

Our powers are the sufficient and the divine measure of our rights; our opportunities of acquisition are the most significant gift the community has to bestow upon us; and the two, in free interplay, express the best concurrent action of divine and human activity. This self-consistency of coeducation hushes all strife and leaves every one, in his development, to his own powers and own ambitions. He puts his own seal on his own results. There is no other equally simple and equally just method in education provided by the state for its common and universal want.

If coeducation, in its operation, develops more intelligence at one point or another than we anticipated, if the remains of conventional sentiment under which we still labor issue in attractions here and dislikes there, these misjudgments and these repulsions, before hidden from us, are a part of the very facts under which the problem of life is to be wrought out, and are not by a clever compromise to be hidden out of sight, as if in themselves they were nothing and expressed nothing. The young man is not to pride himself behind an assumption of superiority which does not exist, or an assertion of difference which is merely the remaining shadow of an earlier frame work of society. Coeducation helps to uncover the deeper facts of life, and the instructor or the student who does not quite like them should get his powers together and prepare to meet them. Few things can be more mistaken or more cowardly than to desire a veiling of sunlight, a reduction of the general welfare, that we may the more readily grope along our path.

Some seem to think that segregation and coeducation can both be entertained. A university aims to give leading forms of knowledge their best expressions. As a knowledge of one thing often involves that of other things its instruction is arranged in courses. A young man comes to the university and says:

"I like your course in politics but I am a Norwegian, and I observe that this course is mainly taken by Germans. Can't I have a course attractive to those of my own nationality?"

The answer would be:

"We arrange our instruction, not in reference to Americans or Norwegians or Germans, but in reference to adequate knowledge. We are a coeducational institution, and strive simply to give each person the most effective means of education. This is our exclusive object and we cannot undertake to adapt our methods to the feelings of different classes. Such an effort might often interfere with our primary purpose."

That coeducation should offer some difficulties and bring with it new dangers is a matter of course. The same is true of all progress. Education itself, east and west, has brought to the students of our universities a great increase of temptations, social activities, social pleasures.

Even the simple growth of indolence surrounds the student with incentives and diversions which may go far to wreck his effort. New strength must always mean new burdens, and not to accept the burden is the loss of the strength. One idea from the days of the cave dwellers, from that dark road, still traveled by the caste and sexes of India, comes to us ever growing in brightness, the glory of human life, the common glory of human life, redeemed in one and all. I feel sure that those who, in their own experience, have come fully under coeducation will not willingly surrender any portion of its advantages.

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NATURE IN EDUCATION.

From an Address Delivered at Fairhope, by James Bellangee.

Nature does not concern herself with specific cases. She is insistent to the last degree concerning general laws. But the methods that man employs are often mere expedients. They disturb natural relations, thus necessitating new adjustments and further expedients. Because of his ignorance man gropes in the dark, and only when he finds the line of least resistance does he come into harmony with nature's plans.

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Man's achievements are never real creations, but merely reflections of nature.

His music at best can find the range of but a few chords that harmonize. His sculpture is as cold in expression as the inanimate marble that he chisels. He prides himself upon the nobility of his architecture, but its beautiful proportions, grace of outline and elegance of detail are limited to the facade that he rears amid incongruous surroundings. The brush of the inspired painter may indeed catch a few of nature's tints and transfer them to immortal canvass; but the walls of his studio imprison his genius, and his masterpieces are hidden in museums of art and belittled by the necessary limitations of their mountings.

Even in his spiritual and social life man can at best hope to win sympathetic appreciation from only a few, who may learn to know him intimately. He treads his daily path alone amid a throng of his fellows.

If he be successful in some undertaking his triumph is usually confined to the single object of his endeavor. Rarely does his work bear other fruit, and far more commonly does it disturb the harmony of other relations.

Man is simply a fragment groping in ignorance and weakness to find his proper place in the great scheme of the universe, yet endowed with a volition and a life that fits him to ultimately reach his destiny and reflect in his personality the wisdom and love of the Creative Intelligence. Though

the way be long and his path obscure, his weary feet bruised by the rough stones of experience are ever led towards perfection. He reaches toward the infinite through comprehending the finite.

