

# Try the Best Tea

## "SALADA" TEA

### The Folk High Schools of Denmark Subject of Essay by J. T. McEvoy

Devon Student at St. Thomas University, At Chatham, Deals With Matters About Which Provincial Social Workers and Others Have Given Consideration.

At the closing exercises held this week at St. Thomas' College, Chatham a paper discussing Adult Education and the Folk High Schools, and also formation of the different co-operative movements was read by J. J. McEvoy, son of Mayor A. J. McEvoy, of Devon. The paper which is worthy of consideration by leaders in social and educational authorities, is as follows:

In one of the most famous of Danish comedies written in 1722, the author, Ludvig Holberg, portrays the transformation of a drunken Sealand peasant, named Jeppe, into a country squire. One of the characters, a squire named Baron Nilus, finds the peasant drunk by the roadside, and his servants devise a plan to bring the helpless fellow to the manor and lead him to believe that he is the baron. The plan succeeds, and the peasant uses his power coarsely and foolishly until again helplessly drunk, he is taken back to the roadside. The comedy ends with a declamation by the baron of the moral of the piece:

Of this adventure, children, the moral is quite clear;

To elevate the lowly above their proper sphere

Involves no less a peril than rashly tumbling down

The great do rise to power by deeds of just renown.

Permit the base-born yokel untutored sway to urge,

The sceptre of dominion as soon becomes a scourge.

Nay, never shall we tremble beneath a boor's dictates

Or set a plowman over us, as oft in ancient states—

Shortly after the farmers, in 1901, had formed a liberal ministry in Denmark, and farmers for the first time had secured places in the cabinet, this comedy was performed at the Royal Theatre. When the moral was declared there was enthusiastic applause from the Copenhagen audience; it was intended that the new peasant ministers should understand that the conservative bourgeoisie had the great author, Ludvig Holberg, on their side in opposition to the rule of the peasants.

In consequence of this event, one of the leading liberal papers wrote an article which attempted to show how inapplicable the moral of the play was to the current situation. It wrote, "Since Baron Nilus played his joke on Jeppe, a remarkable change has taken place both in Jeppe and in the baron. Jeppe has stopped his drinking habits and begun to think over matters; he has applied himself to the development of his powers, and taught himself a number of useful things. One day, when Baron Nilus was in his best years, Jeppe was freed from serfdom, and then the affairs of the peasant rapidly improved. He has united with his fellow peasants, and cultivated his soil until it has far surpassed that of the baron. He has taken the lead in parish affairs, and has learned to interpret and administer the law. His naturally good brain has constantly improved, and when Jeppe's friends saw what he could do, they put the barons out of parliament and bade the peasant step in. His knowledge of

parish matters led on to a comprehension of state affairs, and when he reached the stage when he understood them better than did the majority of the common, and just as well as did the rest, he entered the cabinet chamber and said politely, "I beg your pardon, baron, this place is mine and you must go."

If Holberg, therefore, were in a position to rewrite the comedy, he would have to present a greatly different picture. He would have to reveal the stupid caste-proud baron Nilus, whom Jeppe the peasant so wonderfully excelled. There would be no end to the tricks which Jeppe's inventive mind would devise in order to show the audience how vainly and ineffectively Nilus acted when by chance he gained power. It would be a magnificent and edifying comedy, and all the people would cheer when Jeppe appeared and declaimed the moral:

Of this adventure, children, the moral is quite clear;

The lofty without glory our lots on earth can steer.

The risk to folk and country one hardly need relate

If we choose men as rulers because of their estate.

Then at the plough with safety our leaders great we'll find,

And leave our friend the baron in folly dazed behind.

These remarks contain a condensed account of much that is peculiar to Danish development during the last eighty years. Denmark, at the beginning of this period, had a peasantry which, in its cowed state, was in no respect different from the peasantry of other countries. Yet, in the last generation, these same peasants have become the leading class of Denmark. If the causes of this remarkable development are sought, the seeker will everywhere hear mention of the work of the Danish high schools.

The voluntary schools for adults in Denmark are called "Folk" high schools; but this name indicates a programme that exists in the ideal, rather than characterises conditions as they actually are. The aim of the folk high schools has been, and is still, to become an educational institution for the whole people, for rich and poor, for town and country.

