

KINDERGARTEN
HOMES.

FOR ORPHANS AND OTHER DESTITUTE CHILDREN ;
A NEW WAY TO ULTIMATELY DISPENSE
WITH PRISONS AND POOR-HOUSES.

THE PLANS

OF

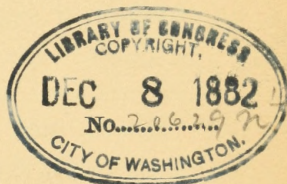
MRS. ELIZABETH THOMPSON.

BY

YOUR REPORTER.

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1882
BY
MRS. ELIZABETH THOMPSON.

PREFACE

BY YOUR REPORTER.

These chapters are the result of a series of interviews with Mrs. Elizabeth Thompson, one of the most unselfish women God ever made. Your Reporter and the Judge are kept up throughout the work as nearly as possible to the facts so as to display the arguments. Mrs. Thompson had persistently denied interviewers a chance to know much about her. A reporter with paper and pencil would frighten her. She was not ignorant of the fact that interviewers often misstate and distort an interview for the sake of making merchandise out of their manuscripts.

WHO IS MRS. ELIZABETH THOMPSON ?

Rumor had spread it abroad for almost a lifetime that she was a rich widow who gave away her income of sixty thousand dollars a year to help the poor. Rumor had stated she had founded the first three free kindergartens in America. Rumor had attributed to her benevolence, the founding of a number of colleges and asylums for men, women and children. Rumor had attributed to her

the offer of a hundred thousand dollars for the best treatise on the prevention of yellow fever. Rumor had also credited to her the relief and helping of thousands of poor people. But rumor has since been contradicted by her; she has said she has been credited with doing a great deal too much. Nevertheless it had come to pass, that her name had become known all over the country, and in Europe also. She had been presented the freedom of both houses of Congress; and the White House was thrown open to her.

Now, with all these, and many more, wonderful and good works, Mrs. Thompson had escaped interviewers. With all her publicity she still remained a private citizen, but traveling all over the country, so that there was after all a mystery about her being. She was getting to be a sort of Santa Claus that dropped into places of adversity, bringing sunshine, then flying away.

Is this not a time of eccentricities? How many eccentric people we do have! one for one scheme and another for another. George Francis Train and Talmage and Ingersoll are not the only ones. Did not somebody get

out a new version? Have we not greenbackers and grangers, and a man in Virginia who has discovered that the earth is flat and the Sun goes round it? Then we have "quantities" of "reformers" with strange doctrines for bringing in the millenium on short notice. Then another kind of eccentric growlers who find fault with everything, and will persist that everything is going on the wrong way. A few years ago the boast of an average American was our public school system. Now there are many who not only find fault with it, but they say we have too much education and not enough of willingness to work. In the meantime capital and labor quarrel with each other, and lack just such harmony as there ought to be between them. Our poor-houses get larger and more plentiful. Our prisons ditto. And there are thousands who can't take care of themselves, but don't quite get into either prison or poor-house.

And all the while, our taxes get heavier and growlers and frauds multiply. So that many people begin to question whether we are any wiser than we ought to be, and whether our boasted charities do any good in the

world; and that charitable institutions are run mostly in the interest of thriving operators. Who, then, more than Mrs. Thompson, the philanthropist, was likely to afford your Reporter with eccentric ideas? Who more than Mrs. Thompson was worth interviewing as to reforming the world. Your Reporter knew about her avoidance of reporters, and her dread of being misrepresented in print, and so concluded that the best way was to obtain an introduction as a friend, and then obtain her ideas and write them down at different times when absent, and then afterward submit them to her. To do this the object had to be kept concealed. In fact she was not to know she was being interviewed. It might be well to state here, also, that there are a great many people, who, if drawn out in private conversation, would contribute much more useful information than could be got out of them in any other way. With these explanations let the reader imagine Mrs. T. and the Judge and your Reporter, at a respectable hotel "kept on the European plan."

CHAPTER I.

YOUR Reporter asked Mrs. T. to imagine herself a queen, and with unlimited resources, and then say what she would do in order to build up some better mode of life for the world. Mrs. T. said, after a moment's reflection, "I would reverse the order of benevolence and education as the first move. To which the Judge queried, "Would it not be the wiser step to increase our present educational system?" Mrs. T. said: "Let us first examine it, giving it all the credit it deserves. Let us see wherein our boasted schools and colleges have benefited the city, the state and nation, as much as they might have done with the same money and energy, had they conducted them on a different plan. Shall we examine the statistics of our schools and colleges in order to learn whether they have caused a decrease in poverty and crime?" The Reporter replied: "Unfortunately the figures tell rather against education than for it. A great proportion of

criminals and very poor people can read and write, and have had an ordinary school education. There is another class, which may be denominated poor people, who cannot be called paupers, but nevertheless dwell in misery all their lives. Some of these are very well educated, as to books, but do not know how to earn a living."

"There," said Mrs. T., "you are on the right track now. People do not know how to live."

The Judge said, "I do not see the connection. What has education to do with living? We educate our sons and daughters so they can follow some higher occupations than mere labor. When we have once educated them, and they choose afterward to eke out a life of idleness and misery, what blame rests on education for that?"

Your Reporter said, "I want to get Mrs. T.'s ideas. She has had a free run into all the isms, and schools and asylums and prisons and poor-houses and churches, and even

into Congress and the Senate. And often, too, without any one knowing she was present, listening as a private spectator, coming quietly to her own conclusions. I wish, therefore, Mrs. Thompson, to learn what your conclusions are? We can easily ask questions, and almost anybody has some sort of an answer. What I should like to hear are your conclusions in regard to a remedy. You have long studied the subject."

Mrs. T. replied, "I would answer the Judge exactly as he has led the way, which is that your sons and daughters are educated in ambition for etiquette and fashionable life, and thus necessarily unfitted for earning an honest living. They want to become teachers, or lawyers, or doctors; but there are not enough places for them. Now, since they cannot earn a living by means of their education, I maintain that there is mismanagement in the matter."

Your Reporter asked, "Would not, then, many such have been better off without edu-

cation? For in that case they would have grown up contented with ordinary labor."

Mrs. T. answered, "Let us not go to that extreme; you know, I said I would reverse the present order of education. Instead of educating the young to become unfit for labor, I would do just the opposite. Perhaps it is woman's nature to turn everything upside down and wrong end foremost."

The Judge asked, "Will you explain what is meant by reversing the order of education?"

She answered, "I would teach them how to work and how to do everything in the easiest and best possible way. Instead of making text books the base, I would make work the base, and make it easy, interesting and instructive. I would educate their hearts to be good and their little hands to be useful in industry. Instead of spending so much time and money on book education, I would appropriate largely from the city, state and national funds for practical work education."

