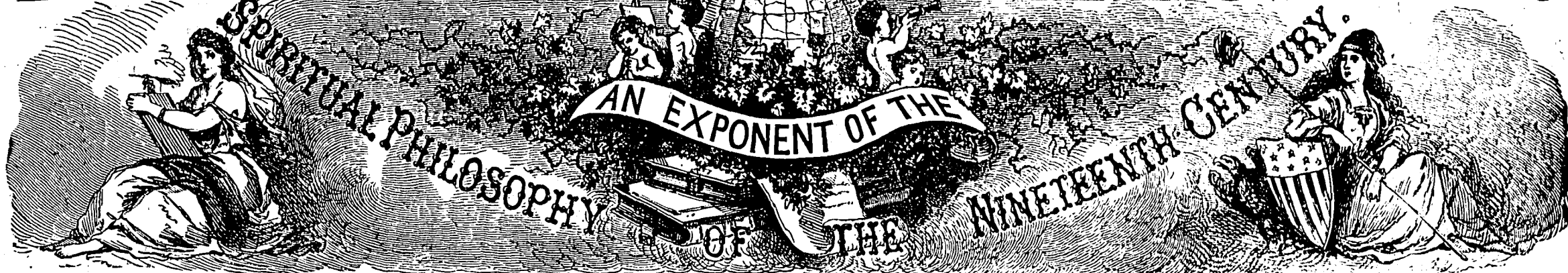


BANNER OF LIGHT.



VOL. XLIII.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, AUGUST 10, 1878.

{ \$3.15 Per Annum.
In Advance. }

NO. 20.

CONTENTS.

FIRST PAGE.—The Rostrum: The Essential Elements of a Liberal Education. By J. Tyerman, of Australia.
SECOND PAGE.—Poetry: There's a Meeting, Free Thought: Argument without Denunciation, Cape Cod Camp-Meeting, Comfort for the Mourner, France and Clairvoyance, New Publications For Sale by Colby & Rich, Obituary Notices.
THIRD PAGE.—The Assaults of Ignorance, Tribute to New England Secenery and the Bay State, Brief Paragraphs, etc.
FOURTH PAGE.—Seashore Camp-Meeting at Onset Bay Grove; The Lake Walden Camp-Meeting; Close of the Highland Lake Camp-Meeting; Camp-Life at Highland Lake Grove. New Advertisements, etc.
FIFTH PAGE.—Message Department: Spirit Messages through the Mediumship of Mrs. Jennie S. Ruid and Mrs. Sarah A. Danforth, San Francisco Lyceum—Memorial Services, Spirit-Communication Verified.
SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.
EIGHTH PAGE.—Indignation Meeting at Faneuil Hall, Along the Itinerant's Path. New Publications, etc.

The Rostrum.

The Essential Elements of a Liberal Education.

An Address Delivered in the "University Convocation of the State of New York," at Albany, July 10th, 1878.

BY JOSEPH RODES BUCHANAN, M. D.

For about two thousand years the progress of science and philosophy was virtually arrested by a superstitious reverence for Greek literature. The dense ignorance of the age of Plato and Aristotle was crystallized into forms of thought which, like a vast iceberg, covered the civilized world, until in the time of Galileo it began to thaw in the divine light of science.

It is commonly supposed that this glacial period of fully twenty centuries has passed away entirely—that the ice is all dissolved, and that the light of divine love and wisdom, falling upon the soil with unobstructed warmth, is bringing forth the dense and rapid growth that insures a magnificent harvest; or, in plainer language, that we are fully emancipated from the influence of ancient ignorance, and are proceeding in the most direct and rational manner to cultivate and develop human intelligence, and to apply that intelligence to the acquisition of all attainable knowledge.

