

THE POETS.

WILLIAM BRUNTON.

I ever hold and have as mine,
The grace of every poet's line,
The good of music sweet and strong,
The benedictions of their song;
The charm and grandeur that they bring—
To whatsoever theme they sing.
'Tis all my own from morn to night,
'Tis comfort, peace, and pure delight,
A sense of heaven and bliss divine,
For their wide world of love is mine!

I claim and prize their wealth of worth,
As added beauty to our earth;
They paint anew its pictures fair,
They give rose-fragrance to the air;
They make our life of finer sort,
In cottage home or palace court;
They give intenseness to our thought,
As if an angel in us wrought;
Their stars of feeling in us shine,
And all their world of love is mine!

From Chaucer in the days of old,
From Shakespeare great and manifold,
From Burns and Byron, Scott and Moore,
From Tennyson and poets poor;
Longfellow, Whittier, Holmes and Poe,
Uplifts of faith and power I know;
They give my soul refreshing cheer,
And paradise with them is here,
They are so rich and strong and fair,
And all their treasure true is mine!

The World Beautiful in Books.

WILLIAM BRUNTON.

"And books were opened: and another book was opened, which is the book of life." Revelation 20-12.

I have borrowed the felicitous title of my discourse from the last of the series of Miss Lillian Whiting's beautiful books on nature, life and literature. She has spent the force of her rich mind and practical pen in this realm of wonder and delight, conducting thousands of souls into the country glorious—where summer always abides and the friendship of the noblest minds is assured to every one of us.

These books of beauty are known to you of course, for her fame is growing, and everybody who cares for good thought and inspiring goes with her into the realms of romance, philosophy, poetry and spirituality—for she makes friends of all friendly readers and together they follow the Gleam as Tennyson saw it—and which as a poem is the epitome of his life's aim and purpose. In reading Miss Whiting I feel that I am led into the region of loveliness that is native to my mind—yes, this is what I believe in and hope for, this is what I am trying to attain, this is what I wish to see. I pray that the scales may drop from my eyes—for surely I am stricken with blindness if I cannot see what is so clear to her and the men and women she cites who have seen the same glory. Her books then are an illustration of my theme, they give a brave spirit to us so that we count dangers and difficulties of little moment, and they transform our cares into celestial significance—as the sunlight makes a diamond of the dewdrop. She takes one among books as the psalmist pictures the good man led in the green pastures and by the waters of peace. We immediately acknowledge the fascination of letters and wonder why we have not tried to grasp it in the same fulness as she. It is our right and privilege, as I desire to assure you now—if you are not already fully persuaded. And if you love books in the same spirit as she—all the more will you enjoy the reading of her, and also the listening to what I have to say about this matter.

I take my text as a motto. It was given in vision, and refers to the mighty changes which were to come when the books should be opened, and the book of life should be unfolded that it might be known what men had done and been. They thought there was no one to note their deeds, that they would pass unjudged, but the seer discerns differently, and knows that the heavens with the shining of the sun or the gleaming of the stars—have seen and all recorded it for bliss or bane. This is for the encouragement of saints—and that sinners might be struck with awe, and repent. If we open the books beautiful given us by the ages and more especially those near to our own time, then the other book of life will receive illumination and we shall know the divine in the common things about us.

Now this does not require anything extraordinary; it lies within the reach of most men. They have the ability to read, our common schools take care of that, then the best books of the world are accessible to us all, our public libraries have so provided—thanks to the generosity and wisdom of many noble-hearted men. What is needed most of all at present is a general desire to make friendship with the books that are beautiful in thought, expression, and purpose, and we have guides to draw our attention to what is most excellent and permanent. Thus you see we are all prepared to make a journey to the world beautiful in books. Emily Dickinson says:

"There is no frigate like a book
To take us lands away,
Nor any courier like a page
Of prancing poetry.
This traverse may the poorest take
Without oppress of toll;
How frugal is the chariot
That bears the human soul."

It is the dream of those inspired with the sense of the value of the art treasures of time that they may go to Italy, the land where the arts found a home, where men were glad to build in marble and stone, and where nature shed benign influences to enrich the soil with flower and fruit; where the rivers run in music from the mountains, where the forests wave their banners and watch with pride the golden harvests of the plains. This is the land where music came and gave song to the fisherman on the waters or the plowman in the fields. It is the land of poets and painters. In the early morning silver trumpets blow from palace gates and in the glory of the twilight here the nightingale sings its enchantments. Men lived here for ages loving to put their thoughts of the true and the good on canvas in colors bright and beautiful. Would it not be an education of the noblest sort to wander there for awhile, to visit Rome, and Florence, and Venice—to see the cities where the treasures of the past are for the eyes that love them as a Ruskin did—as Keats and Shelley and Byron loved such beauty? I can sympathize with souls who have their day-dreams in June touching this journeying to the home of painting and poetry. The realization of this is only for the favored few—and it may even be well that it is so, for there are realms open to us inexpensive, near at hand, and to which we have a free and perfect right of entrance and enjoyment in the world of books—and Mrs. Browning says:

"The world of books is still the world."

But there must be a preparation for the enjoyment of literature. I think it is one of the golden gifts of the parents to children. The lovers of books naturally impart this grace to their offspring. I can think of no greater gift saving of health and morals—which ought to go with this admiration of books. Think how slowly men won the power of expressing themselves so that those coming centuries after them might think with them and have the power to enjoy forms of life long passed away. Homer, Virgil, Dante and the divine ones of antiquity preserve for us the passion and power of the old days. And the writers of our own with the multiplied power of the press, bring all men's minds in a parliament of peace, and they discuss the greatest questions of the hour in a kindly, social way, which gives greatness to our lives. We ought to appreciate this and give to our children a sense of the beatitude of this desire for knowledge. Tell them the story if you will of the Eden garden—and the tree growing there—that they may learn from that emblem the necessity of eating the good. Do not let them read bad books, thinking they have got to know what life is. Life is not what the cynic says it is, life is what the pure in heart represents it to be, what Tennyson, Emerson, Whittier, Longfellow and all the best minds picture it: Hawthorne, Trowbridge, and men of this class tell a story children can hear with interest and profit, and they will love the weightier works of genius as they advance in years. But you let them begin with the dime-novel order and you may surrender your ambition and hope that they will ever amount to anything. They are disturbed in their studies, serious books have no attraction for them, they lose the power of application, and if they graduate from school, they are not cultured. They have not been touched in their souls with the rose of the morning of hope, with the assurance of the dawn of a better day to the world, and a glorious immortality for mind.

Should not young people then read fiction? Yes, certainly, providing it is of the right sort. They must, however, be instructed at home that such delicacies are like sponge-cake, and are only to be eaten to finish the repast that is to give strength for the day's labor. And if you could interest them in biographies—which tell so nobly the lives of noble men—you would give them models of excellence and bravery which would feed their souls with the fire of heaven. Truth of life is better than fiction of the study—and while the novelist is probably to be an abiding factor in society—all the same the young must learn the circle of the sciences as severe study—and books of arithmetic, and spelling even, geography and all the rest can become books beautiful if you will lead your children to see that by botany they have an added pleasure in the flowers, by geology an increased interest in rock and stone, in glen and mountain, and by astronomy the stars become exceedingly rich to them. We complain of the great number of studies given in the schools, but each is a key to some chamber of vision and delight. We have not as yet won the divine enthusiasm of acquirement which makes the seeking for knowledge as delightful as digging for gold and gems. So you see I plead for the principles of

knowledge, for the foundations of understanding, and wish for your sympathy with the teacher and appreciation of his work requiring so much patience. Every boy and girl won to this real studiousness is prepared by taste and education to enter with enjoyment the world beautiful in books.

You see what we call literature is what is imperishable because of its use and beauty. Thousands of books are written for the moment, only one or two for the centuries. And the test of time is to be trusted—while one must necessarily keep in touch with his generation through the reading of newspaper and magazine, yet they are to be glanced through in general; read once, and then we pass on to the next day's batch of events—and the next month's gift of news and novel and information. But literature is of permanent interest and requires study in order that we may enjoy its beauty. We read and the power of the plot grows upon us, the sense that this is a reproduction of life impresses itself on us—it is not a pen-sketch or a photograph even—it is the interior unfolding of our own nature—so that we know it is true and is for all time. This is how Shakespeare comes to us as a revealer of our own hearts. So the great writers are the men who make us friends and brothers—they see the world for us—and they ask us to behold the beauty of the day with them or the darkness of the night, and they glorify the vision. They ask us to pass through some sorrow, some trial of faith, the loss of fortune and fame; they thrill us with the intense joy of true love and the pains of despair—but it is all beautiful because they show the sky-depth of our nature, the mighty ocean weight of the passions and the griefs of life.