The Judge asked, "Is that not already

being tried? Have they not two such schools in France, three in Russia and one in St Louis? Should we not, therefore, rest the case by an account of the result which they have proved?"

Mrs. T., laughing, said, "Excuse me for pertinence, but I am reminded of the man who was told to feed his cow on meal to make her give more milk, and he gave her a spoonful as an experiment. The people already understand what it is to support poor-houses and asylums and prisons. Would it not be better for the city, state and nation to spend their money in preventing people going to the poor-house and the prison?"

Your Reporter answered, "Certainly, prevention is better than cure. How to prevent such things, let that be the next question?"

Mrs. T. said, "That is it, exactly. We should gather up in infancy those who are likely to become inmates of poor-houses, asylums and prisons. These are the ones that need education; to be educated how to

live and how to work, to be clean in body, clean in spirit, and frugal and industrious. (I remember, just now, what was once a doubtful compliment paid me by one of the judges of New York, a man I esteemed highly, saying I was the best intentioned woman in the world, but with a poor business judgment. I was hurt then, but since then I ascertained what is meant by business judgment, which is, education in unscrupulous craftiness for selfish purposes. And this is just the kind of education I would not have the children taught.) Should not little helpless children and orphans, and castaways, of which there are in our great cities, thousands and tens of thousands, be the first consideration?"

The Judge answered, "More indeed, should they be under the consideration of the city, state and nation, and benefactors, than such members of the community as are well to do. But have we not plenty of orphan asylums already?"

Mrs. T. answered, "We have, indeed, such as they are. I went into one recently, in one of our great cities, but such an asylum! The children had shaved heads, and were fed the same as pigs, with none to converse with them, or caress them, to make them know in fact that they were human beings. This is a fair representation of these orphan asylums, as supported by different cities and states. But what is an asylum at best? Has it not become a terror to the needy? Are not asylums generally places where heartless nurses rule with a rod?"

The reporter said, "We are getting back to the defects of the present order of benevolent institutions. As I understand Mrs. Thompson, she does not propose to build asylums?"

She said, "True, I would propose Kindergarten homes as a system of education, and take orphans and helpless children, and cast-away infants as the pupils. But as Kindergarten education applies only to small infants,

I would propose to extend a similar education to the children of larger growth. That is, I would educate them by means of objects and actual work, so that when they are grown up they would be good and useful citizens?"

The Judge asked, "Then I do not understand that you mean your system to apply to any other than to such children as have no suitable protectors?"

Mrs. T., "I say the city and state's first benevolence should extend to such children. For it is from this class the prisons and poor-houses are chiefly filled. You know, we all agreed that charities as now applied are a failure. We boast of our charitable institutions, but, yet, aside, from the thriving of the managers and overseers connected with them, which I am not now taking into account, let us judge them in their entirety. I hold that our charitable institutions as now carried on do but little in bettering the race. If we built twice as many they

would be instantly filled ; and if we doubled the number again they would be filled up at once. You know if you feed chickens in a certain place once or twice, they will begin to come regularly to that place for their food. I find humanity just the same. I remember with what a big heart I started out years ago, thinking to do good by charity. I tried to help more people than I care to remember. (I am only mentioning this as my argument ; and I know no argument better than hard facts ; beside that I do not now consider such charity a thing to boast of.) Well, to use a friendly argument, my chickens came home to roost. Those I sat up in business failed ; after that they came for more money, to be set up again. They got to coming regularly and coming often. In fact they depended on me for support. Then I began to look the matter of charities square in the face ; and I found that, as had been my experience, so was it with the cities and states. So, as I said, I would re-

verse the present order of education, so would I reverse the present order of benevolence. Let us go to the root of the matter; let us provide a remedy to prevent misfortune and misery, rather than waste so much time and money in alleviating them? There are ever so many adults who do not know how to live? If you give them thirty dollars to pay their rent, which may be due, and five dollars to get something to eat, that money will go into one of two roads: If the man gets it, it will go for liquor and tobacco, and to having a rousing good time, but if the woman get it it will go for something beside the really useful. But the rent will still remain unpaid."

Your Reporter said, "We all agree to that; in fact we will agree that our present systems of education and benevolence are failures. As our cities become larger, misery on the one hand, and riches on the other increase. This was so amongst the ancients. The in-

crease of divergence between the rich and the poor is always to the disadvantage of the poor, who are so much more numerous. One result has happened to all of them; cities, states and empires have always fallen. Happily, during the last few hundred years western migration has given the the poor an opportunity to escape from misery in the cities. But our settlements have reached the Pacific ocean, the tide of migration must dam up. Also, our own great domains of land are becoming monopolized by great capitalists, and if the poor go there they become their victims. We shall presently find a rapid increase in poverty and crime, unless some avenue is opened for meliorating the condition of the people. Your long experience in these matters, Mrs. Thompson makes your words valuable. But if you will let me play the part of a lawyer, I will keep you to the point of discussion, which as I understand it is, with work education, as you maintain, the evils and miseries of the cities

and state may be ultimately overcome and obviated ever afterward?

What, then, is the system which you would suggest?"

The Judge here interposed, saying, "Let us not forget that dinner awaits us. Therefore I suggest that we suspend the subject for the present."

CHAPTER II.

WHILST at dinner the Judge asked Mrs. Thompson if she was fond of melon, to which she replied, "Yes, I am, but please do not order one. They are forty cents, and in a few days they will be only ten cents. Now, you will think I am miserly?"

The Reporter said, "I am trying to understand you, Mrs. Thompson. I have seen you to-day giving away to strangers ten-dollar bills and twenty-dollar bills. Now, you are saving thirty cents!"

Mrs. T. said, "Is it then any special wonder that some people say I am crazy, and not able to take care of myself and property? Why should they not call me an eccentric woman? You see, now, why it is, so many people understand me differently."

The Judge asked, "Then are you not eccentric? How do you explain yourself?"

Mrs. T. said, "Now, if you promise not to tell anybody, and especially no reporter, I will explain myself a little for your private amusement. In the first place, that is, ever so many years ago, I observed, that many of the poor, who, having received alms in the shape of a few dollars, instead of buying good, cheap and wholesome food, would foolishly buy the earliest and most costly things in market, and so were again suddenly out of money. I explained these things to them, endeavoring to convince them, that a good loaf of bread for five cents was of as much nutritive value as a dollar's worth of the first peaches in market. Accordingly, when I

ate with them, showing by my example that the appetite must be made obedient to the judgment, I was a lesson to myself as well. And many of them profited by the example. Whereas, had I advised them ever so strongly, but went away, and fared extravagantly myself, like the overseers and managers of the present poor-houses and asylums do, I would have produced no good effect upon them. So, accordingly, I saw that I should practice what I preached, making myself true to myself, and true to my Creator. So, too, Judge, you see I have a reason for declining your melon. Now, if to try to be true to one's self, and true to one's God, is eccentric, why then I am eccentric."