Disclaiming all intemperate radicalism and all needless iconoclasm, I am nevertheless compelled by a conception of truth derived from new and peculiar investigations, and also verified by experience in education, to maintain the opposite opinion—to declare that the iceberg is not yet entirely melted, but still exists as a benumbing power; for although Aristotle has been annihilated as authority by Galileo, Newton, and the physiologists, the barbarian conceptions of education and of philosophy which come down from the Aristotelian age are still dominant in various degrees over the leading Universities of the world—to so great an extent, indeed, that we shall not be able to boast of a true system of liberal education until the entire philosophy, ethics, teaching and practice of our leading institutions of Europe and America shall be thoroughly revolutionized, their leading conceptions being not only fundamentally changed, but absolutely reversed. If you will pardon the audacity of this language, I will endeavor to show that it is not extravagant. There seems to be nothing in existence at present on a large scale in the leading institutions which can be properly called a liberal education, for that which makes the most important claims to be recognized as liberal education in the Universities appears, when viewed from the standpoint of anthropology, not only lame, feeble and defective in the most essential elements of a liberal education, but positively *illogical* in its contradictory influence upon the intellect and soul, as well as its degenerative influence upon the body.

The science of man demands a revolution in education, but the narrow limits of a paper before this Convocation do not admit an exposition of this demand, or its basis—nor do they admit a distinct criticism of education as it is, nor a distinct exposition of education as it *should be*. The fullest development of our time admits of the philosophy of education will be but offering the synoptic head-lines of a chapter that is not yet written. I desire that these remarks may be accepted, not as a statement of the case, but as an index referring to the statement that may be made hereafter.

In presenting such a paper I place myself at your mercy, without a shield against misconception, and attribute to you the candor, patience, courtesy, liberality and intuitive recognition of truth when nakedly presented, which would become a body of philosophers. If we need philosophers anywhere especially, it is among those who organize and control our systems and institutions of education.

The barbarian conception of education, which mankind have not yet outgrown, coming from a period when science was scorned, is, that education is the acquisition of a command of language and familiarity with literature, opinions and speculations. This is the fundamental conception, to which is added the knowledge of mathematics and of history. By the strenuous exertions of educational reformers something has been added to this in modern times. The physical sciences have asserted their claims. Ethics

and sociology, in the form of political economy, are getting some recognition, and the spirit of progress is making so many additional improvements in different institutions that it is difficult to make any exact estimate of their present status.

But all this is merely intellectual and chiefly literary. As an intellectual education it is defective, because it does not teach that originality of thought upon which the world's progress depends. It fails to develop originality and power of independent thought; it fails to develop invention; it fails to overcome dogmatism and prejudice; it fails to develop liberality of thought; it fails to develop the power of reasoning upon testimony and evidence in reference to new truths, and all things which are beyond the accustomed routine. The most educated men are often *below the average of society*, in the ability to discard prejudice and to ascertain the existence of any truth foreign to their training. Such education does not qualify men to lead society into new truths, new arts, and a better social condition. It is not so hopelessly repressive as the Chinese system—but it is negative—adding little to the onward and upward movement of society; and the profound scholar is sometimes up to the Chinese standard of immobility. It is notorious that hundreds of colleges, containing or controlling at least three-fourths of the learning, reputation and dignity of the medical profession, have not only closed their eyes against certain contemporary progress in medical science, refusing all examination of the scientific facts presented, but have assailed the new investigations with far more of partisan bitterness and malignity than was ever shown in darker ages by the partisans of Aristotle and of Des Cartes. Does not every one know that this is true of the organized hostility against the scientific investigations and discoveries of Homeopathy and American Eclecticism, which captivate every individual physician who dares to investigate them, but which have never yet received an honest and courteous investigation or even respectful treatment from the faculty of any old school college? A system of education which produces such results is a survival of barbarism, and is at war with the spirit of the nineteenth century.

But if all these barbarisms were removed by a radical change in our colleges, this would be but the beginning of reform. The whole system is wrong from top to bottom, for it is not education, but only schooling. Intellectual training, however perfect we may make it, is not a liberal education. It is not an education at all, but only a fragment of an education, as an arm is a portion of a man.