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Man must learn by experience, he must reach a knowledge of the development possible in his life by studying nature's laws. But he is so prone to take his knowledge second hand and to accept conclusions that others have formed from perhaps insufficient data, that his undertakings even when successful are commonly attended with increased complications that call for new and continually increasing adjustments.

In methods of business, in the administration of justice, in education, in social life and even in his religion man's works bear abundant proof of his imperfect understanding of nature's requirements. And the call for regeneration, the necessity for reform, and rebellion against tyranny are most insistent where his systems are most artificial and dependent upon authority for their support.

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At the dictate of desire man conceives of certain ends to be attained, and adjusts means to those ends, often disturbing other relations; and he shifts his plans as caprice dictates new desires only to introduce new complications. But the Creator adjusts means to anterior purposes, and the results or ends harmonize because there is unity and continuity of purpose. We might make this classification: The human mind is governed by desire; the Creative Intelligence by purpose.

It is only a general classification. While beginning life with the feebleness of infancy and the ignorance of inexperience, it is natural that man should at first grope his way under the leadership of the desires of his animal instincts; with the dawn of reason and his increasing knowledge drawn from observation and experience, his generalizations should take wider scope and his actions become more and more amenable to the Creative Purpose through a better comprehension of Nature's processes. He thus reflects the attributes of his Creator in whose image he was made. I am unable to find anywhere in literature a symbol of man's relation to nature more fitting than the Scriptural statement that he was created in the image of his Maker. That is, that he is a reflection of the Creative Intelligence which fashioned the universe. Not a counterfeit, not a rival, not merely a resemblance, but an image.

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Since man was not endowed with instinct to wholly govern himself, he should in order to lead a natural life become as rapidly as possible a naturalist in the broadest sense of the word, seeking to acquaint himself with Nature's methods, dis-

covering as far as possible her dominant purposes, and aligning himself without reserve with her forces and plans.

Probably no one will dispute this proposition, but the general assent will be given in a purely perfunctory way.

It does not require the formal statement of the Scriptures to proclaim that "in the sweat of his face man shall eat bread." It is universally recognized as the natural order and quite as universally shunned. Our industrial system, so far from being a consistent and effective means for converting man's labor into the needed products for his consumption, has degenerated into a universal warfare of get-rich-quick schemes which impiously brutalize man instead of nourishing and developing him. This is because we try to adapt the natural law to our especial ends instead of reflecting God's image by using it to serve His purpose; and we make abundant use of the artificial machinery of governmental authority to pervert to selfish purposes the power of natural law.

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We read in the Decalogue, "Thou shalt not steal." This command in the language of natural law is stated in the positive injunction. "Thou shalt earn thy living by thy labor." To acquire support by other means is to steal. Even though the artificial contrivances of human law enable one man to appropriate legally the fruits of another's toil the act is none the less a theft. And no man can profit by those legal methods of theft without becoming in a measure a thief. Whether or not he sees that his profits are stolen, his example and the force of the organization that sustains his success is in opposition to the natural law of justice. They do not reflect its spiritual meaning. He does not therefore image the divine attributes.

This injustice under legal forms is the "spiritual wickedness in high places" against which the righteous wrestle. These systems of aggrandizement whereby vast fortunes are unjustly wrung from the toil of the many are the "principalities and powers" which the righteous in our day must overcome. The thoughtless worship of success, the support given through social recognition and the publicity of the press to those whose hands are full of the spoils of injustice are the forces that work under the "rulers of the darkness of this world."