Your Reporter asked, "Is this not the case with many who are called eccentric? And have we not more right to call the world at large eccentric, than such as by their true lives seem so?"

Mrs. T. replied, "Now let us apply this philosophy to the Kindergarten homes. You

see the children should be taught how to eat. I said, we should begin at the root of the matter. I do not advocate setting up a score of rules on diet, which are to be committed to memory by the pupils. On the contrary, the teachers, overseers and pupils should live together and fare alike. And they should begin even down at the appetite and the stomach. Is not the little boy to be pitied, which, held up by its parents as a model in grammar, is indulged in rich and stimulating food? Is it not through this doorway that the grown up man's appetite becomes his master, to his own ruin, and to the ruin of his family? And does this not justify my proposal to change the order of education by first teaching the young how to live?"

The Judge said, "Shall we not then consider what we ourselves mean by the word education?"

Mrs. T. said, "I mean that education should direct the heart to be pure and good,

and the hand to accomplish useful industry."

The Judge remarked, " You mentioned the disgusting manner of treatment of the children in some of the orphan asylums ; how do you propose to prevent hard masters and mistresses from getting into the Kindergarten homes ?"

Mrs. T., " By trying them ; all things can be proved by trying. Instead of shearing the children's heads, the nurses, who should also be teachers, should comb them. Instead of sitting them down on the floor, they should have suitable chairs to sit on ; in fact, be treated like little men and little women. Children learn from example more than in any other way. Nurses and teachers should not be employed who do not do these things for love. A child's heart is chuck full of love and gratitude to whoever treats it lovingly. If treated in this way, they are the most obliging creatures in the world."

The Judge said, " Excuse me, but you have hardly answered my question. How would

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you prevent hard masters from getting into your Kindergarten homes ? ”

Without a moment's hesitation Mrs. Thompson replied, “ I would try them, and, if found unworthy, have them discharged. The superintendent should be one that had been well proved before hand ; and the position should be one of honor. And, if possible, without salary or perquisites, or temptation of gain, in any way whatever. And, so far as practicable, the same rule should apply to the nurses and teachers.”

The Judge, who had been educated for a priest, but afterward turned to the practice of law, asked, “ What is your opinion of the Roman Catholic orphan asylums ? Have you any knowledge of them ! And are they not really just what you describe ? ”

Mrs. Thompson said, “ I am acquainted with some of their orphan asylums, and they are all they pretend to be. They are clean and orderly. The nurses and teachers are called sisters, and they are patient, industri-

ous and refined in their occupation. They willingly scrub the floors, wash the clothes, do the cooking, and in every way are commendable, and without one word of complaining. And the good these asylums do is perfectly wonderful. But after all they are only asylums. They are better than prisons and poor-houses. And yet, when we remember how the little ones are housed up, in buildings three or four, or five stories high, with no opportunity to run about and play, and develop themselves, we are sorry for them. We pity them, with their books and discipline. And, as might be expected, when they grow up, they so thirst for liberty they desert the moral teachings of their instructors. In the Kindergarten homes they should have both liberty and discipline; so that at a very early age they would learn to distinguish the difference between liberty and license."

The Judge was evidently getting nervous, and he asked, "What is your religion?"

How would you train the children? With religion, or without it?"

Mrs. T., "I am reminded of a very great orator, who, being asked what religion he held, answered, 'I belong to no ism, no creed, no politics; the world is mine!' Now, as for myself I differ from him, and would say the world is the Creator's, and I would try to be His servant. Moreover, I am not modest enough in my religious ideas to be content with one religion, but I take all of them, but without their creeds. I would train the children by example to love their Creator with all their hearts, and one another as themselves, and the new commandment also, which is, "To do good unto others with all thy wisdom and strength, all the days of thy life'"

Your Reporter suggested, "Are we not diverging away from your starting point?"

Mrs. T., "Yes, I would not have Kindergarten homes for book learning, or to train children by words. It is to train them up

practically ; to teach them by practice. As we may teach the little ones by blocks of wood, and by measuring rules, and wheels and pulleys, so should we teach them by practice, to do unto one another as they would be done by. If the teachers practice this with them, they will practice it in return. And this is the way I answer you, Judge. When you ask me what religion I would teach them, I say practical religion. Our whole aim should be to make good, and useful, and practical men and women out of such as would otherwise become a burden to the city or state."

CHAPTER III.

Having finished dinner and returned to the sitting-room, Mrs. Thompson went somewhat out of the way and brought a cane chair, instead of taking the richly-cushioned

ones standing plentifully present. She smiled and remarked, "This is another of my eccentricities. I dare say I cannot make myself understood when I tell you this chair is better far for health, costs less money and is more comfortable than those soft cushions. I do not like luxuries. They have a tendency to weaken and demoralize. Of children, let us apply the saying, 'As the twig is bent, the tree is inclined.'

"Now let me ask questions awhile, and you may answer me. What is luxury, so-called, but the treating of ourselves as invalids? If we treat ourselves as invalids, does it not, more or less, incline to make invalids of us? Does not any seat that inclines us to loll off into sleep, after the manner your sons and daughters do when reading novels, prove that we have carried indulgence too far?"

The Judge, who had already half spread himself out into a sleeping posture on the sofa, said, "I see what you are driving at:—

that these luxurious outfits should not be established in the Kindergarten homes. Yes, I will say you are right in that. Our boasted civilization has been carried too far. Children can be raised healthier and better if accustomed to more plainness.

Mrs. T., "And should they not be taught from their infancy up, not to yearn for things that can be better dispensed with? In other words, should they not be trained to be content with good and comfortable things, such as plain houses, plain furniture, provided all these things were of such quality as to insure comfort and beauty?"

Your Reporter inquired, "Are you not going over to the utilitarianism of the Shakers?"

Mrs. Thompson smiled, saying, "As the boys say, 'I've been there.' But you will notice I added to my question the word beauty. This word was ignored by the Shakers. The children they took were not taught to cultivate the beautiful. They had utilitari-

anism on the brain. They made slaves of their own hearts; at one time even forbidding the growing of flowers, I believe. Now, I ask, shall not every talent, which the Creator bestowed be cultivated? I would prefer a pretty chair to an ugly one. I would also have young children's minds directed to the beautiful, but especially in connection with the useful. As soon as they could run alone I would have their attention called to beautiful creations, to flowers, blossoms, vines and trees, as the works of the Creator. And the nurses should be educated as to botany, and by practical observation teach the little children botany, and direct their attention to the munificence and wisdom of the Creator. I would have microscopes, and would illustrate to their own eyes the infinitesimal world, explaining these things in child-like words. I would have telescopes, and would show them the moon and stars, and teach them their names and places, that they might be inspired from their very baby-

hood, with the glory of the universe, and the Creator. These should be my practical catechisms for them. But when they were a little larger I would have them begin to work either in the gardens or in the shops, where should be provided plenty of tools for all kinds of trades and occupations. But, even at these occupations, I would have teachers with them; and in no case would I give them tasks, saying, 'You shall do this much.' I would have every child, girls as well as boys, taught from infancy in every possible way to find their best adaptability, and to apply them to the correct occupation suited to them. Each and all of them should become as perfect artists in their departments."