It is not even the moiety of an education, for education consists of five distinct departments, which may be compared to the five fingers of the hand. In selecting literary education or schooling as their sole purpose, the colleges have virtually chosen the little finger, leaving the four more useful and more powerful ones to blind chance, or perhaps to atrophy or paralysis. There has been many a learned collegian, in whom four-fifths of his nature was undeveloped.

The five indispensable elements of a liberal education are these:

First, and most necessary, physiological development; the formation of the manly, active, healthy constitution, competent to live a hundred years—competent to win success in life by unflinching energy—competent to enjoy life and thus become a source of happiness to others, instead of a pauper or an invalid—competent to transmute life, health and joy to the thousands of future ages—competent to meet all the difficulties of life triumphantly, instead of struggling in misery and railing at society and at Divine Providence. Such are the men society needs, but if our colleges would look back two thousand years they would see how much better this education was conducted then. Instead of making men and women, the colleges have often impaired or destroyed them; broken them down so often that it is even made an argument against education, and especially against the education of women, that education is dangerous to health.

Thus the educational systems of two thousand years have at last culminated in this self-evident absurdity, that education is an injurious process; as if the very meaning of the word education had been forgotten. A grosser falsehood never has been current so long in civilized society. Education means development and growth of our powers and organs; and true education is necessarily healthful and pleasant.

A male or female school which does not develop its pupils, which does not send them home in better health and development than when they were received, ought to be abolished as a mistake if not a nuisance. Such schools would never have existed but for the barbarous ideas of education maintained and propagated by the Colleges, which train the little finger, while the other four are tied up in helplessness.

This physical destruction is utterly inexcusable, even when physical training is impossible, for intellectual education is not injurious to physical health, but beneficial, and it was easy to prove this if I had time. But a false system of intellectual training, which worries and fatigues the mind and injures the brain, does impair the health, because it is not education, but drudgery, worry, tyranny and exhaustion, which are the reverse of education. True intellectual education is animating, joyous and healthful; but such an education is like angels' visits to the school-room. The angels prefer to visit the Kindergarten and the Industrial Palace of M. Godin, in France. And I doubt not they often visit Northampton, Vassar, and the other nurseries of young angels.

2. The second element of a liberal education is

training for the business and duties of life—in other words, INDUSTRIAL EDUCATION, without some share of which it were better for a man that he had never been born; for without industrial capacity (unless a hereditary capitalist) he must be either a beggar, a thief or a swindler. It is one of the greatest crimes of society that in withholding industrial education from woman it has forced upon her these alternatives, with the addition of legal and illegal prostitution. When we all confess our sins in this matter some of us can plead to the recording angel that our medical colleges have always been open to women, teaching them not to be noisy babblers, but to be ministering angels in the chamber of suffering.

Our colleges generally have educated American citizens as if they were the sons of wealthy noblemen, who needed only intellectual accomplishments. Silently but effectively they have taught them to look with contempt on manual labor, as something degrading; to speak with contempt of money and the arts by which it is honestly acquired; to aspire to professional life and office-holding, and to glory in the military exploits of the crowned felons who have ravaged the homes of civilized men with wholesale homicide and arson. It is no palliation that these things are not ostensibly and expressly taught, for the silent teaching is often the most effective.

College education is thus largely demoralizing. The world is full of wrecks and failures from inefficiency, for which colleges are often responsible, and has been continually ravaged by wars in which the college-taught have been the leaders and instigators, instead of being conservative and moral influences to teach mankind their brotherhood. When the college knows nothing of universal brotherhood, and the church on which it leans also knows nothing of universal brotherhood, having its chaplains, its deacons, bishops and members fighting against each other in every war, what can we expect but the satanic reign of national crime, desolation and misery, perpetuated by the national debt that crushes out the life of labor. We need true churches and true colleges, whose walls are not stained with human blood, by whose influence swords and cannons shall be turned into plowshares and anvils.

