

# THE PATRON AND GLEANER.

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## A Boy's Belief.

It isn't much for a living,  
If Grandpa says what's true—  
That this is the jolliest time o' life  
That I'm a passing through.  
I'm afraid he can't remember—  
It's been so awful long;  
I'm sure if he could recollect  
He'd know that he was wrong.  
Did he ever have, I wonder,  
A sister just like mine,  
Who'd take his skates or break his kite,  
Or tangle up his twine?  
Did he ever chop the kindling,  
Or fetch in coal and wood,  
Or offer to turn the wringer?  
If he did, he was awful good!  
In summer, it's "Weed the garden!"  
In winter, it's "Shovel the snow!"  
For there isn't a single season  
But has its work, you know.  
And then, when a fellow's tired,  
And hopes he may just sit still,  
It's "Bring me a pail of water, son,  
From the spring at the foot of the hill."  
How can grandpa remember  
A fellow's grief or joy?  
'Tween you and me, I don't believe  
He ever was a boy.  
Is this the jolliest time o' life?  
Believe it I never can;  
Nor that it's as nice to be a boy  
As really a grown up man.  
—Eva Best.

## Vocal Music in Schools.

We have tried to impress upon the minds of the teachers of Northampton the importance of vocal music in our schools and it is a pleasure to note that all the schools in Northampton, both public and private, with only one or two exceptions, now open school with song, and many have a song at the close of the afternoon session. The following paper read before the Bertie Teachers' Association by one of its progressive teachers, Miss Bessie Taylor, on "Vocal Music a Needed Factor in Public Education" is so good that we give it in full and commend its careful perusal to parents and teachers, believing that it is a subject that should interest all alike. We should not only open school with song, but as Miss Taylor suggests, the children should have some training and instruction along this line.

**DEAR TEACHERS AND FRIENDS OF EDUCATION:**—The subject which has been assigned to me to present to this Intelligent Association, is one which should claim the special attention of the teachers in the public schools. This most pleasant, elevating and important exercise has been too long neglected in our schools. Indeed it is a needed factor, and it is time for us to arouse from our lethargy as teachers along this line, and make this feature more prominent in our work.

The most progressive schools we read of, are those of the Northern States, which have introduced vocal music as a factor. There is nothing that seems to delight and interest pupils in school more than singing. The smallest children are always eager for the hour for singing when they can join in the chorus of some song. They can be taught to sing while very young, and while trying to train and cultivate the voice in speech, we should devote more time to the training of the voice in song and teach them the beauty and importance of vocal music. What is more inspiring than to see a class of little children with uplifted faces, singing praises to their Maker and Redeemer! The most melodious voices are those which are practiced and taught the sounds of music while very young, and as most children begin their education in the public schools, this is the proper place to begin this branch of study. To perform successful work of any kind it requires some preparation, and when we repair to the school room in the morning there is nothing more conducive to prepare the minds of both teacher and pupils for the

arduous tasks which lie before them than a song of praise.

It has a tendency to dispel the monotony of public school work, and so enables the pupils to go to their work feeling that it is more of a pleasure than a task. Carlyle says "The man who sings at his work will do more in the same time, do it better, and persevere longer."

Again, vocal music contributes so much to the happiness of home, and children can be taught to render this pleasing exercise in their homes to the comfort and enjoyment of their parents. To the refined and cultivated lover of harmony there is no source of recreation more enchanting than the sound of music. As the tired laborer returns home at night weary from the toils of the day, the sound of a song seems to lighten his burdened heart, make it glad in the midst of sorrow, and cause him to forget his weariness.

There is music in all nature; the tiny rill, the whispering breeze and the little birds were all created to enliven this earth with their music, and when we consider the intellect and talent God in his wisdom has given the human family we at once see how necessary it is to cultivate the musical talents of children and teach them to sing praises to their Creator.

## Real Friends.

You may have heard your mother tell how, when she went to school, she had such a dear girl friend, and how they two have kept up the friendliness for many long years, and you have perhaps heard her say that school friendships are often the most enduring of any. Then you have wondered if you and your present "best friend" will love each other when both of you are grown up. Now let us see how things stand between you and your best friend Anna. Of course you like her very much, but you must confess that very frequently there come a little "tiff" and you "fall out." When such a thing happens you straightway transplant your affections to some other girl, and your friend does likewise. You two scarcely speak when you meet, and generally make a point of showing great devotion to the new friend in the presence of the old one. Now isn't it rather silly to have these unhappy differences so frequently! If Anna does some very unworthy act, then she deserves the loss of your friendship; but is your regard so frail a thing that it cannot stand small differences of opinion? Can not you be more generous!