The Judge, who was a trifle sleepy after his hearty dinner, and he always eats heartily, tried to arouse himself by saying something new; so he asked, "Mrs. Thompson, would you permit dancing in the Kindergarten homes? Because, if you would, and if the

teachers are to take part with the children, I fear the situation would not suit me."

Mrs. T., "Do you not mean that you would not suit the situation? Well, Judge, why not? Little children properly fed and cared for have a fullness of spirit that will find vent some way. Do not lambs skip and play? What are children, when dancing, but lambs, skipping and playing in harmony with music? I am aware that some few children, and many grown people, have not an exuberance of vital force, and so, do not care to dance. Adults of this kind are likely to understand dancing very differently from those who have a full flow of physical vigor. But herein also should the Kindergarten homes be under the eye and direction of suitable teachers."

Your Reporter inquired, "Is this not a great undertaking in a city? And, I believe you only suggest having Kindergarten homes for the cities, where there are so many poor children and orphans?"

Mrs. T. laughed heartily, saying, "Well,

have I been all this while neglecting to tell you the very thing I should have told you in the first place? Well, you know, lawyers say, when a woman undertakes to tell anything she begins at the wrong end. Why, no; I would not have the Kindergarten homes in a city. They must be in the country, of course. How could children commune with nature in a city? That is the trouble now; children in cities are tempted in all possible ways.

First, they are tempted by whiskey and beer. (Poison).

Second, they are tempted by tobacco. (Poison).

Third, they are tempted by uncertain associations. (Poisons).

Fourth, they are tempted to extravagance. (Poison).

Fifth, they are within the hearing of profanity. (Poison).

Sixth, they see crime all around them. (Poison.)

Seventh, they see a great deal of idleness. (Poison).

No, I would have them in the country, and not very near the cities, nor very near railroads or other thoroughfares. The children should not have too easy access to city life. The pupils should not be merely day scholars, going to other places at night. The Kindergarten homes should be real homes for them. Yes, the children must be taken away from the cities. What are cities, anyhow, but hotbeds of temptation? The Kindergarten homes should be little cities of children. A few hundred, or even less, in each Kindergarten, and they also should not be too near each other."

Your Reporter suggested, "Sort of Platonic republics?"

"No, no," said Mrs. T., impatiently, "I want no great scheme that nobody can understand, much less attain to. If the name Kindergarten home is not good enough call them home-schools, or schools of prac-

tice, precept and example. I use the word Kindergarten home because I would in fact have each one of them in the midst of a garden on a good farm, and because they should be for children to be raised in. Not shut up in them, remember, for the whole farm should be at their service, and for their education. I would have the children introduced to nature in its purity. I would have them inspired with the works of the Creator, instead of with the cities of man. Why, I don't wonder that so many people are growing up skeptical to a great Creator. They are, in our cities, only taught of Him in books. They do not know what it is to see Him in His works. The children of great cities are introduced to crime every day. And especially, the poor. They see nothing but misery, contention and filth. They become inoculated with these things. If they are sent to our public schools, it is only a few hours a day; and, to their understanding, a school is little better than a prison. After

school hours they go home to their tenement, where they witness drunkenness and fighting. Their beds are without comfort. They are not washed or taught to wash themselves. They hear profanity on all hands. They learn to smoke and to drink. Now, what should we expect to follow such an education? Why, crime of course. Then follows, what? The expense of police, criminal courts, etc., and then prisons and poor-houses."

"And then taxes," suggested the Judge, "for all these things must be paid for. That's a good argument, Mrs. T., our public money is not judiciously expended. You are right. The state and city should try to prevent crime and poverty, rather than pay for them afterward. That's a very good argument. Half the money spent now by the state and city to punish criminals and to provide for the poor, would, if applied as you suggest, do more good for the country than the whole

amount as at present dispensed. Then, I suppose, you mean for the state and city and even the nation to be at the expense of supporting the Kindergarten homes?"

Mrs. T., evidently delighted that the Judge showed signs of becoming a convert to her ideas, said, "Would it not be just and proper? But I tell you what the state should do, at least; it should make some sort of a law guaranteeing permanency to these Kindergarten homes. They should be perpetual institutions, where little orphans and other unprotected babes and little ones, and foundlings could be raised and trained up in usefulness. There are sometimes very poor widows and widowers with one or two babes that have no earthly means of caring for them, who desire somebody to take the little creatures. Such children now-a-days are given over to be boarded and cared for by some other poor person. These children are generally, when a few years old, abandoned altogether. Now, the state should make a

law that when such parents give their babes to the Kindergarten home to be raised, that the children could not be taken away till they were old enough, and sufficiently educated to take care of themselves."

Your Reporter asked, "How would you propose to raise a sufficient amount of money to establish and maintain these Kindergarten homes?"

Mrs. T., "Before I answer that, let me say, the state and city now pay out enough on prisons, poor-houses and charitable places for adults, to accomplish what I suggest. I cannot see, if a certain amount of money is already expended annually to take care of crime and poverty, why the same money, if applied in preventing poverty and crime, would be any harder for the state and city to bear. But when you ask me how the money is to be raised in the first instance, let me suggest that

RICH ELDERLY PEOPLE

who want to appropriate their money to do

some good in the world, take these Kindergarten homes as their last best chance. Here is a way for each of them to build a living monument instead of a stone one. Instead of appropriating their means to foreign missions, or to building churches and colleges, let each of them found a Kindergarten home. And if nobody's plan suits them, let them model the plan themselves. And if they are too old to attend to it, let them appropriate their fortunes to the state, in trust for them, for this purpose."

"An excellent idea," chimed in the Judge, "but how will the money be gotten out of the state afterward? I am, you see, watching for the games of politicians. You know, every good and great undertaking has a thousand lynx-eyed politicians waiting for it. But no matter for the present, go on, please."