In neglecting physiological education we have degenerated the human race, impaired its efficiency, and saddled on its back a costly medical profession, ten times as many physicians as should be needed, who struggle to prolong lives that are hardly worth preserving—that perpetuate physical and moral degeneracy.

In neglecting industrial education we have produced a race of soft handed, soft muscled men, who struggle to escape man's first duty, *useful production*, and to live at others' expense by the innumerable methods of financial stratagem. The reign of fraud will never cease until each man is taught that life presents this sharp alternative—*useful production or the life of a vampire*. He who has attained manhood without being trained to useful production, may justly utter maledictions against parents and schools for having blasted his life and deprived him of the only solid foundation of honor and prosperity.

Industrial education, giving the mastery of productive arts, is the second necessity, as the development of the body is the first. The college says, if you *condescend* to acquire an industrial education, there is time enough after your literary education is completed, and therefore it excludes industrial education and builds the man without certain necessary elements of manliness, as the habits of twenty years of literary effeminacy must cling through life. Would it be rational to confine a baby to the cradle for ten years, on the pretext that it must first acquire language perfectly before it learns to walk? The infant would be impaired for life, as men are impaired by any system which for many years separates practical from literary culture.

Under this antiquated system intellect is trained to adorn with effeminacy and pedantry selfish ambitions, while the workshops and the farms are surrendered to ignorance and blind routine. Invention lags behind necessity; the lands are worn out; the wheat-field that ought to produce thirty bushels per acre produces ten, and the work that one man ought to do in eight hours occupies three men twelve hours. At the close of day they come to cheerless homes where their wives are equally exhausted by toil. Thus the laborer is brutalized by ignorant toil, and classes are separated by broad, dividing lines of caste that limit fraternity and are premonitory of social convulsions, the end of which none can foresee.

When industrial education shall have become universal, we shall not only have a more honest and manly and fraternal race, but our fields will be more than doubled in their production, and our arts advanced from two-fold to ten-fold in their product; and in the abundance thus produced poverty and pauperism will be submerged, as the Desert of Sahara will be gone when the ocean flood is let in upon it.

Does any one doubt the practicability of this? I would say that it is an easy matter to make every young man and woman *proficient in more than five profitable occupations*, not only without detriment, but with positive benefit to their literary education. The progress of industrial education in Europe will ere long furnish a triumphant demonstration of this; and in this country the Massachusetts Institute of Technology (under President Runkle) and several other institutions are making rapid progress in the demonstration.

3. The third element of a liberal education, next in importance to the physical and industrial, is the MEDICAL. It has become a familiar thought that anatomy, physiology and hygiene are neces-

sary elements of a liberal education; but it demands much more.

The first duty of a man is to sustain himself—that he be not a burden to others. This corresponds to industrial education. The second duty is akin to the first two elements of education. It is to sustain himself in full vigor of mind, soul and body, that he may perform every duty, and be a help instead of a burden to those around him. Without this second duty performed, physiological development and industrial culture are both failures; and without either of these three indispensable qualifications the man himself may be a total failure. Therefore these three are the first elements of a liberal education. With physiological development and industrial qualifications, the MEDICAL EDUCATION which I ask for all men and women will enable them to live without failure in the performance of every duty and the diffusion of a beneficent influence.

It is said that Col. Ingersoll recommended as an improvement on the plans of Divine Providence that health should be contagious instead of disease. I have demonstrated, and am daily demonstrating to my pupils and patients, that health is contagious. The man who maintains high health is a fountain of health to all around him.

I am speaking really of a moral duty. No man has a right to be drunk, and no man has a right to be sick. He gets sick, if not by poverty or exposure, either through profligacy or ignorance, and he has no right to be either profligate or ignorant, even if the college trains him up in ignorance of himself.