The common eye does not discern this, and therefore the need of companionship with the great souls of ancient and modern times. We gain their power of seeing by being with them—they are born in us—just as much and in the same manner as the good mother by influence puts her thought and love in her child. This is what a university does for a young man, what travel does for others—what books may do for all who will receive of their life and spirit.

And the beauty of communion with them is the gift of their genius by part—of their vision very much. What a difference in the boy's view of the isles of the sea, those where only the wild bird comes—does the reading of Robinson Crusoe give to the boy. The imagination has free play in the delights of solitude, in the quick resources of an inventive mind, and then in the pleasures of having even the beasts as your friends or poor man Friday. And after the heart has enjoyed this to the full, there is the joy of escape and the return to one's native land. Such bestowment of wings is the charm of the true novelist. We can live in the atmosphere he brings about our work-a-day world. It is like spring coming to the wild March. The bane of any living is to believe it commonplace and poor. It is not, it is all that the poets and historians have seen in it, and we are so to receive it and act upon its inspiration. The great novelists and dramatists report in story and play the wonder of our being. I have at this moment the ineffable spell of my first reading of Waverley. Oh, how fascinating it was—every chapter seemed like an advance into an enchanted land. So it was with opening the pages of the wizard of romance, Charles Dickens. There are parts of his books when you seem to come into the presence of spiritual things with all the awe of love they give. Because of this I like to encourage men and women to take up some mighty master of fiction. Hugo and Balzac are of this order. We have many who inspire us with their genius, and England yet holds the palm in this realm. It is wise and profitable to consider such books as belonging to the world beautiful.

I am very fond of the essayists—there is a long list of them—who talk to us of men and books and events—so as to open out vistas of life and landscape well worthy of our attention. Carlyle and Coleridge and Emerson call us to them as if they were patriarchs—and we their children—and they discourse charmingly and grandly of the things pertaining to the true life. The power of this is splendid. It has the making of heroes in it without any doubt or question. Listen to Carlyle talk of Robert Burns and what wonder and glory came to the hillsides of Scotland—just as came to Palestine because the singers were there. Listen to him unfold the character of that kingly nature of Cromwell, and we realize that a man of action is one of the proudest products of our existence.

And to be with Channing or our Emerson is to receive the fire of heaven into our souls. It will surely purify them and make them the sacred places of God's visitings as when the stars come silently into the sky where the ashes of the sun are flickering like the dust of jewels in the west. It is the impress and inspiration, the baptism of purpose and fortitude—that is their great blessing to us—and to pore over their pages is to be led into the world beautiful.

But I should not do my duty if I did not try to make known something of the divine-

ness of poetry. In all good books on books the poets have the first consideration and the chief place. Anthologies—or flowers taken from their summer land—are always acceptable—as when we go to some house famous for its rose-garden, are pleased to bring back some testimonial and specimen of their beauty. And it is a growing taste among us to be aware that the land of all delights is where the poets dwell.

There is a cheap kind of wit which makes believe to belittle poetry as if it had no use for it. Think of the wasted ink spent on discouraging the young from getting the silly notion in their minds that they can write poetry! Of course there is some justification for this scorn of the ineffectual efforts of boy or girl charmed with the concord of jingling verse. They are not to be misled with the idea that rhyme is poetry—surely not. And yet it is better to err in an endeavor so worthy than never to have loved at all the harmony of measured speech. To try to rhyme even is an education in the pleasantness of expression possible to us. And it would certainly correct forms of speech, and make the courtesies of conversation as natural as flowers to June. Poetry is the desire of man to utter himself in the noblest and most musical manner possible. It is the assumption of his angel nature, with all its rights and prerogatives. It is telling the story of life in its grandest way. It is being clothed in the purple and fine linen of royalty and faring sumptuously with the gods because we too are of the divine. Away with this idea that we are not to indulge in the highest and sweetest emotions and the purest expression of them.

The man who claims to be practical and so does not want either to hear or read the poets and their songs—is trying to keep us down to the animal line—from which some power of fate is pushing us—just as the sunshine insists on the bulb showing the lily hiding in it. Poetry is really the discovering of this whiteness of soul. And then at the back of poetry are the greatest minds our planet has seen. Who is equal to any of the master poets of the Greeks among their philosophers or scientists—such as they were? Plato was a poet in all but form. And Dante sums up all the science and theology and humanity of the church of the middle ages. Shakespeare looks into the mirror of life and reveals things past and future as no wizard of the courts was able to do. Tennyson has no superior in any department of thought in the Victorian age. Browning seems as if he were a reincarnation of some Greek or Italian mind who would tell us the spiritual wonders of our own day.

When I am thinking of the poets—my heart breaks into song—though it may only be the gladness of a child clapping its hands from the satisfaction of some gift. They bring me into the promised land of soul beauty and blessedness. I have in mind the varied hours when I became acquainted with these masters of pure thinking and harmonious utterance. They were white robes in the ancient days and bore a harp and spurred men to battle and bravery. They still know that it is a great task to voice what shall endure. Bryant says:

"Thou, who wouldst wear the name
Of poet mid thy brethren of mankind,
And clothe in words of flame
Thoughts that shall live within the general
mind!
Dreem not the framing of a deathless lay
The pastime of a drowsy summer day."

"But gather all thy powers
And wring them on the verse that thou
dost weave,
And in thy lonely hours,
At silent morning or at wakeful eve,
While the warm current tingles through thy
veins,
Set forth the burning words in fluent
strains."

"So shalt thou frame a lay
That haply may endure from age to age,
And they who read shall say:
'What witchery hangs upon this poet's
page!
What art is his the written spells to find
That sway from mood to mood the willing
mind!'"

But I fear to begin to quote because there are a hundred voices who wish individually to speak and tell in choicest phrase what we should know of them and life. Perhaps some of you may think I give them too much opportunity to be heard in my sermons—but what would you do if you were preaching and trying to set forth some truth—and the poet were to come to you and say divinely for you the thing you could not make clear or worthily clothe in words? I think you would be ashamed not to allow them to speak in preference to your poor utterance. And while it may make a contrast, and while it may seem as an impediment if not wisely handled—yet I am sure that we need the culture of listening to it with respect and interest. It calls for the poetic spirit in the listener—and by this save that faculty of insight from rust and decay.

But the most beautiful world of all is in the realm of religion. Emily Dickinson paints the Sea of Sunset with the pen of a poet touched with somewhat of the commercialism of our time. She says:

"This is the land the sunset washes;
These are the banks of the Yellow Sea;
Where it rose or whither it rushes,
These are the western mystery!"

"Night after night her purple traffic
Strews the landing with opal baubles:
Merchantmen poise upon horizons,
Dip, and vanish with fairy sails."

I admire that because it is a sight of the beauty of the sunset as only a poet can give. But John on Patmos can see fairer glory yet, and can touch our souls with things celestial—as if he saw the very city of God there, and all the beauty of the New Jerusalem comes before the mind's eye because of his faith. There is much that is puzzling in the book of Revelation, but there is a world beautiful there that is the grandest dream the heart can entertain. And we are to remember the H-brew prophets were poets—the messengers of God with all the kindling eloquence of heaven—so that in them is the beatific vision, and with Isaiah or Psalmist we can walk in that land where God is the light and the glory for ever and ever. And the world beautiful we have found in books we find in our own souls—and we shall find more and more of it beyond the boundaries of time. So Browning says:

"All we have willed or hoped or dreamed of
good shall exist;
Not its semblance, but itself; no beauty
nor good nor power
Whose voice has gone forth, but each survives
When eternity affirms the conception of
an hour."

The Supreme.

A Supreme Power and Wisdom governs the Universe. The Supreme Mind is measureless, and pervades endless space. The Supreme Wisdom, Power and Intelligence is in everything that exists from the atom to the planet.

The Supreme Power and Wisdom is more than in everything. The Supreme Mind is everywhere. The Supreme Mind is every atom of the mountain, the sea, the tree, the bird, the animal, the man, the woman. The Supreme Wisdom cannot be understood by man or by beings superior to man. But man will gladly receive the Supreme thought and wisdom, and let it work for happiness through him, caring not to fathom its mystery.

The Supreme Power has us in its charge, as it has the suns and endless systems of worlds in space. As we grow more to recognize this sublime and exhaustless wisdom, we shall learn more and more to demand that wisdom draw it to ourselves, make it a part of ourselves, and thereby be ever making ourselves newer and newer. This means ever perfecting health, greater and greater power to enjoy all that exists, gradual transition into a higher state of being and the development of powers we do not now realize as belonging to us.