Mrs. T., "No doubt there may be some mishaps to the Kindergarten homes, especially at first. You know how it was with A. T. Stewart's fortune. He had devised some ex-

cellent things in his way; but his woman's hotel and many of his schemes for the poor came to nothing. But you know also there was no way nor no law for carrying out his projects, save through one or two or three persons. What we need is some law of the state, whereby the good will and good intentions of a benefactor cannot be thwarted by bad men afterward. But, what would be better still, would be to have rich benefactors found these Kindergarten homes during their own lifetime. Not many years ago a wealthy gentleman offered me a large fortune because he knew not what to do with it. I declined it because, in the first place, it was his, and secondly, I knew not how to use it."

The Judge brightened up now; his sleep departed away from him, "Mrs. Elizabeth Thompson! where is that man?"

"O, he's dead now, Judge," said Mrs. T.
"You can't get it."

The Judge, sorrowfully, "I wish I had a

good reputation, too ; somebody might offer me a fortune to take care of."

Mrs. Thompson said, "It is easy to get a good reputation, if one will only pay for it. To see all who call ; listen to all the stories, both true and false, doubting one's judgment instead of the pretensions of the borrowers and schemers, until one has given their all, not only in money, but in time, patience and strength ; and then one has a reputation for being good, but with a heart-broken experience. And after all, Judge, when you realize that all you have given has been only a doubtful good in preventing poverty and shiftlessness, you will begin to stay your exertions ; and, then, well, 'look out for the locomotive,' for the engine of malice will be sure to come upon you.

Your Reporter added to her remarks, "Yes, Judge, you try it. Go about amongst the poor, and amongst the scientific and learned, and give away your thousands of dollars a year, for a dozen or two years, and

you will have a good reputation. But woe be unto you, if after having given freely, you deny those to whom you have given."

The Judge tried to be satirical, and so he said, "Are we not getting away from our subject? Just imagine ourselves, (after the manner of the three tailors, 'We, the people of Great Britain') here devising a way for the redemption of the world, and every now and then straying off from the subject."

"Yes," responded your Reporter, "I am satisfied, Judge, you will not give the half of fifty thousand a year for anything."

"That's so," said the Judge, "If I had the quarter of it to begin with I would be astonished with myself."

Mrs. T. continued: "Well, after the man offered me the money, I was stimulated to search out a way where men and women of wealth, might, in their own way, do a great and permanent good, and without any scruples as to its being a good. It was pos-

sible, I thought, even in those days, that benevolent works were not wisely carried out. So, I began to look into this matter. I then found there were many rich elderly people who had fortunes to give away, but did not know where to give them, or what appropriations to make. Amongst the Roman Catholics these fortunes generally go into the church. But there are many who are opposed to giving their money in such a way. And as for colleges, the question is doubtfully answered, as to whether a college is worth the cost. (Colleges who turn out graduates by the score every year, whose highest mechanical skill does not go further than to sharpen a lead pencil. Why, there are collegiates now in our cities who are clerks at a dollar a day. They can't do anything else). So, I saw that rich elderly people, who were really good at heart, ought to have some way open for applying their fortunes for meliorating the condition of the city, state and nation. Well, by constantly

pondering on these things, and by conversing with many people, I have come to the conclusion that Kindergarten homes are the thing. You see, I have a ground work to begin on, in the labors of Froebel, the inventor of kindergartens. But, instead of having kindergartens merely for little children, I hoped, and still hope, to see the principle of object learning, and of practice with the hands, applied, not only to children in babyhood, but to large children."

"After the the manner of the Stevens Institute," chimed in the Judge.

"Well, somewhat," said Mrs. T. "That Institute is a sort of practical college, however, and only for boys. The students are made into engineers and other mechanics. They must learn there to work with their own hands ; and the students do work well, especially in iron and wood. But we must not make engineers of everybody. Weaving, spinning, hat-making, shoe-making, tailor-

ing, button-making, farming, gardening, and many other trades, are of more value to the world than mining engineering."

The Judge added, "Most excellent! I see it, 'plain as a barn.' Your Kindergarten homes will become the headquarters to learn every kind of trade. Excellent! Do you know, apprentices have no chance in this country? All our best workmen are from Europe, or England and Scotland. Our apprentices are turned out half-fledged, mere smatterers. Half of them are not worth their salt. Now I begin to see what you are driving at. Grand idea!"

Mrs. T. continued, "You must not only have practical work education, but you must have moral education as well. That Institute will only take students of a good moral character. It is not shaped to educate them in morals. The students go there to take lessons or to work, and then they go home or to the saloon, as it may please them. It

is true, they generally turn out very well, I believe; but then they are not students from the lowest class of humanity. What we should do is not to turn out a few shining lights as collegiates, but make good people, and practical working people by the thousand, and tens of thousands, if possible. Now do not let me forget to emphasize the word Good people. You know, we have now more clever, smart people, than good ones, ten times over. Go into the courts and prisons and you will soon realize that out of a large number of educated scamps, who might have been good men if their hands and hearts had been educated, instead of their heads. I tell you, the head will take care of itself, if the hands and heart are well trained."

Your Reporter said, "That's why you want your Kindergarten homes in the country, I suppose. Of course, if you have them where there is no whiskey, or beer, tobacco, profanity or quarreling, you would

have the advantage over all other educational establishments.”

The band of music was now tuning up in front of the hotel, and the people strolling over the lawns were beginning to congregate on the balcony and in the “plaza” facing the grand stand. The fountains on either side were turned on, and the place, which, a few minutes before was quiet and deserted, became full of people, rustling in silks and satins.

The Judge said, “Come, let us add a practical part to the Kindergarten plans, lest when we get there we shall hear no more music.”

With that, the Judge led the way, carrying three chairs to the front of the piazza, and when the trio were seated, Mrs. T. said, “Why do you suggest, Judge, that you shall hear no more music when you get into the Kindergarten homes?”

The Judge asked, “Well, I suppose you

would have psalm singing of course ; but would you have a regular band, with trumpets, flutes, drums and fiddles ? ”

Mrs. T., “ Of course I would. But not a hired one. The children would be delighted to play for nothing. Then, you must not forget, they will not remain children all their lives. Nor will everybody in the Kindergarten homes be children. You know, I suggested having the very best of teachers for every department. Especially should this be so in music.”

“ Well,” said the Judge, “ What about these silks and satins ? ”

Mrs. T. “ Am I not true to my doctrines ? This dark-blue flannel is my choice ? Is it not soft to the touch, and quiet to the feelings ? Do they dress in this extravagant manner because it gives them comfort ? Now I will venture that every lady you see here in these stiff silks is less comfortable than when in her loose flannels. These are, in my opinion, false tastes. Their minds

and ambition have been diverted away from the true course of happiness. And I would venture that many of them are borrowers and strategists to get along. Are such dresses proper lessons to put before young, growing girls? Will such exhibitions be good lessons to make young girls grow up as useful housewives? You see, fashionable life makes women ambitious to shine in the world as belles. The poorer classes are tempted to imitate them. This brings disaster. No, Judge, I would not have the children of the Kindergarten homes brought up in satins and silks; but I would have them clothed in more comfortable material, and just as neat and durable, and in fitness, without a fault."