My demand for a medical education for all sounds extravagant when it is first heard: it brings up a terrific array of surgery, obstetrics and death-bed consultations; but I mean, nothing of that sort. I mean an education by which disease shall be stamped out in its incipience. I mean that disease should be treated as a mad dog, who is entirely harmless if you do not allow him to insert his teeth in your flesh. When you are trained to high health you should resolve to live on that high plane, inaccessible to disease. Its first approaches are easily repelled. The great majority of diseases can be repelled without the use of drugs. Allow me, I pray, to speak *ex cathedra* as a medical professor, referring to what I am teaching to students and proving by experiments. Call at my office in the Eclectic Medical College, on Stuyvesant Square, New York, and I will prove what at present I only hint at, for want of time. I will show you what I mean—how thoroughly men and women may be protected from disease by methods almost unknown in the schools, and enabled to break up attacks of disease as soon as they are aware of its presence.

By such a medical education as I propose nine-tenths of all the disease that ravages society would be annihilated, and nine-tenths of the physicians and the medical schools granted a furlough for life.

One-half the time that is usually expended on the Latin language would be sufficient for such a medical education as I propose for every man and every woman—but more especially for every woman, to whom it is far more necessary and valuable than rhetoric, grammar, arithmetic, geography, history, languages and music.

4. With physical, industrial, and medical education, man is *just prepared to live*. But that his life shall be *worth living*, shall be a blessing to himself and the world, we need the fourth element of a liberal education which is to make him a good and happy man—the moral, or ethical, or religious education. Either of these words, rightly understood, conveys the full idea, for each should mean the same; although contracted and perverted by vulgar usage, each word has but half its proper meaning. I mean the education which shall exalt man to the plane of a happy, a holy, and a glorious life, in harmony with the Divine nature—a life so high that it shall be in communion with the angels—a life so beneficent that it shall diffuse happiness around to all and leave a blessed fragrance behind in all the atmosphere that it filled.

Is this an idle dream of possibilities? I say it is not, for heaven is full of saints who have led such a life, and almost every one can recognize, if not within his reach at present, at least somewhere on the horizon of his life, some one who was born to bless by loving ways and deeds, and whose memory as we look up to heaven is a blessing like the falling dew.

Colleges are supposed to be devoted to intelligence, but I affirm that they should be devoted *first to virtue*, and that it is as practicable to take the plastic elements of youth, and thereof make a *good man*, as it is to make an *intelligent* or wise one. Intellectual without moral education simply increases the dangerous and corrupting elements of society. It gives the sceptre of knowledge into the hands of the social Lucifer.

Moral education I demand, but the word has an impoverished meaning—perhaps ethical is better, and religious is better still. But these words are so impoverished and enfeebled by the moral malaria of society that I would willingly drop them all, to say that I mean the *education of the soul*—the education that shall make it truly the temple of the living God.

What I mean by moral education—what are the new processes to be adopted, what glorious results it has realized, where it has to any extent been adopted, in converting young criminals into good citizens, and how thoroughly this disposes of all questions concerning college government and prison discipline; still more, how powerfully this moral education reinforces intellectual education, giving it a zeal, a fertility and a power before unknown, time forbids me to say; and I can only

refer to my published lecture on Moral Education and to a book which I shall publish on "Full-Orbed Education," the principles of which were received with great favor at the meeting of the National Educational Association in Minneapolis.

5. These are the four elements of a liberal education, in the order of their necessity—the Physical, the Industrial, the Medical and the Moral—all more necessary than the fifth, the literary or the intellectual, which, as it has been conducted heretofore, I regard as the little finger of the educational hand. I would change it, however, by developing the power of original thought and invention, until this feeble little finger shall become the *index finger*, to point the way to a new social condition of intelligence, prosperity and happiness, in which the wisdom of the Divine plan of humanity shall be illustrated by the heavenly life on earth.

If I am asked how colleges which now give but one of the necessary elements of a liberal education shall perform the miracle of giving the whole five in the same limited time, I reply that it requires no more time to exercise five fingers simultaneously than to exercise one. The five elements of a liberal education naturally intermingle and unite like inter-diffused gases that aid each other's elasticity. The education of all our powers is natural, easy and pleasant, while the repressive system so long in vogue involves fatigue, disgust, tyranny, disorder, demoralization and a positive aversion if not to study at least to true intellectual progress.