We are the limited yet ever-growing parts and expressions of the Supreme Never-Ending Whole. It is the destiny of all in time to see their relation to the Supreme and also to see that the straight and narrow path to ever-increasing happiness is a perfect trust and dependence on the Supreme for the all round symmetrical wisdom and idea which we individually cannot originate. Let us then daily demand faith, for faith is power to believe and power to see that all things are parts of the Infinite Spirit of God, that all things have good or God in them, and that all things which recognized by us as parts of God must work for our good.—Practical Metaphysics.

The highest attainment of any power is that which is least tangible to the senses; hence, the highest healing potency must be that which is above the personal and on the spiritual plane. This is a realm in the being of man that is impervious to all barbarism in whatever form, which in itself is the supreme cause of the Spirit, and which indeed corresponds to what the scientist, in his mathematical analysis of the solar systems and their movements, calls the "centre of gravity." "It matters not how great may be the number of massive orbs threading their countless interlacing, curved paths in space," says a recent scientific writer, "there yet must be in every cosmic system one single point immovable." So in the system of man there is that which is absolute in its perfection, unmoved forever amid the swirling, restless currents that sweep through mind and body. To become conscious of this Centre is to find the harmony which is health. He who can introduce to a patient this Pool of Bethesda, whether by audible treatment or silent treatment, is the transmitter of the highest attainment of the Power that heals.—Magazine of Mysteries.

God is active, and out of His activity He formed all creatures. As in the deep sea, in their endless movements there is calm beneath, so in God are depths of peace as infinite as the activity of His creation. So too, His creatures partake of infinite peace and intensely active service.—T. T. Carter.

ADVERTISING.

MARY J. WOODWARD-WEATHERS.

How east or west, ah, who shall say,
"It is an ill wind blows today?"
Or now becoming or sailing free,
"It is not an equal good to me?"

Friends, health and fortune, who can claim
"This is my wealth, this is my fame,
And I am master of my fate,
And times and seasons on me wait?"

Or ever since the world began,
And human wishes riot ran
Counter to what was best for all
Was heard this Mischance call.

And hearts are sick and question why
Their purposes in ruin lie,
And murmur that they cannot see
Their fate in its entirety.

But call it not adversity,
Though now upon life's great high sea
Our ships are lost and all our gold
For which some greater good was sold.

Who knows the perils of desire!
Better our wishes burned by fire,
What seemed success to us denied,
And we within the furnace tried.

Than by our selfishness to drain
One hour of peace by another's pain,
Or from mankind to live apart
And thus to be torn from God's loving heart.

Call, then, nothing adversity,
Blow north or south, it is for thee
And all, in God's great plan the best
Or blowing east or blowing west.

For through this constant flux and change
That seems our plans to disarrange,
The universe is young and fair,
And God, the Good, is everywhere.

W. J. Colville's Popular Lecture.

THE VALUE OF FROEBEL'S PHILOSOPHY AND THE KINDERGARTEN SYSTEM OF EDUCATION.

(Delivered in Australia, published by Request.)

The fundamental principles upon which Froebel founded his celebrated system of education are largely summed up in the phrase, Inner Connection between the Pupil's Mind and the Object of his Education. Froebel, in his admirable English translation of Froebel's German text, says that, unlike Pestalozzi, Froebel was a philosopher. Pestalozzi struggled to make all education begin with immediate perception; while Froebel insisted, as an educational reformer, upon what the child himself called the Developing Method. Inner connection is the law of development, the principle of evolution. Froebel's chief aim is to educate every pupil through self-activity; the pupil thereby unfolds his will-power in addition to his sense-perception, and by this method arrives at reasonable thinking, which is the culmination of self-activity. Children must begin with what they can easily grasp, and also with something attractive to them. The child must become his own master, and to that end all activity in the intelligent child is related to the orderly growth of his mind.

It may be most truthfully said that the Kindergarten method of teaching so far idealizes work and play that the two become inseparable. By work we ordinarily mean the performance of some task imposed upon us by others, while by play we signify such occupation as we voluntarily take up. In play, children reveal their original power, and manifest their own proclivities and inclinations; therefore it is absolutely necessary to observe children at their games, rather than when following stated lessons, if we desire to discover their dominant characteristics and special aptitudes. There are two selves in every child—one peculiar, making him different from all others, and seemingly hostile to them, because founded on short-sighted egotism; the other reasonable, unselfish, and universal, loving truth, beauty and holiness. This latter self, though it appears second in the order of evolution, is first in involution; and it is this real self, common to all humanity, which we often designate the Higher Self of the Human Race, to which every genuine educator should make a direct appeal in the case of every single child. Both selves are clearly revealed in play, and it is the proper work of an organized system of education to give all children the fullest possible encouragement to unfold the higher and subjugate the lower self.

Self-conquest is rightly styled the solid basis of true freedom. It was Froebel's remarkable insight into the unfolding of rational selfhood which enabled him to organize that charming method of infant education to which he gave the name of Kindergarten. Pestalozzi expressed the noble sentiment that all children should be educated, for he said truly that all are children of the one God, and we are all born for an infinite career. On the basis of such a proposition, we can rationally erect a public school system of education developing the intellect to master all the sciences, which are the accumulated wisdom of our race. Every child should certainly enjoy some of the advantages of this intellectual training, in addition to distinctly moral education, and also training in some special industrial case.

Froebel fully agrees with these universal propositions, but has gone much further than his predecessors in the matter of method; for he has devised an efficient means for securing the development of children between the ages of three and six, a period when they are not ready for conventional school studies. Froebel pays great attention to educating those feelings which are the seeds of intellect and will. Clear ideas and useful deeds exist as undefined sentiments, before they are expressed as clear conceptions of the will and intellect. Though entirely free from theological dogmatism, Froebel's philosophy is deeply religious, for he sees that physical nature and human history are clearly established on a Divine Unity which is not only a creative energy, but an active providence. Froebel so conceives of God, that he sees Deity as the principle of truth in the universe. One of the greatest merits of his system is that it furnishes a profound philosophy for teachers, whilst most pedagogic works furnish only a code of management for a school-room.

Froebel's view of the world is in substantial agreement with all spiritual, as opposed to material, systems of philosophy. A right view of the world cannot be a perpetual stimulant to healthy thought, for it is ever prompting us to reflect on facts or events which are immediately before us, and we are led by this contemplation to discover the relation always existing between ever-changing phenomena and the ultimate principle of the universe. Froebel's philosophy is a sure antidote to all tendencies on the part of teachers to sink into dead formalism, or to indulge in undue repetition of simple axioms which all the feeble-minded can readily grasp without such innocent repetition. The Kindergarten teacher can always enjoy the games and lessons with the children, and need never look upon the work of teaching as an arduous or unpleasant duty.

In his "Education of Man," Froebel says

that eternal law lives and reigns in all things. This universal law is necessary to be based on all existing living, eternal unity. This unity is God, from whom all things proceed. God is the primal source of all things, for God lives and reigns in all. Things exist only by means of the divine essence that lives in them, and which is the essence of them. The destiny and life-work of all things is to unfold their essence; it is the special destiny and life-work of a human being, who is intelligent and rational, to become vividly conscious of the divine essence within him, and thus clearly conscious of his life-work, which must be accomplished with self-determination and freedom. We may here remark that this conception agrees very closely with Swedenborg's entire philosophy, and also with the views expressed in recent years by the great naturalist, Alfred Russel Wallace, especially in the concluding chapter of his celebrated work entitled "Darwinism." It may further be remarked that an essential agreement can be traced between Froebel and Herbert Spencer in connection with this fundamental principle of unification, though it must be frankly admitted that Spencer's theory of education appeals less to the spiritual consciousness of humanity than does that of the "Kindergarten father," which was the title lovingly given to Froebel by multitudes who had derived great benefit from a study and practice of his natural methods.

To be wise is the highest aim of man; to educate one's self and others with consciousness, freedom, and self-determination is a twofold achievement of wisdom; it begins with the earliest appearance of man upon earth, but is only manifested with the first appearance of full human self-consciousness. The work of education must ever be to unfold the divine essence of man, so that man should be raised into free conscious obedience to the divine life principle, and become a free representation thereof. True education leads man to see and know the divine, spiritual, eternal principle which animates all existence; it unites the essence of nature, wherein it is permanently manifested; it should express and demonstrate that one law reigns and governs universally. Education should lead and guide every man to clearness concerning and in himself, to peace with nature and unity with God. The inner essence of things is revealed only by the innermost spirit of man; the outward forms of nature must be observed by means of external manifestation, but the inner being is revealed through its outward expressions. In consequence of this, all instruction and training start from the outer manifestation of man and things, and proceeding from the outer act upon the inner.