At the close of the eighteenth century, Danish landed proprietors, influenced by the Physiocrats, and carried through some very radical land reform legislation. The old system of communal tillage was discarded; the farmer, who formerly was a tenant of the manor, became a freeholder; villeinage was abolished, and the personal dependence of the peasant on the squire ceased. These reforms were of vital importance to the social development of Denmark. What was perhaps most important was that, with the allotment of the land, the area of the manors was not extended, but all the soil which formerly had been cultivated by the village peasants in common, now came into their personal possession.

In the development of Danish life these new conditions of land ownership have been of very great importance. Where social gulfs are wide, class feeling and class distinction have an easy growth; but where, as in Denmark, the core of the social life is found in the work of many small and medium-sized independent farmers, and where, furthermore, the division between group and group is such that it is often difficult to distinguish between them, there is no place for caste feeling and class struggle; and even if men, who borrow their words from countries with deep class divisions, have attempted to create rifts, the sense of fellowship and the recognition of common interests are still the strongest bonds of Danish farmers.

The freedom from internal social conflicts enjoyed by the Danish country population has meant that intellectual and spiritual pursuits have not been the privilege of particular groups, but the common treasure of all. And the strong spiritual currents that have swept over the country population during the recent generations, have done much to establish the plain, democratic character of the men and women, and to check influences tending to divisions.

It is well known that in one sphere after another of Danish agriculture, co-operative ideas have victoriously won their way. A Danish farm is now connected with a network of co-operative organizations. The farmer borrows money from a co-operative credit

association; he obtains his seed from a co-operative seed supply, his fertilizers from the Danish co-operative association, his fodder through the co-operative fodder association, his cement from the co-operative cement works, his electricity from an electric company established on a co-operative basis; and when he wants to sell his produce, he sends his milk to the co-operative dairy, his pigs to the co-operative slaughter house, his eggs to the Danish Co-operative Egg Export, and his cattle to the Co-operative Agency for cattle export. He places his savings in the co-operative savings bank, and from the different co-operative breeding associations he is able to get information about the best breeding stocks; he gains his knowledge regarding the amount of milk each cow should yield, from the control unions, and he has at his service the best and most up-to-date theories of agriculture, brought to him through the consultants appointed by the agricultural unions.

It was Gladstone who called the co-operative movement "the greatest social wonder of the present time." The fact that in Denmark it was accomplished by ordinary men of the people, makes the wonder yet more pronounced. A man of university education introduced the idea into Denmark, but, apart from that, university men have played no part in the movement. Farmers and small-holders, elementary school teachers and artisans have been the leaders in both the local societies and the large national associations, and it is to them that the credit for this enormous "social wonder" is due. What is here important to note is that figures show clearly and exactly that students of the Folk High Schools have been the pioneers of the co-operative movement in the country districts, and that the high schools have supplied the movement with its local leaders.

One of Denmark's greatest historians once said that Denmark, as a little people, frequently had to learn from the great peoples and obtain new and useful ideas from them, but the country had a capacity for clothing foreign ideas in native attire and appropriating them, not as slavish imitators, but as independent men. This is true of co-operative ideas. Denmark imported them from England, and now the principle of the Rochdale pioneers provide the foundation for Danish co-operative associations; but in the application of these ideas, in the adaptation of them to ever new spheres of activity, Denmark cannot but see its own contribution to the history of co-operation.

Until the middle of the nineteenth century, it was quite unknown in Denmark for people to attend meetings for the purpose of receiving instruction in subjects of cultural character. At the university such gatherings were known, but at that time it was unthinkable that the common people could take an interest in such subjects. A popular movement for meetings of the kind was begun in 1833 when Nicholas Grundtvig, at a college in Copenhagen, delivered a series of lectures on modern history to a public audience. The example from Copenhagen was followed at a few places in the country, but it was not until after 1864 that such public meetings began to take a definite form. Then there was found in the people, in the mature, as well as the young, a desire for enlightenment; and the newly founded high schools endeavored to meet the need of those who could not become high school pupils by holding public meetings at which teachers of the schools spoke. The subjects were very varied. At the first meeting at Askov High School, the principal spoke about an old Norse myth, a teacher lectured on German influence in Denmark, and another teacher concluded with a speech about savarin in horses. All over the country these meetings gained an exceptionally large response. People came from long distances to the meetings, which soon became a permanent part of high school work. But the long journeys were often troublesome; and as the demand for education increased, lectures unions were formed in various districts. These unions localized the meetings and undertook to provide lecturers, many of whom were obtained from the high schools. Most districts now have these associations.