Every organ of brain and body, every faculty of the soul brought into operation grows and develops, aided by the others, and at the same time adds to the sum total of vital and spiritual power that sustains and impels the whole.

I believe, therefore, and it is not merely a scientific opinion but is practically sustained by a large amount of evidence which time does not allow me to present, that the true LIBERAL EDUCATION requires no more time than the old *fractional system*, and that the first eighteen years of life are amply sufficient for a liberal education—the education of soul and body, the education of man and woman, the education of the material and spiritual worlds, which shall harmonize humanity with itself, man with Nature, and earth with heaven.

Rev. J. Tyerman, of Australia.

To the Editor of the Banner of Light:

You have already announced the arrival in California of this able and laborious worker in the cause of spiritual enlightenment, who designs to make his way eastward during the coming fall and winter. Permit me to commend him to the notice of lecture committees and others, as a speaker competent to interest and instruct public audiences on the great questions of the day.

I have not the pleasure of personal acquaintance with Mr. Tyerman, but have had opportunity to read several of the works he has published in advocacy of Spiritualism and free thought in his own country, and I find him to be possessed of a capable and well-trained mind, independent, fearless and conscientious. He was formerly a clergyman of the Church of England, and while actively engaged in clerical duties undertook the investigation of Spiritualism as a matter of duty, in order that he might understand the real nature and basis of a movement which seemed seriously to threaten the Christian Church. The results were what might have been expected—his full conviction of the reality of open spirit-communication, and of the error of many of the doctrines he had been teaching, followed by his summary suspension from clerical functions, by the ecclesiastical authorities, for the crime of daring to investigate, and his becoming a public advocate of what was then and there a most unpopular cause.

For the past six or seven years Mr. Tyerman has devoted himself to public labors, by voice and pen, in behalf of Spiritualism in Australia, and would seem to deserve a hearty welcome by those of like precious faith on his visit to this country.

A capable and judicious friend, who has heard him speak in San Francisco, writes me: "He is in the prime of life (about forty, I think), has a fine, manly bearing, both on and off the platform, an earnest, off-hand and correct style of speaking; a closely logical and somewhat exhaustive method of treating his subjects; in short, he seems to be particularly well fitted for a pioneer work upon the borders of Churchism and Spiritualism."

From Mr. Tyerman's writings I judge he is not at all hampered, in his conceptions of Spiritualism, by his former theological views; in fact, his tendency seems rather to radicalism in religious matters than otherwise—a tendency no doubt engendered by the extreme conservatism and illiberalism with which he has been surrounded.

Let American Spiritualists give him a generous and hospitable welcome. A. E. NEWTON.

Gen. Crook has stated to an Omaha interviewer that it is hunger, and nothing but hunger, that has sent the Indians on the war-path. He says since the introduction of breech-loaders the Banocks and Shoshones have learned their power, and are determined to fight rather than starve. It is truly a spectacle to make us sad and ashamed that we are obliged to wage war every year upon human beings for protesting against starvation, while the agents of the Government are keeping hotels and living high upon the supplies that are intended for the wards of the nation.—*Boston Post*.

Are you an allopath? Be liberable. Are you a homeopathist? Be big liberal. Finally, be liberal in all things. It doesn't pay to be narrow.—*Haverhill Publisher*.

Mr. Low was born in Albany, N. Y., but at an early day moved into Chenango County, where he was well and favorably known, and where he spent a long, industrious and active life. He was positive in all his religious principles, and was a devoted member of the various departments of life in which he acted. In religion he was formerly a Universalist in faith, but as he, like others, was exhorted to add to his faith knowledge, he sought and found it in the glorious province of Spiritualism, in which he and his family dwell in peace and unity. His funeral services were held on Sunday, July 21st, at the New Berlin Church in New Berlin, by a large concourse of people, to whom a Spiritualistic discourse was given by Rev. J. H. Hartor, of Auburn, N. Y. .COM.