The foregoing statement suffices to show that herein is a fundamental agreement between the systems of Froebel and Aristotle, though advocates of the latter system of Plato and Emerson may find much to cherish in many parts of Froebel's philosophy, for he continues, "Education should not draw its inferences concerning the inner directly from the outer, for it lies in the nature of things that always in some respects the outer is drawn inversely." Failing to apply this truth, furnishes constant occasion for false judgments concerning the motives of the young, leading to numberless failures in the education of children, to endless misunderstandings between them and their parents, and to much needless complaint and unreasonable demand made upon children.

Education, in its first principles, should be passive, not prescriptive. The undisturbed operation of the Divine Unity is necessarily good, and necessarily implies that the young human being seeks to be a product of nature (even if unconsciously, yet decidedly and surely), that which is best, and in a form wholly adapted to his condition, disposition, powers, and means. This doctrine we readily harmonize precisely with what we know of the human mind, which in the normal human being displays itself much as it does with the normal animal. We willingly grant time and space for the normal development of young plants and animals, because we have faith that they will properly develop upon their own rest, and do not interfere arbitrarily with their growth, because we know that an opposite practice would seriously interfere with their healthy development. The child, however, is too often looked upon as a piece of wax or clay, which may be bent or teacher can mold exactly as he pleases.

So strongly does Froebel insist upon encouraging a natural instead of an artificial education of children, that he vehemently denounces, in view of the original soundness and wholeness of man, the practice of prescriptive, categorical and interfering methods, which he characterizes as necessarily destructive of human welfare. The term Kindergarten was originally adopted to clearly set forth the idea that children should be assisted to grow in educational seminaries, as flowers are helped to grow in the garden of gardens. The well-known gospel precept, "Consider the lilies of the field," and the many references to children and the "kingdom of heaven" with which the gospel narrative abounds, certainly suggest the precise method of training which the Kindergarten system is seeking to completely carry out. It is admitted that Nature rarely shows us a perfect original state, especially in man; but for that very reason it becomes the more necessary to assume its existence in every human being, and to be sure, the outer is clearly shown; otherwise a pure original state might easily be impaired where it does exist, though contrary to our own expectations. In cases where there is unmistakable proof that the original goodness of the human being is being educated, but it is so revealed, through categorical mandatory education is certainly demanded. But it cannot always be proved that the inner being is marred, and the assumption that it is, is always an unjust and mischievous one.

Prescriptive interfering education can only be justified on two grounds at any time; it must either teach self-evident truth, or hold up a light whose ideal value has been thoroughly established by actual experience. But wherever self-evident truth is found, the eternal principle of Truth must make itself clearly evident to the unspooled childish instinct. The eternal, divine principle requires self-activity and self-determination on the part of man, who is created for freedom in the divine image. It needs also to be understood that a life whose ideal value has been perfectly established in experience never aims to serve as a model in all details of form, but only in essential spirit. In its inner essence, the eternal spiritual ideal is mandatory in its manifestations; but it is so revealed, through the unchanging order of the universe, that it can be apprehended from within, not simply suggested from without. All education must be double-sided, giving and taking, uniting and dividing, active and passive, firm and yielding; and the educator must make himself the pupil, between request and obedience, a third something is the right, the best, necessary, conditioned and unconditioned, without arbitrariness in any circumstances.

The foregoing considerations are essential to an understanding of Froebel's system; and when we remember that all ethical precepts are quite as binding upon the teacher as they ever can be upon the pupil, and that the perfectly rational and thoroughly humanist must be a system of education which substitutes at all times the pronoun we for the pronoun you. In the very simplest matters of conduct, as well as in matters of great importance, the teacher must be a model, and of immense significance; it makes an incalculable difference in the effect produced by the utterance of a wise precept, whether the

one who utters it says it must wash your hands before dinner, or must wash your hands; likewise an incalculable difference exists between the implications conveyed in the words you must always tell the truth, and we must always tell the truth. The pronoun you substituted for we can be justly held responsible for an immense amount of rebellion against moral order, because a mere command given by one person to another, suggesting that the weaker must submit to the dictation of the stronger, can never incite sound ethics, but must quickly lead to rebellion against authority and to a desire to escape, as soon as maturity is reached, from all bondage to such external sway. It is only by leading the child to perceive the truth and beauty of moral order, to which the eldest as well as the youngest in a community must yield willing homage, that a system of education can be upheld which will stand the test of all reasonable criticism, and prove itself thoroughly compatible with the fullest possible expression of legitimate human freedom. Obedient, truthful yielding, as an unchangeable principle of right, to which pupil and teacher are subject equally, should appear in every demand of the educator.

A general formula of instruction is: Do this, and observe what follows in this particular; and what follows in that particular; and knowledge it leads you. The general and the particular, the external and the internal, must be made to appear so perfectly at one, that we should consider the finite in the light of the infinite, and the infinite in the light of the finite, harmonizing both in life, we should perceive the divine essence in whatever is human, and seek to exhibit divinity through all our human actions. The system of Froebel harmonizes perfectly at every point, both in theory and practice, with the essential character of man as inwardly divine; and instead of resorting to harsh coercive or punitive measures to drive out unnatural tendencies to evil, the Kindergarten must ever seek to so cultivate the essential divine element in the child, that the essential character can be easily mastered by a persistent calling forth of the innate goodness, which is ever strong to conquer ill. Modern thinkers are now happily beginning to divert their attention from heredity to environment, thereby putting into practice what has been the very best out of such children as are already in the world requiring education; at the same time these wise educators of the rising generation are doing a very great deal to prevent any handing down to posterity of such abnormal tendencies as may now be revealed in many instances.

The Strand Magazine, dated August, 1900, contains a wonderfully interesting illustrated article detailing the results of a new natural and noble method of child-culture, devotedly carried out by Professor Mrs. A. D. Delcourt of Council Bluffs, Iowa, U. S. A. This article has already excited world-wide comment, and must have a widely beneficial influence upon all parents, guardians, and teachers who allow themselves to give due consideration to the beautiful truth which it so strikingly reveals.

A Kindergarten differs in many pronounced ways from an ordinary school; for instead of lessons, the exercises are called plays, games, and gifts. Children who positively resent the discipline of a school will gladly accumulate a vast amount of highly useful information during recreation exercises; it is therefore not the work itself, but the unpleasant idea connected with it, which causes so many lessons to be distasteful which could easily be made agreeable. Duty needs to be substituted by privilege, which is far better than duty; to be allowed to learn is far better than to be compelled to gather knowledge. It is clearly possible to so combine work and play, that all necessary information to equip a boy or girl for useful manhood or womanhood can be obtained during the practice of work which is delightfully amusing. The more easily we learn, the more thoroughly we learn; therefore the less liable are we to forget what we learn. Every child who has a companion, a bright, healthy child actively engaged in Kindergarten exercises, must have been delightfully impressed with the earnestness and gladness which even the youngest and smallest children display in all their occupations; and a most delightful feature of the Kindergarten system is the perfect friendliness which always prevails between the teacher and the pupils, the teachers being like elder sisters and fellow-players with the little ones. The children of the poor, who (particularly in large cities and in crowded districts) are deprived of many of the advantages which the very poorest can freely enjoy in the open country, find the free Kindergarten already established in Sydney, as well as in many other cities, a most beneficial and pleasant world, centres of great blessedness and use; and it is pleasant indeed to be able to conscientiously add that efforts made to interest mothers in the Kindergartens are by no means fruitless, though as yet very much needs to be done to bring the Kindergarten movement prominently to their attention. We shall now attempt to give a brief sketch of the actual working of Froebel's system in the active Kindergarten.