If it is desirable to bring into relief the typical features of Denmark's development following 1834, and to reach an understanding of them, the influence of the folk high schools will nearly always—as far as the rural

## Of Interest to Women

### Pest of the Picnic

The annual debates about immunity from poison ivy are now in full swing among campers, picnickers and holiday makers in the woods. Some persons may be immune at some time but no person is immune from ivy poisoning all the time, as for example when the pores of the skin are perspiring freely. Contrary to popular opinion also, a person who has once been poisoned is not immune to further attacks but is rendered more susceptible than ever. Neither does a recurrence of poisoning symptoms take place year by year without fresh exposure to the poison ivy. Indeed, the only sure method of avoiding poisoning is to give the ivy a wide berth. That is easier said than done, but a person who has read the pamphlet on poison ivy issued by the Dominion Department of Agriculture can be forearmed with the knowledge of where poison ivy is most likely to be found and what is best to do in cases of casualties. While poison ivy is widely distributed across Canada, complaints are most numerous from Ontario and Quebec, specially from the lake and highland regions so attractive to campers and summer cottagers. The ivy may be found growing under a variety of conditions, wet or dry, shaded or open, and in all soils from pure sand to rocky ground. On farmed land, the pest is confined to fence borders and places not reached by tillage. Various treatments are given in the pamphlet. In very severe cases, the advice of a physician is advisable, but in slight cases where the irritant oil of the ivy has not yet penetrated the skin, scrubbing with laundry soap will remove the danger.

### Color in the Home

Partly worn table runners, table centres, doliies and tablespreads take on a new interest when tinted delicate shades of lavender, rose, yellow, green, apricot—all the refreshing, sweet colors of spring. Mauve and lavender are obtained by mixing two parts of red dye to one of blue; peach and apricot are obtained by combining a faint shade of red with touches of yellow and blue.

Playing with color in the home is

an art worthy of deep consideration, as it includes not only a pleasing effect but a tonic if the scheme is carried out as it should be. Color is all important in interior decoration, and combined with imagination and good taste will transfer dingy rooms into charming interesting ones and make life more pleasant. The joy of color has an invigorating effect on all of us, and it is astounding how the whole character of a room may be altered by just introducing a note of color; perhaps you merely change the color of the curtains, or place a differently shaded rug on the floor, give your cushions new covers in gay fabrics, or tint the walls.

### Roses in the Garden

Although this is the day of the hybrid scentless rose, the sweet-smelling ungrafted Irish rose has not been driven from the Dominion. Its delicate perfume still permeates the summer evening air in many a Canadian garden and flourishes as of old. The hybrid may be more beautiful to the eye but it lacks that fragrance which lends an inexpressible charm to the home garden. Holland is a country which has developed the hybrid to a very high degree of perfection and from there Canada gets an immense quantity of rose bushes every year. In 1934 the total importation into Canada was 285,000, Holland alone supplying 125,000 bushes. Great Britain sent 90,000 and the rest came from Denmark, France, Belgium, Italy and the United States. The beginner in rose growing would do well to keep to hybrid perpetuals for a season or two before attempting to grow hybrid teas, which, though more continuous bloomers, are less hardy and less vigorous in their habit of growth. Safe varieties for the beginner are Hugh Dickson, red; Mrs. John Laing, pink; Frau Karl Druschki, white. Climbing roses need careful protection but are worth growing. Some of the hardiest, mentioned in "Spring Work in the Rose Garden," issued by the Dominion Department of Agriculture, are Dorothy Perkins, pink; Flower of Fairfield, red; Goldfinch, cream white; Tausendschon, pink; Paul's Scarlet climber, and the bright red Blaze, the latter two blooming throughout the season under some conditions.

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