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Nor is it possible for the beneficiary of these systems to make atonement for his perversions. He is enslaved by the habits he has acquired. He finds his nature so perverted that the only methods he has the remaining skill to employ, are the identical ones by which he has sinned. *He cannot atone.* He may give his ill-gotten gains to others,

but that does not restore the plunder to those who have been robbed. It only enlarges the circle of his accomplices in the unnatural perversion. He cannot atone. There may one day come to him the realization that his works shall be utterly destroyed because they are a perversion of nature's laws. But if he repent he is offered only the hope that his powers for evil may be ended and that his remorse for having abused his responsibility may teach him in future to profit by the lessons of experience. He cannot atone. The only atonement possible is the vicarious suffering of his helpless and innocent victims. In their unfortunate sufferings are stilled the waves of perversion that circle about his evil influences. As the storm waves of the ocean spend their fury upon the shore, losing their power in the destruction they cause, so the impotence of man's folly marks the progress of his civilization with the wreckage of human happiness. He cannot atone. This is the eternal tragedy of human experience. The innocent must suffer that the works of the guilty may perish. Bodies dwarfed and stunted by insufficient nourishment; minds darkened by doubt or fired by unholy ambitions, and hearts broken by disappointments or blackened by distrust induced by unmerited fate. These are the sufferings that vicariously atone for the sins of the one who perverts nature's laws in his relations to his fellowmen. He himself cannot atone.

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That the divine law of labor is so universally recognized in theory and so persistently ignored in practice has led many of us to attribute this perversion to the greed and selfishness of the human heart. That attribution, I think, is far from the truth. For selfishness is the first fruit of our artificial methods. Our selfishness comes not from our impiety, but from our imbecility. Not from our wickedness, but from our weakness. It is not the result of our sinfulness, but of our simplicity. Not because our natures are bad, but because we have not learned the nature of the relations that enter into the problems of our lives. We do not know enough to be unselfish. We are brutal because we have not learned how to be spiritual. It is the fool that has said in his heart, "There is no God." Or, to better bring out the meaning by paraphrasing the text: "The fool hath said in his heart, there is no good, no plan or system of the universe that must be respected; all is subject to caprice, my desire shall know no restraint."

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There is nothing unclean—nothing that does not have its unchangeable relation to other factors. Education in its ultimate analysis is the teaching of these relations. Too much emphasis cannot be placed upon the value of the study of nature through experience.

No education is complete that does not develop the faculty of generalizing and that does not stimulate sensitive appreciation of the fundamental importance of natural law. We call the former reason, and the latter conscience.

No one can be a good reasoner who does not have a clear conscience, and no one can have a safe and clear conscience who is not a clear reasoner. The cultivation of both must go along together, and both are stimulated by the study of natural law. No one can have either reason or conscience highly developed who cannot make the most of experience. And there is no victory that begins to compare in satisfaction to the soul with the joy that comes to us when we find we have met squarely and fairly the demands of natural law. I might with perfect propriety have used the expression, "with the joy that comes of doing right." But that expression, "doing right," is in human speech so often used to express mere obedience to human authority that I prefer in this connection to use the other phrase.

The essence of doing right is conforming to the purposes of nature, and the joy comes not from the doing, but from recognition that what we do is right. It is the joy of growth, the reward of fulfilling our destiny.

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It was not as the pampered ward of Pharaoh's daughter that Moses was called to be the leader of God's people. His indignation at the oppression of the Egyptians gave him no qualification to redress the wrongs of his race. But as the humble keeper of Jethro's sheep, in the solitude of the wilderness and in the presence of nature's silent influences, there appeared to him the light of the burning bush and he heard the voice of the great *I Am* commanding him to deliver his brethren.

Even there, far removed from the pomp and power of human achievement, he was taught that the place whereon he stood was holy ground. He learned the lesson that all must learn who would lead others to a better and a higher life, that only in reliance upon the power of the great *I Am* who presides over the destinies of the universe through the operation of immutable natural laws, can good be accomplished.

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What is the meaning of that sublime paradox of the gospel that he who would save his life shall lose it, and he who would lose it for the gospel's sake, the same shall find it? What is the essence of the vicarious atonement that illumines with an inner light the soul that stands within the shadow of the cross? To my mind it is not the shedding of the blood of one man for the sins of many. It seems rather the impelling force of a perfect example of devotion to truth.