A very interesting work on the Motives and Commandments of Froebel's Mother Plays has been translated from the German and finely edited in its English dress by Susan Blow. In this admirable book the reader can see at a glance how important it is for every lesson to be given in a child's mind, and how a holistically, by means of a system which is at once instructive to the teacher and entertaining to the child. Some writers say that when the Gifts and Occupations in common use in Kindergartens are exclusively employed, the best portion of the child's mind is left unutilized. The Plays and Games in which all join teach the children to ascend, through the world of external nature, to the inner and higher life of humanity—from outward things to activity, from the material to the spiritual. In the Gifts and Occupations children become conscious of their will as a power over matter, converting material to use; but it is only in the Mother Plays that children come to fully realize their spiritual essence, they therein become conscious of a general or social self beyond the individual self, and then dawn the true spiritual ideal of human life. In songs and pantomimes children see their self-activity; by reproducing for themselves the activities of the social world, they then learn to place in the place of grown-up citizens, and assume mature modes of thinking and acting; by this means they attain a new consciousness of a higher self acting within each particular self, and dictating the forms of proper conduct for all to follow. Above all, conscience begins to assert itself. Conscience always demands unconditional obedience, for it makes known the moral law, which is absolutely binding above all temporal considerations. Moral law is altogether different from the laws of matter and motion, because it relates to the living, the human, the divine; moral law is the law of self-activity, for no self-active being can enjoy freedom except by conforming to it.

(To be continued.)

Let God reform the world in His own way. It is not our part to determine any new form of life and its conduct. About all reforms are dire failures. All reforms are disturbances of the peace and tranquillity. I believe in reform only as it applies to each individual. Let each person reform himself and the whole world will then reform. It is an endless task for man to become perfect. When you or I are perfect we can think then about reforming others and not all theory. By living clean and pure lives we unconsciously reform others without any apparent effort. That is true reform.—Frank Harrison.

Maxims and Thoughts of Dr. Edward Silva, of Brazil.

(Translated from the Portuguese.)

It is better to die in doing good than to live doing injury. He who dies doing good shall live in everlasting light, but he who lives doing evil shall die in darkness.

Christ's doctrine is the practice of doing good and he who thus manifests the highest in himself compels vain ignorance to silence.

Christ's gospel is as a piece of music so grand that all like to hear but few know how to sing.

There are two births of our existence; one when our Mother gives our bodies into light, the other when we give light to our souls. Suffering accompanies both alike.

Let Mothers take watchful care during the time of their pregnancy so that when they give birth to their children they may not be defective in their bodies. Let us sons also take good care by good works of the pregnancy of our souls so that when they enter into light their future life shall not suffer from defects.

The wicked man persecutes even his true friends; the righteous man forgives even his greatest enemies.

The calumny of the slanderer endures but as a lightning flash if the just hold to the truth.

Persecute not if you would not be persecuted.

Man's temple must be the temple of virtue.

To attempt aught against your neighbor is attempting against your own self.

Harm proceeds from lies.

The liar is as the amphibian which breathes in two elements.

Fill your stomach with good food and your soul with good thoughts.

It is not our bodies that must fast but our souls must abstain from doing hurt.

Good words disarm rage.

More justice and fewer prisons.

Practise charity ere you need it. Others will succor you when you require help.

Truth is not invented; he who does not heed truth tries to invent a lie.

The sweetness of the just is the bitterness of the envious.

Rights demand war but duty confirms peace.

Live so as to rouse emulation, but never envy the success of others.

Experiment on yourself before trying experiments on others.

He who does not wish to fall into error should pay heed to reason.

The prudent has much cause for confidence.

The doctrine of sages must be prudence.

If you wish to annihilate the evil works of your enemies be straightforward in your own actions.

If you love good works have no fear of evil ones.

If you do not respond to friendship you convert friends into enemies.

Do not fear an evil result if your intention was not directed to produce it.

Bless your enemy and you will modify his fury, for your blessing will rest upon him.

To love God is to love the law of progress, and he who loves the law of progress loves his real self.

Make no living thing to suffer and you shall win glory without asking for it.

God's glory is obtained by good works and not by words only.

The universal law is divine and constant.

Be persevering in goodness and you will have credit in accounts current as well as in the reckoning of the future.

Even if you seem to get no recompense from the good you do, practise it always.

One may escape man's law, but nothing can elude the universal law.

The voice of the flatterer is like a bell, after ringing for some time it gets to be tiresome.

The worst offender is the hypocrite.

If you would suffer less, don't envy your neighbor.

The repose of the arrogant is like the concert of the elements—a perpetual struggle.

Have truth as your base line, for a lie is a blind man's guide.

It is easier to solve the most difficult problem in mechanics than to become victorious by the invention of a lie.

To pretend to deny the hidden things of nature is pretending to see in darkness.

The hypocrite finds it easier to be agreeable to God in words than in actions.

God's temple is perfect practise, and he who strives to perfect his actions progresses towards it.

The soul's temple is the body in which it dwells.

The proud are unhappy beings who do not see any more than the blind with whom they speak.

Light illumines the darkness, though the darkness does not put out the light.

The defence of the ignorant is the denial of that which they do not understand.

If you cannot get to know God try to get a knowledge of yourself and if you don't succeed in getting a knowledge of yourself love your neighbors and you will have succeeded in everything.

The hypocrite imitates good works with sweet words which the true soul cannot digest.

To love your neighbor is to love God, and to love God is to love yourself and all creation.

The purity of our souls comes through our proper training in good works.

The truly religious man is he who practises good works continually.

The Universe itself is the museum of God's glory of which we form a part.

The religious and medical schools disagree among themselves and both pretend to reach the whole truth by wrong ways.

Forms of religion are like fruits that rot after becoming ripe.

News of false teachers of whom many will appear and pretend to extinguish the light of truth with the darkness of lies.

[Dr. Silva has been for some time past practising everywhere a great deal of success in London as a Psycho-Magnetic Healer. The above aphorisms, which he prizes highly, were presented to Lady Northwick who in turn committed them to the care of W. J. Colville with a view to their publication.]

Question and Answer Department.

W. J. COLVILLE.

Ques.—Is there a distinction between "reputation" and "character"? If there is, please state the difference.—An Enquirer.

Ans.—The distinction we always endeavor to make plain between character and reputation is that character is what we are, the result of our aspirations, efforts and accomplishments, a possession which is ours by right and which nobody and nobody can possibly take from us.

Reputation is what other people say of us, truly or untruly, therefore it is only a passing breath of opinion and can have no weight in equity except in so far as it is founded upon accurate knowledge of character. It is beyond dispute that many people of excellent character are unjustly traduced, and many are praised unjustly by reason of appearance or meretricious advertisement. In spirit life character alone determines our status and regulates our activities and assumptions.

Oscawana-on-Hudson.

While the distinctively Spiritualistic Camps always receive extensive notices, which they richly deserve, in the columns of the Banner, there are several other summer resorts where many liberal and spiritual phases of work are accomplished which are hardly doing justice nobly and efficiently to enlighten the public.

Among such worthy enterprises the Summer School of Philosophy at Uplands Farms, Oscawana-on-Hudson, thirty-eight miles from the Grand Central Station, New York City, deserves special notice. This charming resort has just ended its first season and every one who has been there has been most successful. Public advertisement was called to it through our estimable contemporary, "Mind," for several months previous to July 2, on which day the opening address was delivered to a large and thoughtful audience by Charles B. Patterson who is renowned everywhere as an author of high repute and a very successful practitioner of mental healing. Mrs. Ursula Gesterfeld, a singularly able and eloquent lecturer, teacher and author who has for several years edited "The Exodus" and conducted highly successful meetings in Chicago, was the next speaker on the rich and varied program which was provided for grand intellectual treats daily till August 31, inclusive, when Mr. Patterson, who was the prime mover, pronounced the sessions at an end till next summer. Several eminent Bostonians delivered able lectures, prominent among them were Warren A. Rodman (Secretary of Metaphysical Club, Clarendon Street), Prof. E. M. Chesley, and Bolton Hall (of Single Tax celebrity), also Rev. Frank Mason of Brooklyn, Rev. Adolph Roeder of Orange, N. J., Mrs. F. P. Perry (a charming writer for children) and Mrs. A. R. Mills from California, who has long sustained a high reputation as a writer and teacher on practical metaphysics.

Music and elocution were kept well to the front and many prominent musicians gave excellent concerts as well as lessons and contributed charmingly to the lecture functions which occurred in large wooden structure beautifully decorated with fir boughs and a profusion of forest flowers. Hundreds of cultivated people from far and near, including many prominent educators from many states, thronged the farm houses and were eager to attend the lectures and to participate in the elevating and instructive conferences which took place every morning.

Among the highly interesting and decidedly unique personages at this recherche rendezvous must be mentioned Alphonso Steigler, a singularly interesting young man who has appeared in many places most successfully in his famous Monologue Entertainments which have already won for him a very prominent place among refined popular entertainers. Herr Steigler is a wonderful elocutionist and a truly star actor; his feminine impersonations are singularly clever and every character he portrays is not only true to life but truly elevating; it is also very pleasing to note that this gifted young gentleman does an immense amount of good by the valuable instruction he conveys to pupils and the cheering, ennobling influence he exerts on all who come in contact with him.