Your Reporter suggested, "I don't see but you are working out the Plato Republic. You, however, turn things around the other way, and instead of choosing adults who are qualified to make a complete society, you propose to begin at the bottom of things, by

raising up children to usefulness, truth and honor. Is this not so ? ”

Mrs. T. “ I do not propose to establish a new republic, or a Plato Republic, or an exclusive or separate anything. I would not bind the children to live in Kindergarten homes after they came to maturity, or even after they had arrived at sixteen or eighteen years of age. They should have liberty just as fully as good farmer’s sons and daughters now have. In fact, the Kindergarten homes should be after the manner of the family relation. Orphans and other unfortunate children, should have these as their homes to be raised in. But the Kindergarten homes would be better than any farmer’s home could possibly be. For, the advantage of education would be within the place. And the education should not only embrace gardening and farming, but, as I said before, there should be shops, wherein to teach the children all kinds of trades and manufacturing, according to their best adaptability.”

Here the Judge joined in, saying, "All you have suggested is entirely practicable. I believe, moreover, that it is the most economical method of education ever devised. In the first place, the farm would produce the food required for all of them, unless it would be the tea and coffee."

"Tea and coffee, Judge!" exclaimed Mrs. T., "what should these children know about tea and coffee? They would not see these things."

The Judge replied, "But you would give the teachers and nurses tea and coffee?"

"Would I?" said Mrs. T. "If such persons applied for tea and coffee, I would bounce them out of the Kindergarten homes. Why not raise the children on what is best for them? And should not the teachers and nurses be in practice just what they are in precept?"

"You would give the children meat?" queried the Judge.

"I think not," said Mrs. T., "but don't for-

get, Judge, we are not devising an arbitrary line for anybody, nor for any ism. One man may found a Kindergarten home after the manner I have suggested, and give his children meat; another one may raise his children without meat. Either one would be such an improvement on our present poor-houses or orphan asylums, or anything else we now have, that I would hail them as great benefactors. One man might found his Kindergarten home in the faith of Roman Catholicism; another might found his in Presbyterianism, and another in Bob Ingersollism. In my judgment these would be all good if they accomplished good in snatching from misery the helpless little ones in our great cities, who have none to love them, none to caress them and help them out of the paths of degradation. My delight would be to show all those people who desire to confer a great and lasting good on humanity, before they go out of this world, a way wherein they can do so, according to

their own highest conception of life. The whole object culminates in this, to make good men and women out of those who would otherwise become a burden to the city and state."

Your Reporter then suggested, "I can easily imagine that such perfect educational Kindergarten homes as you suggest would in not many years give us thousands of superior workmen, and, in fact, superior people. Most of our philosophers have now come to the conclusion that young children are comparable to young vines, and can be trained in any direction. It is also generally agreed that the force of practice and example is a great deal more powerful with them than is any other teaching. Now, such being the case, would not these Kindergarten homes become desirable places for other people than poor ones, to send their children to be educated? And would not their fathers willingly pay for such education? If so, this would become a source of

revenue to the Kindergarten homes. What say you to that?"

Mrs. T., "Don't make a speculation of these Kindergarten homes, or try to shape them to make money. If the Kindergarten homes could take other children, that is, after all the poor and helpless are provided for, it would be well. And yet we should guard against naughty big boys and girls being admitted. The Kindergarten homes should not be reformatories. As I said before, very young children and even infants are the ones under consideration. I also hold that within our cities, children cannot be raised as well as in the country. There is in cities so much of evil on every side, that children are inoculated with it, even beyond our observation. If the Kindergarten homes were thrown open to such children, many people would send their unruly ones to us, and a few such children would demoralize a thousand good ones. Neither would children who had been raised to eight, ten or

twelve years on pie, shortcake and cigars, with fretful stomachs, be content with the more wholesome diet of a well-regulated Kindergarten home.

“ But I am not a queen, with the unlimited power and wealth you wished me to imagine myself. I have not climbed up high enough to think for the rich and well-to-do class. I can only try and devise what will be a better way for the helpless creatures, which are sure otherwise to grow up in ignorance and crime, and so fill our prisons and poor houses, becoming an additional cause of poverty and degradation to the country. They should be protected from the evil influences which must encompass them in such places as are now provided for them by our political fathers.”

The Judge suggested, “ If the Kindergarten homes grew on their own land, the food required, and if they made their own wearing apparel, the cost of maintaining them would become a mere nominal matter. In fact, I

do not doubt but in course of time they might become entirely self-supporting. But have you considered the cost of starting them in the first instance, that is, overseers, superintendents, teachers, nurses and—”

“Wirepullers?” interrupted your Reporter.

“Well, wirepullers,” added the Judge. “I can easily imagine wirepullers trying to get their friends and relatives into these good berths; I can understand the electioneering that might surround such matters.”

Mrs. T. said, “Yes, I have weighed that matter myself, and conversed with others as to the best way to obviate such a turn. But when we compare the Kindergarten homes with such places as Harvard, Yale, Girard, Columbia and other colleges, I think we find little to fear from politicians. Any matter that does not handle much money and has no chance for perquisites is not very attractive to politicians.”

“I don’t know,” responded the Judge,

“ Else why do the corner grocerymen and saloon keepers in New York so persistently work themselves into the schoolboard ? ”

Your Reporter answered, “ A man may become a trustee, or otherwise get a hand into the supervision of the public schools of New York and Brooklyn, and receive favors from tradesmen out of the surplus of the school purchases. It is said the buyers always buy a trifle too much of these necessaries ; say about four times too much ; so this little excess is distributed pro rata among the ring, according to the wirepulling done at the election. They go on the principle that the laborer is worthy of his hire.”

Mrs. T. said, “ Well, the trustee lives outside of the public schools. He has a private house to furnish. In the Kindergarten homes no outsiders would be required. The teachers, managers and so on would live in the place. The man that founds it would no doubt stipulate how it should be carried on. There would be no election about the Kinder-

garten homes. The founder during his lifetime, should be his own master, as to how it should be carried on. And he can leave trustees after him to do in the same way. There would be no money to be made out of this matter by any of the officers, and so most likely the trustees would be such as are good at heart. Now, after any of these were under way, and shown to be good and worthy, and if they required more funds to help them to build shops and factories, I should have the state, city or nation, appropriate to them the amount required. But first of all I would call the attention of the rich to this subject. Some of them have not long to live, and do not know what to do with their accumulated wealth. There are very many good people among the rich, many more than the world credits. But the trouble is, when they want to bequeath their money they don't know where nor how to do it, so that it will not go astray. They are tired founding and endowing colleges.