If your friend is lovable and you are the kind of girl you ought to be, then you will bear with her inconsistencies and put up with some of her faults. Perhaps you are not quite perfect yourself, and she may have to bear some things from you. If your friendship is the real thing, you will remember that "love hopeth all things," "beareth all things," and so bearing many things patiently and sweetly you will find that years will not weaken, but will rather strengthen your mutual bond of intercourse.—Harper's Young People.

## To Preserve Ice.

The following method for preserving ice in a pitcher will not come amiss to those who need it for use all night or in the sick room: Fill the pitcher with ice water and set it on the centre of a piece of paper; then gather the paper up together at the top and bring the ends tightly together, placing a strong rubber band around them to hold it close, so as to exclude the air. A pitcher of ice water treated in this manner has been known to stand over night with scarcely a perceptible melting of the ice.—Med. and Surg. Rep.

## Self-Government in School.

Self control is a power which, for its happy possessor, exercises itself over mind and body to a greater or less degree according to the individual temperament, either as inherited or as modified by discipline and training.

No one will deny the value of self-control as an aid in "keeping the balance" of human thought and action; hence, the earnest teacher, while she realizes that, in a measure, she is the controlling power in her school room, "the wheel within a wheel" of the mental machinery she keeps in motion, yet that she must, if she do her duty by the boys and girls committed to her charge, gradually lead them to form habits of self-control. The motto she gives them is a very easy one to learn, but not so easy to practice. "Take care of yourself," may seem a very small task for each one, but if the world be not equally divided, if there be any thoughtless, careless, indifferent, or willful workers along the line, the thread of harmony becomes broken, and discord follows.

The task of taking care of one's own failings, irrespective of those of others, is not an easy one, and the average child needs to have tact and encouragement brought to bear upon his efforts. Temperaments vary so much that a teacher is often at a loss to deal with isolated cases that defy all the agencies she has brought to bear successfully upon most of the class, and she must devise some new agent, or adopt some fresh strategy, before she can feel that all her pupils have become their own masters rather than her eye-servants.

One of the greatest aids in teaching a child self-government is in teaching self-respect. It seems a matter of small importance to an ordinary observer whether a boy be encouraged to wear a neck-tie, or to come to school with his boots blacked or not; but the feeling of self-respect awakened in the boy by the recognition of the well-arranged neck-wear, or the freshly polished boots, will carry him through many a well-earned battle with himself, in the matter of self-control; and he will find a little less easy to become a disturbing element in the school-room at the next opportunity offered. There will be, however, "disturbers of the peace," and these must be dealt firmly with, if they show no inclination to exercise self-control for themselves, and indicate plainly a disinclination to yield to control over them on the teacher's part.

Such children must be made to feel the impossibility of allowing disturbing elements in the school-room, and must be subjected to the inconvenience and undesirable, but inevitable results of the disobedience, unruliness, and uncouthness exhibited in a well-conducted school, where each pupil governs himself proudly rather than to depend weekly upon the teacher to govern him by strict rules.

There is a natural pride in the heart of every child to excel in whatever he undertakes. One has but to note the spirit of pride displayed in the successful accomplishment of some of the games of childhood to realize this; so, generally speaking, a child may so have his spirit of self-respect and worthy pride awakened as to make him an orderly citizen of the little world in which he lives. But he must be encouraged; his little efforts must be recognized, and he himself must become an object of interest in his own estimation and in that of others, especially in that of his teacher.

So soon as a disagreeable child can so far forget his natural disposition to lawlessness, or (what is often mistaken for ugliness) a natural ag-

gressive self-consciousness, as to respond to a pleasant greeting from his teacher either at school or upon the street; so soon as he can be moved to lift his hat to her upon the street, or be led to say, when obliged to pass before her in the room, "Excuse me," from the feeling of good comradeship between them, from that moment the teacher becomes the secondary controlling force over the boy's conduct, his own will becoming the primary power that is to control him.