Mme. Marie de Palkowska did excellent work in teaching mental and physical poise through exercises in dynamic breathing and other healthful natural movements. Miss Mary G. Burt, as pianist, was a very valuable acquisition throughout the season. Miss Mabel Robinson of Radcliffe College gave very valuable lessons in Practical Nature Study, which not only increased her students' knowledge of ornithology and natural science in general, but served to inculcate love of birds and animals among the many boys and girls of the vicinity who gladly received instruction concerning our friends in fur and feather from so competent and kindly an exponent of the beautiful lines and characters of other orders of existence than the human. The holy doctrine of the rights of animals as well as of ourselves has been bravely and earnestly preached at many centres of progressing thought this summer and it is a form of instruction very greatly needed everywhere and one that no true philanthropist can afford to undervalue.

My own place on the Oscawana platform would have been more extended had I been able to fully comply with the wishes of the managers. Miss A. M. Gleason, the kindly and efficient secretary, wrote to me that I was wanted for at least six days, but, owing to pressing engagements elsewhere, my visit was compulsorily limited to three days. During Tuesday, Wednesday and Thursday, August 26, 27 and 28, it was my privilege to deliver five lectures in the Conference Hall and participate in three delightful open sessions upon the rocks at which Miss Ellen Dyer of Philadelphia was the leader and though her name is mentioned last in this very brief imperfect mention of a truly noble enterprise, I can assure all my readers that this earnest, optimistic woman who has worked with unfaltering fidelity for many years in one of the largest of American churches, and who was privileged to discuss great problems with her very much wholesome, larigating mental food for daily living.

W. J. Colville.

"The Great Father is no respecter of creeds, sects or persons. God is love. Love is embodied in man. Love differentiated makes brotherhood possible. Catholic, Protestant, Christian or heathen, where God reigns there is Love. Where Love reigns there is Brotherhood. The single eye sees only light. In all times, among all peoples, there have been Brothers whose lives have proclaimed universal Brotherhood. Some channels are wider than others, but through all flows one stream."

"They are never alone who are accompanied by noble thoughts."

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE

THE BANNER OF LIGHT PUBLISHING COMPANY, located at 204 Dartmouth Street, Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

TERMS CASH.—Orders for Books, to be sent by Express, must be accompanied by cash or by check or money order, payable to order of the publisher. If by mail, must be accompanied by cash or by check or money order, payable to order of the publisher. If by mail, must be accompanied by cash or by check or money order, payable to order of the publisher. If by mail, must be accompanied by cash or by check or money order, payable to order of the publisher.

REPRINTS.—Orders for Reprints, to be sent by Express, must be accompanied by cash or by check or money order, payable to order of the publisher. If by mail, must be accompanied by cash or by check or money order, payable to order of the publisher. If by mail, must be accompanied by cash or by check or money order, payable to order of the publisher. If by mail, must be accompanied by cash or by check or money order, payable to order of the publisher.

REPRINTS.—Orders for Reprints, to be sent by Express, must be accompanied by cash or by check or money order, payable to order of the publisher. If by mail, must be accompanied by cash or by check or money order, payable to order of the publisher. If by mail, must be accompanied by cash or by check or money order, payable to order of the publisher. If by mail, must be accompanied by cash or by check or money order, payable to order of the publisher.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 13, 1902.

DELIVERED EVERY WEDNESDAY AFTERNOON AT 4 O'CLOCK FOR THE WEEK ENDING AT DATE.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.

PUBLICATION OFFICE AND BOOKSTORE
No. 204 Dartmouth Street, next door to Pierce Building, Opposite Bq.

WHOLESALE AND RETAIL AGENTS,
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston, Mass.

THE AMERICAN NEWS COMPANY,
and 41 Chambers Street, New York.

TERMS OF SUBSCRIPTION IN ADVANCE
Per Year.....\$2.00
Six Months.....1.00
Three Months......50
Postage paid by publishers.

Owned by
BANNER OF LIGHT PUBLISHING COMPANY.

MANAGER: D. Barrett, President.
EDITOR: D. Barrett, Editor-in-Chief.
ASSISTANT EDITOR: D. Barrett.

All communications must be addressed to the EDITOR. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

ADVERTISING RATES.

25 cents per Aline Line.
DISCOUNTS.
10 months.....10 per cent.
6 months.....15 per cent.
3 months.....25 per cent.

200 lines to be used in one year, 10 per cent.
500 lines to be used in one year, 25 per cent.
1000 lines to be used in one year, 40 per cent.

50 per cent. extra for special positions.
Special Notices forty cents per line, Minimum, one line.
Notices in the editorial columns, large type, limited number, fifty cents per line.

No extra charge for double column.
Width of columns 8 1/2 inches.

Advertisements to be removed at continued notice. If not removed before 9 A. M. on Saturday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to search for the genuineness of its many advertisements. Advertisements which appear in our columns are not accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they will be at once discontinued. No person is permitted to use our name in any way that would reflect upon our columns or advertisements of persons whom they have proved to be dishonest or unworthy of confidence.

Editorial Notes.

"The Mission of Israel is Peace," is the century-old motto of the Hebrew people. No nation, nor race of people, has ever suffered more from war and its attendant evils than have the children of Israel. Yet, towering above their manifold ills, conquering their every pain, they have bravely faced the world pleading eloquently for Peace. It was at the birth of an Israelite—a singularly gifted psychic of two thousand years ago—that the song of the angels, "On earth peace, good-will toward men," rang out upon the midnight air. His life was spent in pleading for Peace and Love on earth, and his disciples in soul have caught up his plea in all ages since his exit from the stage of earth, and, in clarion tones, have rung its changes upon the air. Sad to relate, the so-called followers in the churches, of this inspired Hebrew teacher, have fallen so far away from his teachings that there is now nothing to indicate any union between them. Churchmen are militant in their spirit, and they are carrying that militancy into their social, business and religious lives. They, like parrots, glibly speak with their tongues for Peace, yet in their secret hearts they prepare for war. Many of them have even become ardent advocates of war and bloodshed, and feel that the only true glory for man is that which is to be obtained on the field of carnage.

Some persons who call themselves Spiritualists are afflicted with the foregoing error, or disease of the mind. They believe in Peace as an abstract principle, but in concrete action are greatly in love with war, for the sole and sordid reason that it is alleged to stimulate trade. Even if it did this, no amount of trade is sufficient excuse or warrant for wholesale murder, and war is that, nothing less, and something still more horrible, if that something is to be found. What is the attitude of the Spiritualists as a body with respect to Peace or War? The rank and file of them are conscientious opponents of war and consistent advocates of Peace. Could they not, therefore, with propriety take up the ancient motto of Israel and proclaim to the world, "The Mission of Spiritualism is Peace?" Would not this be an excellent thing for the delegates in attendance upon the National Convention in Boston to put forth as their chief manifesto? Is it not their duty to speak plainly upon this subject, that all the world may know that Spiritualism is a synonym for Peace? Can any mortal be injured by the maintenance in his soul of the principles Peace and Love? If he has these, there could be ever be tempted to

engage in war? Would he not see to it, rather, that the words of Israel's prophet of ages past be literally fulfilled, in the demonstration of the fact that "swords have been beaten into plowshares and spears into pruning hooks?"

But the question here arises, is the world sufficiently advanced in moral and spiritual power as to be able to do without war? Assuredly so, for no nation with any pretense to enlightenment can tolerate wilful murder, even for one moment. If men possessed themselves in Peace of their souls, there could never more be internecine strife among them. Yet war will obtain, despite all efforts to prevent it, so long as there is the spirit of rivalry, or competition, rife among men. If it is right to contend with a brother for the mere sake of winning him in a trade, if it is right to browbeat him because of his opinions, then war is justifiable, yea, it is as necessary as either of the hypotheses stated. If Spiritualists desire to take the lead in the great work of spiritualizing humanity through Peace and Love, they must be exemplars of those divine principles in their daily lives. It is impossible to preach Peace and be at war in spirit with a neighbor over some trifling difference in opinion. Let them cease gossiping, scandalizing, annoying and torturing their own people, through envy, jealousy and injustice, and then they can stand before the world proclaiming with glad acclaim, "The mission of Spiritualism is Peace!"