The study of nature may disturb at times our confidence in dogmatic theology, but it can never

make us irreligious because it leads us towards the truth, and the truth shall make us free. To comprehend nature is to know God, for God is Nature, and nothing is natural that is not God-like, and all that is natural images His attributes. And it is my belief that the human heart may never feel an exaltation more satisfying or more sublime than that which comes to it with the consciousness of perfect co-operation with the eternal law.

It was this exaltation that inspired the author of "Progress and Poverty." It was this conscious feeling of co-operation with universal law that gave him the genius to send forth his message in language everywhere recognized as a model of clearness, with a logical analysis so keen and convincing that none could turn aside the force of the argument, and in a spirit so sympathetic and tender that none could fail to be touched by its sweetness. Henry George believed profoundly in the Creative Love and Intelligence that fashioned the universe and ordained the fundamental laws that govern its existence.

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I have spoken in vain if I have not made it clear that I would have all educational influences tend to teach us to make the adaptation of means to ends secondary to the adaptation of ends to purposes. Not purposes of ambition and selfishness, but such purposes as we may be able to discover in the infinite plans to which our finite minds must conform. Nature's purposes are more important to us as individuals than any we may possibly invent. And as her processes are the only ones that we are permitted to use, all others are not only sinful but abortive. I will add, sinful because abortive.

There are no victories in life that are more than the discovery and application of some natural law. There are no defeats or failures that are not artificial perversions of some of Nature's decrees. Examine the trivial experiences of individual life or search the pages of history for the meanings of historic epochs in the life of nations, and we find this truth universal. We speak of the glories of science and the triumphs of man's inventive genius. What are they but belated recognitions of the blessings that Nature with a lavish hand has spread along our pathway.

BOOKS

POWER FROM WITHIN.

Health and Wealth From Within.—By William Towne. Published by Elizabeth Towne, Holyoke, Mass. Price \$1.

Another of the many hopeful attempts in these book-making days, to teach the power of mind

over the material things which have been allowed to a greater or lesser degree to dominate human life. By long and diligent practice of the principles laid down in his book the author feels that he has proven their truth and that anyone can apply them and receive the benefits which he has received from the new way of life. He makes no high stepping statements of laws that have never been demonstrated, but in a simple, homely, logical manner, that wins consideration if not assent, he presents the practical ideas of his school, and leaves the reader to test by actual experiment the use which he himself has proven. His chapter on Marriage is full of wise suggestions like this:

Where an unhappy marriage exists, if either party to the compact will make a patient, loving, charitable attempt to bring forth harmony, much can be accomplished. . . . But it is absolutely essential that the one who makes the attempt should be free from cant, hypocrisy, resentment and the idea that he or she has a right to demand a certain line of conduct from the other. . . . Harmony is elusive and must be courted. She flees at the hint of force and the assertion of rights.

In conclusion:

The secret of a happy, contented life is to cultivate a perfect faith in the One Life and to let the spirit of the universe live itself through you without let or hindrance.

A. L. M.

PERIODICALS

Herbert Quick begins an American serial in the *Cosmopolitan* (New York) for April, which takes the reader into the midst of the coming era of aerial navigation. It gives him a dizzy whirl at the very start, supplemented with an overwhelming curiosity. The same magazine makes a feature of some of ex-Senator Platt's political reminiscences, which include belated news from the inside, regarding Roosevelt's nomination for Governor of New York, and then for Vice-President.

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The *Independent* for March 4 contains "Princeton University," the third in Edwin E. Slosson's series of fourteen college articles. In this admirable essay, two observations especially stay with the reader: Princeton has that precious rarity, a genuine scholarly ideal; and she is not remarkable for her democracy. "The student," says Mr. Slosson, "under the preceptorial system has at least had the opportunity to form the personal acquaintance of a number of cultured and scholarly men, and of conversing with them repeatedly and informally on the subjects with which they are most conversant. This is more than can be said for the opportunities offered by our great universities. The love of learning is contagious rather than infectious. It is conveyed mostly by personal contact, rarely through the medium of buildings, furniture, clothing or books. A boy at Princeton has a good chance of catching it some time during the four years if he is at all susceptible.