Colleges do not teach the young to work, and are of no advantage to the poor. If they give their fortunes to any of the present benevolent institutions, and even if honestly used, they do not strike at the cause of poverty and crime; they are at the best but alleviators."

The Judge said, "Why don't you write a book, Mrs. Thompson, setting forth the plans for Kindergarten homes? If I were rich and desired to appropriate to a good work, I would do just as you have suggested. I would go outside of the cities, say twenty-five or fifty miles, and purchase a thousand acres somewhere, and put up a building worth half a million dollars and put this thing into practice."

Mrs. T. "The imagination is a wonderful thing, especially if we give it full sway."

The Judge, "No, I mean what I say. I think the Kindergarten homes you suggest are just the best thing invented."

Mrs. T., "But, Judge, see how you run away with the idea. Who wants a half million dollar house and a thousand acre farm to begin with? Would it not be better to begin on less, and work one's way up? Now, suppose you take an acre of land for each person, and that is about the amount of land, I believe, necessary to support one; and you take one or two hundred acres, though less would do. Of course you should build your house or homes sufficiently large for two or three hundred children, or for even a less number. Now, should you not consider, in building, comfort and convenience, rather than show and ornament. Such a building could be constructed, with wide porches on three sides; with bath-rooms, kitchen, and single-sleeping rooms, for twenty or thirty thousand dollars. So you see, Judge, instead of spending half a million dollars on one house, you could build a number of Kindergarten homes with a less amount of money. How to expend money economically, should not

this be taken into account by every benefactor?"

The Judge replied, "Yes, economically. but you forget my question ; why not write out these ideas, Mrs. Thompson ? Put these things into a little book, and thus direct the attention of benefactors to the subject."

"Pshaw !" said Mrs. T., laughing, "I couldn't write a book. I am too impatient to write a letter with care for the press. I had my check returned from the bank yesterday because I did not spell my own name out in full. Besides, there are too many books already. Why, do you know, I used to have books on the brain. And almost every poor author that came along found my purse open for the printing of his book. I have not learned, however, that the world was much better off for such expenditures. No, Judge, I don't want to try to write a book. If I wrote a book, who would read it ? Why, look on my desk and table ! Ever so many authors send me their books. It is very kind

of them. I wonder if they think I read them through?"

Your Reporter suggested, "You need not write your ideas yourself; just dictate them to some good reporter."

"Did you say GOOD reporter?" said Mrs. T. "Did you ever know one to report anybody or any thing correctly? Don't reporters, and even friends, as well as press, twist a person's ideas round so they mean exactly the opposite from what one desires? And if I were to write a book, don't you know the people would take more delight in criticising me than the book?"

CHAPTER IV.

Your Reporter having little hope of getting Mrs. T. to consent to become an author for such a book, was obliged to carefully write up, from time to time, her ideas and experience from the conversation, and without intimating the object in view.

In the evening, having conducted the trio to a quiet corner of the parlor, where the Judge dragged up three comfortable chairs, your Reporter resumed the subject by saying, "As the season is drawing to a close, the days getting shorter and the nights longer, we naturally look about for some entertainment. Then we think of lectures, then theatres, operas, and so on. On this score I wanted to ask you, Mrs. T., how it would be in the Kindergarten homes? What provision have you devised for entertainment that may be unexceptionably moral and instructive for the Kindergarten people?"

Mrs. T. reflected a moment, and then replied, "Where I once lived a little while, in the country, were a little girl and boy of six and eight years, who took delight in playing what they called "Papa and Mama." One Sunday, when most of the friends and visitors were gone to church, I succeeded in learning the play, which I will rehearse after this fashion, as best I can recollect :

Ma—"Papa, are you going to the village this morning?"

Pa—"Yes I am. What do you want now?"

Ma—"I must have a new broom. This one is worn out."

Pa—"A new broom! A new broom! Why it is not a month since I got that one. It ought to be good yet if properly cared for."

Ma—"I did take care of it; it's worn out."

Pa—"Seems to me everything is neglected and wasted. Anything to spend money?"

Ma—"Yes, on whiskey and tobacco."

Pa—"Why don't you buy your own brooms? Can't I go to the village but you want me to buy you something?"

Ma—"Really I cannot sweep with that broom."

Pa—"Ha, go 'long with your broom!"
(At that the little boy jumps astride the broom and dashes off, not looking back).

Ma (soliloquizing)—"I'll not stand this, now! I'll just bang everything topsyturvey

about the room, and darken all the windows, and when he returns he'll stumble over them, and ask me what it means, and I'll tell him I darkened the windows to hide the dirt, because I had no broom to sweep with. (She then suits her actions to her words, preparatory to his return). Then came the second act, with papa returning from the village, and so on.

Excuse me for telling you this story. To me it was a theatre, and I would not have interdicted it for anything. Children naturally illustrate whatever is enacted before them. They are little imitators. Is it not wiser to direct such talents as the Creator has given them, into beautiful and moral avenues, than to smother them down by arbitrary rules, enforcing sedateness? But don't understand me to say I have a system of Kindergarten homes for everybody. Just the opposite; I suggest that all good people will go and establish them in their own way. Whilst some would, perhaps, not permit a

theatre or opera in the Kindergarten homes, others would; and would also make them most exalting in virtue and education. What I am aiming to make myself understood in, is, to rescue hapless infants and children from possible destruction, misery and crime, and raise them up to become good and honorable people. Let all such as are willing to establish them, do it in their own way. They cannot fail to do great good, even in spite of the trifling notions they may have on this or that subject."

The Judge said, "It seems to me you are right. Children are undoubtedly shaped more in their behavior and conduct by the examples before them than by word teaching. We see in our great cities, where little boys ape the slang and smoking habits of adults! Puts me in mind of an incident last winter; it was a terrible day, cold, sleety, freezing. Some half a dozen gentlemen, myself among the number, were huddled round a stove in a "sample room," when in came a

little fellow about six or seven years old, barefoot, selling newspapers. Some of the gentlemen pitied him and suggested making up a purse to get him a coat and shoes. So, the hat was passed round, collection made, and one of them went with the boy across street and had him fixed up. He was full of gratitude and went on his way rejoicing, with an extra quarter in his pocket. In a few minutes after this we saw him pass the door, pompous as a lord, with a great cigar in his mouth, puffing away vigorously, the very envy of two or three other little fellows along with him."

Your Reporter suggested, "What was that but PLAYING MAN? What are all the debased habits, of treating, drinking and smoking, but examples of one doing them because others do?"