One of the strangest habits that yet enslave many Spiritualists is their donning of the somberest kind of somber black at the transition of a friend or relative. If they believe in the religion of Spiritualism in deed and in truth, they would put away every symbol of mourning, and seek to add to the happiness of the loved one gone, rather than to retard his progress by their grief and tears. Constant weeping and wailing are grievous stumbling blocks in the pathway of spiritual progress. Spiritualists know better than to place them there, and, by so doing, they enhance their own sorrow besides making the dear one gone to suffer torture because of their actions. If one must change his raiment at the time of the transition of a loved one, let him don robes of purest white—fitting symbols of the spiritual light and life into which he has graduated. But any strangely marked dress simply serves to call attention to the individual who wears it, and brings him into unpleasant prominence. The simple, modest dress of artistic make is always best in such cases, even though the transition be by violence. Families in moderate circumstances frequently get deeply into debt by feeling that they must be custom by purchasing and wearing mourning. If one must waste money in such a useless manner, let him hire professional mourners to parade themselves before the public in his name. The wearing of heavy crepe is merely an advertisement on the part of the individual, bidding the world to take notice that he is in deep grief. In fact, it is a virtual boast to the world, "See how sorry I am!" If Spiritualists would have the outside world respect them, and their religion, then they must be consistent in their methods of expressing their thought, and live up to what they profess.

The foregoing paragraph on the subject of mourning calls to mind the fact that the matter of the interment, or disposition of the body, is one that should receive attention. Large fortunes are squandered in costly caskets and expensive monuments. Money that could not well be spared from the necessities of those still in the form is wasted in costly carriages, expensive flowers, and an elaborate funeral service. There is no need of putting up an expensive headstone to any one. The money can be better used in purchasing supplies for the needy ones in the household, or among the neighbors. If the reader were to calmly reflect upon the cost of the towering monuments in our great cemeteries, he would see for himself the enormous waste there is in this direction alone. One woman in the State of New York, whose estate amounted to only about fifty thousand dollars, all of which, no doubt, was needed by her relatives, decreed in her will that twenty thousand dollars should be expended in the purchase of a monument for her grave. This was done, and the resting place of her mortal form is marked by a shaft that excels in beauty and attractiveness many of those erected in family plots by millionaires. It is an outrage to those in flesh to thus squander that which they should have to use to broaden and ennoble their lives. It is those who dwell on earth who have need of money to use in purchasing necessities—not those who have entered the higher life of the Soul. Funerals have actually become so expensive that a poor man cannot afford to die. The Coffin Trust compels him to pay a high price for the casket, the florist must have exorbitant sums for flowers, the Undertakers' Union fixes the amount he must pay for the services of an undertaker, the Liveries' Union says what he shall pay for carriages, and there is a tacit agreement among clergymen that they will not speak for less than a certain sum at the obsequies. With such combinations to meet, is there not a need of a radical change in our methods of disposing of the mortal remains of our friends?

The chief remedy—in fact, the one that would effect the most radical reform of all—would be the incineration of all bodies. It is the only cleanly and sanitary method of dealing with these worn-out and useless forms. It effectually prevents the pollution of the earth, the air, and the water by the lingering processes of decay. Cremation is not only sanitary, but it is also much less expensive in all ways. Caskets are not necessary, nor are expensive flowers in the cemetery required. High-priced carriages can also be avoided, and floral offerings dispensed with. These are items of importance to all persons in moderate circumstances and deserve consideration at their hands. It is better by far to have a quiet

cremation, with every expense met, than it is to have an ostentatious funeral with a debt that it will take years to wipe out. It is an honor to the departed ones to thus dispose of their cast-off garments. Incineration sets free all of the sublimated particles that they need to complete their spirit forms, and to completely sever all bonds that fasten them to decaying matter. This reform accords greater respect and reverence to those who have gone, than does the cruel, the heartless method now in vogue. It shows that we loved our dear ones so well that we feel to give their forms the "crimson shroud" that they may depart from earth in the light of love and peace of soul. Spiritualists, let us cease our cruelty to our so-called dead by consistently and lovingly caring for the clay tenements they used while with us. Do away with caskets, flowers, liveries' fees, costly funeral sermons, and marble gravestones; the thinking people of this age are beyond such useless and unnecessary things. Spiritualists, declare yourselves on these important issues, then set to work to instruct the children of men in your ethics.

Chautauqua County, New York, is preparing its centennial history. It is to be an elaborate work of two immense volumes, and will deal impartially with all movements that have found a foothold on Chautauqua soil. Camp Cassadaga was asked to furnish a history of its work, and the management of that progressive association designated Mrs. Carrie E. S. Twing of Westfield, N. Y., to do the required work. She devoted no little time to her task, and produced an excellent sketch that is to appear in the county history exactly as Mrs. Twing wrote it. She was not limited as to space, but she did not trespass upon the kindness accorded her, and brought all accounts into the smallest compass possible. A copy of her manuscript has been examined by the writer, and it was read with the greatest of pleasure. It was a multum in parvo in its treatment of all questions pertaining to the camp's growth and influence, yet did ample justice to all persons and to all subjects involved. Mrs. Twing is to be congratulated upon the excellence of her work. She is a prime favorite at Cassadaga as a speaker, and was honored at the last election of officers with a place upon the Board of Trustees. She will make a most efficient and hard-working official. Cassadaga is fortunate in being able to secure her for the place in question.

President Roosevelt's narrow escape from a violent death near Pittsfield, Mass., last week sent a thrill of horror through the heart of every American. A dozen little things might, any one of them, have placed him where Agent Craig met with his terrible fate. While the life of Craig was as precious to his friends, and as valuable in the sight of God as that of President Roosevelt, yet the exalted office held by the latter makes him an object of concern to all Americans, if not to all nations. His life, therefore, typifies the state in one sense, and is held to be exalted in consequence. This painful accident and almost miraculous escape will furnish subjects for numerous sermons, and it is to be hoped that not a few speakers and writers will speak out plainly on the subject. In the opinion of the writer, the President of the United States should not be permitted to expose himself to the dangers of travel at any season of the year. The high honors paid him may excite the passion of envy in the breast of some fanatic, and cause him to murder the Chief Magistrate, even as Czolgosz slew President McKinley. The people, of course, are anxious to see the President and to do him honor; his high office is worthy of every respect, and he is entitled to every possible courtesy wherever he goes, but the welfare of the nation and the people demands no further exposure to danger on his part.

Life's anomalies are many, but one of the strangest of all is to find a man working with might and main to gain a foothold in the world without regard to the method by which he attains his goal. Such a man, if he be a Spiritualist, knows full well that he must face the consequences of his every act and thought, and that he must not presume to enter the higher life in spiritual things. If he makes money-getting his one great purpose, how poor will be in the riches of the soul when he stands unclothed of his mortal dress and is robed only in the garments his hands have woven during his ill-spent life. If a Spiritualist seeks the riches of the soul-world, if he rises into a consciousness of his own soul-ship, then will he make material things serve spiritual ends, then will he cease to be an anomaly in the minds of the exoteric and incarnate beings who fain would be his friends. He would stand forth a man, full orb'd in his mental and spiritual attainments, qualified to honestly serve his fellow-men, and faithfully discharge his every duty. When Spiritualism is really lived, when its purposes are understood and its principles applied, only soulful men and women will be reared in human homes, whose hearts will beat in tender sympathy with all of their brethren, and their lives will reflect only the pure light of spirituality. Then will spiritual riches become the aim of all and the dross of the material will never again attract the children of men.

I do hope that the time will come when our secular press will fill its columns with reading matter that will add to the sum total of human knowledge. It does contain much that is of value even now, but it is usually relegated to some obscure place when published, while the most prominent positions on the best pages of the paper are devoted to extended accounts of baseball, golf, tennis, regattas, prize fights and other matters of no importance or value. Startling headlines reaching across the entire page, with large pictures of some famed hero or heroine in what is dignified with the name "athletic sports." Truly, there is need of a quickening of the intellectual and spiritual faculties of mankind in view of such conditions as the foregoing. Such people as are already awakened desire literary viands of a more wholesome character than sensational accounts of

murders and prize fights. The news should, of course, be given, but it should be displayed in proportion to its importance. Murder, suicide, arson, rape, theft, gambling and "athletic sports" should be relegated to an obscure place, and there described in the fewest words possible. There is something higher than these demoralizing proceedings that should be given proper display and prominence. The arts, sciences, philosophies, discoveries, etc., deserve more than three lines in announcing the new developments that take place in these several fields. Sports may be needed, but if they are, they only have their legitimate place, and should not be permitted to invade the territory that belongs solely to the higher nature of man. Proper amusement and exercise are always wholesome when engaged in for legitimate purposes, but there is no need of the waste of energy or the lowering of the moral standard of mankind by pandering to the perverted appetites of the lovers of the turf, the prize fight or any other debasing practice.

