. Cleanliness.—Tolerate no uncleanness in body, clothes, or habitation.

11. Tranquillity.—Be not disturbed at trifles, or at accidents, common or unavoidable.

12.—Chastity.



Country boys, raised among the trees and flowers, are not nearly so disposed to destroy and injure them as are the town boys.

6. Industry.—Lose no time; be always employed in something useful; cut off all unnecessary actions.

7. Sincerity.—Use no hurtful deceit; think innocently and justly; and if you speak, speak accordingly.

8. Justice.—Wrong none by doing injuries or omitting the benefits that are your duty.

13. Humility.—Imitate Jesus and Socrates.

--"Life and Letters of Benjamin Franklin, by Bigelow."

We could form a good idea of Franklin's character from this list of precepts. We would say that he was a man of rare ability, of high character, one possessed of many sterling qualities in great per-

fection. A man possessing so many attainments would not ascribe success to one or two characteristics. Franklin's eminence was due to the rare talent in many forms, which he possessed. So it was with the majority of men who achieve eminence and lasting greatness.

The All-Wise would not have bestowed upon man moral qualities had they not been essential to his well-being; neither would man have been given animal instincts and desires or social feelings had they been unnecessary. That individual who possesses a constitution in which the physical and vital activities, the animal instincts and desires, the social and moral feelings and the intellectual faculties are



"Work is the grand cure for all the maladies and miseries that ever beset mankind."—*Carlyle*.

proportionately developed and exercised, lives the fullest life and enjoys the greatest measure of happiness. All these qualities are essential, and no matter what calling or occupation he may follow, each part of his nature plays a part in contributing to his enjoyment, well-being and eminence.

THE KING HIMSELF IN THE WORK-ROOM

He who to us was the Greatest Teacher, the most holy, the most illustrious, the greatest man in the world, was probably the nearest perfect, physically, intellectually and morally, spent eighteen years of His manhood, as Farrar tells us, in toil,

humility, obscurity, contentment, and prayer, as a carpenter and a layman; work served to promote the health and develop the physical activities and the vital organism which are necessary to give energy, endurance and will—all of which are essential for the prosecution of any great work, be it manual or mental.

The same writer tells us that whatever the boy Jesus may have learned as a youth in the house of his mother or in the school of the synagogue, his best teaching was derived from the immediate insight into his Father's will. He heard the voice of God in every sound of nature, in every occupation of life, in every interspace of solitary thought. The calm, untroubled seclusion of the happy valley, with its green fields and glorious scenery, was eminently conducive to a life of spiritual communion; and we know how from its every incident—the games of its innocent children, the buying and selling in its market-place, the springing of its perennial fountain, the glory of its mountain lilies in their transitory loveliness, the hoarse cry in their wind-rocked nest of the raven's callow brood—He drew food for moral illustration and spiritual thought.

The low estate of the poor in which he chose to live amid the common, honest workers, who are the salt of the earth, developed in him sympathy, kindness, respect, equity, sociability, and love of all mankind, but great love especially for those who labor. His life as an intelligent carpenter gave ample opportunity to develop mentality, dexterity, persistence, watchfulness, observation, ideas of beauty and grandeur; these and all the other qualities which go to make an ideal and perfect man he possessed; so that no human being in such a short time has lived a life so glorious, so wonderful, or has succeeded in giving to the world so much that is rich in example, precept and homely truth as did He in the three years of His incomparable ministry. In the exercise of all His activities and faculties how natural and full and happy must have been His life! In many ways His educa-

tion and rearing were not unlike those of many a farmer lad.

A race or people is laying the foundation for progress, permanency, peace and happiness, not by planning their educational curriculum so as to promote high

intellectual attainments only, nor high moral qualities only, nor great physical efficiency; but by arranging an educational system so that judicious, proportionate and harmonious exercise of all the activities and qualities with which man is endowed, shall obtain.