"Patience and perseverance," "Little by little," "Rome was not built in a day," "A constant dropping will wear away a stone," must often come to cheer the drooping spirits of many a faithful teacher, wearied with the struggles over the apparent exceptions to the rule that "Love begets love," in her relations with the "black sheep" of her flock; but, sooner or later, a ray of light comes to gladden her, as she sees that the hitherto habitually "don't try" pupils have begun to change for the better, and she can cease to fear for them, since the majority have ruled in establishing a spirit of self-control throughout the class, generated from the motto, "Take care of yourself."

With her class in this condition, she need have little fear of disorder should any unforeseen circumstances arise to interrupt the work; while her class, perceiving her trust in them, take a natural pride in being worthy of being trusted and do not fail her when she tests their power to attend each to his own work, whether she be there to direct it, is busied in a recitation with another division, or is called from the room unexpectedly. In a word, they have become conscious of the fact, *If you would be trusted, be worthy to be trusted*, and the sensation is not an unpleasant one.—By Anna B. Badlam, Dorchester, Mass., in The School Journal.

## Uses of Education.

Education, intellectual and moral, is the only means yet discovered that is always sure to help people to help themselves. Any other species of aid may enervate the beneficiary, and lead to a habit of dependence on outside help. But intellectual and moral education develops self-respect, fertility of resources, knowledge of human nature, and aspiration for a better condition in life. It produces that divine discontent which goals on the individual, and will not let him rest. How does the school produce this important result? The school has undertaken to perform two quite different and opposite educational functions. The first produces intellectual training, and the second the training of the will.

The school, for its intellectual function, causes the pupils to learn certain arts, such as reading and writing, which make possible communication with one's fellow men, and impart certain rudimentary insights or general elementary ideas with which practical thinking may be done, and the pupil be set on the way to comprehend his environment of nature, and of humanity and history. There is taught in the humblest of schools something of arithmetic, the science and art of numbers, by whose aid material nature is divided and combined—the most practical of all knowledge of nature because it relates to the fundamental condition of the existence of nature, the quantitative structure of time and space themselves. A little geography, also, is taught; the pupils acquire the idea of the inter relation of each locality with every other. Each place produces something for the world-market, and in return it receives numerous commod-

ities of useful and ornamental articles of food, clothing, and shelter. The great cosmopolitan idea of the human race and its unity of interest is born of geography, and even the smattering of it which the poorly taught pupil gets enwraps this great general idea, which is fertile and productive, a veritable knowledge of power from the start.

All school studies, moreover, deal with language, the embodiment of the reason, not of the individual, but of the Anglo-Saxon stock of people. Now, the steps of becoming conscious of words involved in writing and spelling, and in making out the meaning, and, finally, in the study of grammatical distinctions between the parts of speech, bring to the pupil a power of abstraction, a power of discriminating form from contents, substance from accidents, activity from passivity, subjective from objective, which makes him a thinker. For thinking depends on the mastery of categories, the ability to analyze a subject and get at its essential element and see their necessary relation. The people who are taught to analyze their speech into words have a constant elementary training through life that makes them reflective and analytic as compared with a totally illiterate people. This explains to some degree the effect upon a lower race of adopting the language of a higher race. It brings up into consciousness, by furnishing exact expression for them, complicated series of ideas which remain sunk below the mental horizon of the savage. It enables the rudimentary intelligence to ascend from the thought of isolated things to the thought of their relations and inter-dependencies.

The schools teach also literature, and train the pupil to read by setting him lessons consisting of extracts from literary works of art. These are selected for their intensity, and for their peculiar merits in expressing situations of the soul brought about by external or internal circumstances. Language itself the categories of thought, and the study of grammatical structure makes one conscious of phases of ideas which fit past without notice in the mind of the illiterate person. Literary genius invents modes of utterance for feelings and thoughts that were hitherto below the surface of consciousness. It brings them above its level, and makes them forever after conscious and articulate. Especially in the realm of ethical and religious ideas, the thoughts that furnish the regulative forms of living and acting, literature is pre-eminant for its usefulness. Literature may be said, therefore, to reveal human nature. Its very elementary study in school makes the pupil acquainted with a hundred or more pieces of literary art, expressing for him with felicity his rarer and higher moods of feeling and thought. When, in mature age, we look back over our lives and recall to mind the influence that our schooldays brought us, the time spent over the school readers seems quite naturally to have been the most valuable part of our education. Our thoughts on the conduct of life have stimulated by it, and this ethical knowledge is of all knowledge the nearest related to self-preservation.—Wm. T. Harris, in the Atlantic Monthly.

## LIST OF OFFICERS

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