It is said that one of the gods of the ancients could fight with vigor day and night, provided he could but touch the earth throughout his contest. If his feet were lifted from the earth or if he were compelled to stand upon any platform that did not have the influence of the earth upon it, his adversary could and did speedily overcome him. There is a thread of truth running through this old myth, and that truth should be emphasized by all lovers of health and strength. It is this: Every man who would be strong should not live apart from nature; he should seek to come into frequent touch with the magnetism of the earth in order that he may free his system from the noxious influences and conditions of the crowded cities and build up his muscular strength to its fullest degree of perfection. When this is done his mental faculties will be freer in their actions and more intuitive in their nature. It will then be "a sound mind in a sound body," and the soul of man will have a chance to express itself to the fullest possible degree. But a healthful body and a peaceful mind never result from golf, polo, tennis or baseball playing. These things are exercises upon the tree of life that could with perfect safety be removed. Let men and women dig in the earth, bathe and swim in the seas and lakes; from these exercises they will be in no danger of broken limbs, disfigured features, sightless eyes and paucity of fingers. When men and women exercise for health and not for gambling, nor for the ephemeral honor of distancing some other foolish one in a useless race, there will be a far better condition of things on earth.

Spiritualists of New England, have you done your duty with regard to the coming of the national convention into your midst? Have you contributed to the fund designed to make the convention hall and its decorations free to the visiting organizations? If you have not, you should do so at once. The convention has come to us this year, and the money we would have spent in going to Washington or Chicago is largely saved to us. Out of this saving we surely can spare a few dollars each, to show the N. E. A. that its convention is royally welcome to New England. A trifle from each friend of organization in the six New England states will pay for the hall and its decorations in fine style. It is New England's duty to set the example for the Spiritualists of other sections of the nation in which the national convention is held. Send in your dollars at once to J. B. Hatch, Jr., 74 Sydney street, Boston, Mass. He will promptly receipt for the same.

Heartily congratulations to my esteemed friends, Mr. W. D. Blithen of Lisbon Falls and Mrs. Hannah S. Fox of Waltham, Maine, who were united in marriage at Camp Etna on Thursday, Sept. 4. They are both well known workers in the Spiritualistic field in the "Pine Tree State," and have hundreds of friends in all sections of the country who will unite with me in wishing them much joy in their new relationship, and give them a hearty "Godspeed" over the roadway of life. The happy couple will make their future home in Lisbon Falls, where Mr. Blithen has long resided, and is honored and esteemed by all as an exemplary citizen. The marriage service was a spiritual one in all respects, and was performed in the presence of a few relatives and friends of the contracting parties. May happiness and prosperity be theirs as they journey on through life.

A. C. Smith, formerly literary editor of the Banner of Light, is rusticated for a few months among the hills of Maine. He is taking in hunting and fishing expeditions, camp meetings, moonlight drives, political rallies, potato digging, play writing, book reviewing and reading of various kinds each day of his life. It is even whispered that he does them all at one and the same time by means of some secret mental process, invented and patented by himself, and held in retents by him for his own especial delectation. I can see how potato digging and political rallies can harmonize, but am awaiting developments ere I attempt to publish Arthur's methods prematurely. He is just as much of a Spiritualist as ever, and is looking carefully around to see if he can come into touch, by actual discovery, with his last embodiment. If he can, he believes he will be given a new lease of life, and will have in his possession the elixir for which the alchemists of old sought in vain. May success crown his efforts.

The public schools are again in session and "Young America" is busy with his books. How much better it would be if our schools were non-sectarian in character and were wholly under secular influences! Thousands of children are permitted to attend parochial and other religious schools to have their minds warped by the narrowing influence of ecclesiasticism. There is no remedy outside of restrictive legislation that can correct this evil, and such legislation is wholly out of keeping in a country dedicated to freedom of thought in respect to religion. Education is the one means by which the needed reform

can be established, and that education must result from agitation rather than from lessons learned in school. Another thing needs correction in our school work, and that is the maintenance of the cramming system at the expense of the health and well-being of the pupils. No child can be forced beyond his capacity to grasp and absorb that which is set before his mind. Any attempt to go beyond this means the death of the child. Industrial training, with an eye to the special talent of every child, is the need of the hour. But may there not be those whose natures revolt at physical labor and a special trade? Perhaps so, yet even these, through the law of kindness, can be led to see the necessity of exercise, and shown the value of a trade in the case of an emergency. Teachers, physicians, lawyers, metaphysicians and clergymen always fill their respective niches better when they have sound bodies to use and the knowledge that they can turn their hands to industrial pursuits in case of need. Our system of education needs reforming in many other ways, but the foregoing are the reforms most needed at the present hour.

The frequency with which many so-called Spiritualists find themselves duped by some traveling pretender in the guise of a medium is almost beyond belief. Let a reputable medium or lecturer visit the city or town where such people reside, and no notice whatever will be taken of him, but when a man or woman who puts out brazen advertisements in the secular press, or by means of flaring handbills, comes along, they flock around him or her like a flock of geese, waiting to be picked. Picked they generally are, too, in the most effectual manner. They lose their money and their jewelry as easily as water slips through a sieve, and then wonder why fortune should deal so unkindly with them. It may be said that these people deserve their fates, because of their selfishness. This would be true in one sense, if their losses did not involve the well-being and comfort of others. Besides this, their conduct brings odium upon Spiritualism itself, and thereby works injury to the one movement of the age that is humanitarian in character. If these people would but read the Spiritualist papers they would not be misled by these unprincipled persons, who are fattening financially upon the heart agonies of their fellow-men. If these gullible people were the only ones to suffer, perhaps it would be well for them to purchase their lessons at such high prices. As it is, they should be protected against themselves, and taught caution, even though they bitterly denounce their teachers. The experiences of the Spiritualists of Portland, Maine, with one Evans (?) and of Battle Creek, Mich., are cases in point. It is a sad commentary upon the work and influence of Spiritualism to find Spiritualists of forty or fifty years' standing ready to give large sums to unmitigated rascals, yet protesting vigorously against giving ten cents to a local society or one dollar to an honest medium. Here is a field for reform work of the most important kind, and the work can only be accomplished through organization.

Our local, state and national associations should deal with the problems hinted at in the foregoing paragraph first hand. When they do so, there will be no danger of deception for those who read and keep in touch with the movement through organization. The records of all traveling mediums should be on file with every association in America. The list should be complete in every respect, and only the names of the true and tried ones recommended to societies. The writer does not believe in a "black list," but does hold that a "white list" would be a good thing for all concerned. On this list would be found the names of the worthy, while no harm would be wrought to or said of the deceivers, pretenders and counterfeiters who now infest our ranks. They would be let severely alone, and by being so treated would soon gravitate to their own places, where they could no longer deceive or blackmail an unsuspecting public. Work in this direction is an absolute necessity. All organizations should take hold of it with a will, and labor earnestly until the Aogrian stables are thoroughly cleansed. Fraud and rascality must go, and the sooner they go the better will it be for Spiritualism.

All Spiritualists who are interested in the welfare of their religion should attend the national convention in Boston, Oct. 21-24. The delegates will be called upon to consider the topic discussed in the above paragraph, and asked to provide remedies for the existing evil. All who love Spiritualism for the truth's sake should be on hand at the convention on the dates named. You can not take a trip to Boston at such reasonable rates as you can this fall. Tickets must be purchased on the certificate plan, giving you a rate of one and one-third fare for the round trip. This convention is to deal with other vital measures of equal importance. All Spiritualists are interested in those measures and should be on hand to discuss them. Every society chartered with the N. E. A. should make an effort to be represented by its full quota of delegates. No convention has ever assembled in the name of Spiritualism that had one-half the work to do that this one has. Spiritualists, come to the Boston convention and help do this work!

The way to make rights secure is to exercise them. To let them be overridden by acquiescence is equivalent to confessing that they do not exist. "When men slept an enemy came and sowed tares." In our legislation the corruption begins with voters. Many believe that two-fifths of the voters in many of the States trade their votes for money. Congressmen sometimes buy their election. Senator Sorghum is by no means a myth. The men who are so elected are naturally indifferent to the wishes of the people. The reason why the people in so many States have committed the supreme mistake of establishing biennial sessions of the legislatures is solely because they believe that the legislatures betray them at every session. But a corrupt constituency is certain to elect corrupt representatives.—Alexander Wilder.

man, re-entering the first room. - We will

12mo, 187 pages, large type, illustrated.
Price, cloth, 50 cents; paper, 35cents.
For sale by BANNER OF LIGHT PUBLISHING CO.