Mrs. T., "And yet how touchingly sublime in children do we sometimes discover their lessons to us? I call to mind the case of a little girl in the country, some years

since : There was great preparation going on, because Horace Greely was expected to make a speech in that town. Political friends were expected to dine with the family ; and while the father was giving particular orders to his wife, as to the arrangements, etc., etc., a little girl about six years of age got her little chair and went into the corner, kneeled down and prayed, ‘Oh God, don’t let Papa get cross and scold poor mamma ; but if he is nervous and can’t help being cross and making mamma cry, please, oh God, don’t let him be cross until after the company is gone ; for I don’t want him to scold mamma until she cries before all the people !’ And now, Judge, since you gave such a happy illustration of the smoking habit, let us consider for a moment the great evil examples of smoking and drinking that are forever before children in the cities. Some years ago I collected some statistics as to expenditures in this direction, and had them distributed as tracts. Here is a selection, to-wit :

LET US COUNT THE COST OF RUM.

Rum vs. Education in the United States.

EDUCATION.

Schools in the United States.....	141,629
Teachers.....	221,042
Pupils.....	7,209,938
Annual Expense for Education.....	\$95,402,726

RUM.

Retail Liquor Sellers in the United States.....	166,000
Cost of Liquors in the States and Territories in 1878	\$715,575,000

RECAPITULATION.

Rum.....	\$715,575,000
Education.....	95,402,726

Rum over Education.. **\$620,172,274**

Rum vs. Religion in the United States.

RELIGION.

Clergy in the United States.....	83,637
Church Members.....	11,459,534
Sunday Schools.....	78,045
Teachers.....	853,100
Sunday School Scholars.....	6,504,054
Total Contributed for the Support of Religion.....	\$47,636,495

RUM.

Retail Liquor Sellers in the United States.....	166,000
Men and Women in U. S. who drink Liquors.....	18,000,000
Number per annum killed by Rum.....	65,000
Rum Retailed in 1878 in the United States.....	\$715,575,000
Total Contributed for the Support of Religion.....	47,636,495

Rum over Religion **\$667,938,505**

RECAPITULATION.

Religion—Annual Contribution, per capita,	\$ 1 11
Education—Annual Contribution, per capita,	2 02
Rum—Annual Contribution per capita, over.	17 00

Rum vs. Necessaries of Life.

Value of Fruits and Grains wasted per yr in the Manufacture of Liquors.....	\$65,000,000.
Total Invested in the Manufacture and Sale of Alcoholic Liquors in the United States.	\$2,000,000,000
Total Crop, Wheat, Rye, Oats, Corn, Barley, Buckwheat and Potatoes in U. S., in 1877..	1,111,820,575
Rum Interest over all.....	\$888,179,425

Now in opposition to the lesson of these tracts, there was the perpetual example before the youth. Taking the accepted philosophy, that example is more powerful than precept in shaping the habits and character of the rising generation, we see, at once, how fruitless must be our efforts to avert poverty and crime. For, from the crime of drunkenness comes a very large percentage of our criminal classes, especially murderers. But, leaving out the desperadoes that infest the cities, and keeping our account with the very poor, who go not so far as to get imprisoned, but eke out lives of misery, we find that intoxicating liquors and tobacco consume more than half their earnings. Many of these die comparatively young, leaving helpless children in the midst of the same examples. If, when thus left alone in the world they are infants, they die from neglect. AMONG THIS CLASS MORE THAN THREE-FOURTHS OF THE CHILDREN DIE BEFORE THEY REACH THE AGE OF FIVE YEARS. Those that are older, and

who survive, have little or no chance to get out of the rut their predecessors were in. According to law in New York City children cannot hire out till after fourteen years of age. Thousands of these little things have not hardly any clothes, and nothing to eat save what they beg from their acquaintances or others. They would gladly hire out, if they could. Often their sick, or dying mothers send them out with baskets, hoping to keep them from starving, and they become a prey for heartless policemen to chase after. What follows is as inevitable as the rising sun; they grow up criminals in some form or other, and ultimately become a burden to the city and state.

The Judge said, "It is a pitiful scene, and a true one, with thousands and thousands of examples."

Your Reporter added, "And is every year getting worse and worse in all the large cities."

Mrs. T., "Mr. Samuel Royce published an

excellent work on deterioration and race education, which I wish every one would read. He shows the demoralizing effect of whiskey and tobacco by way of transmission, and their consequent cost to the whole people. Why then should not the state and nation take the matter in hand? Let them turn the mode of expenditure the other side foremost; begin with infants and children and raise them up out of these depths. And especially since the cost would be less than is expended at present. Does it not necessarily follow that if the relative proportion of poverty and crime, as compared with the rest of the people, be on the increase, that they will culminate in disaster?"

Your Reporter asked, "Then you would not propose to have Kindergarten homes for the small towns and small cities?"

Mrs. T., "I would first provide, and at once, for the great centers of poverty and crime, to break them up by the means I mention. These great centers are in our large

cities. As for small cities and towns, let them rest for the present. We have more in the large cities than we are likely to attend to. I maintain that Kindergarten homes of such a kind are indispensable to all the large cities. These Kindergarten homes are just as necessary, if not more so, than prisons and poor-houses ; only, of course they would be just the opposite. They should encompass every city."

The Judge asked, "I suppose they should have a headquarters in the cities, where to gather in the children ; and foundlings, too ; I suppose that you would recommend taking foundlings ?"

Mrs. T., "Certainly, take every helpless infant that could be found. Why not ?"

The Judge asked, "Then you would suggest having some receiving house in the city where these unfortunate little ones could be gathered together previous to shipment to the country Kindergarten homes ?"

Mrs. T. "I see no need of expending

money in that direction ; the children could be sent away from day to day as they are taken in."

Your Reporter asked, "How would you recommend that the teachers and nurses be examined as to fitness for their places?"

Mrs. T., "By trying them. Only think of the present mode of examining teachers! In New York City they have a Normal College, and graduates from it are eligible as teachers, and can get situations as such through the influence of friends. In the country, in nearly all the States, there are certain school examiners, who examine the applicant for teaching, by certain rules and books. If these applicants prove themselves acquainted with books, they are graduated or passed as being qualified teachers. Now, what I am endeavoring to show is, that the applicants are not examined as to their adaptability for such an occupation. A person may have a knowledge of arithmetic, and yet not be adapted to interest a child in arithmetic. If

it be not interested it cannot learn. Then it is blamed for stupidity, though the fault may be in the teacher and not in the child. The same rule holds good as to moral education. One teacher may go over and over with a catechism of rules, as to virtue, benevolence, sympathy and uprightness of heart, and the children take no interest in the matter, nor understand what has been said to them. Another teacher may direct their thoughts by the simplest illustrations, so they can, as it were, look into themselves and profit even from babyhood. The Creator has made certain persons for one thing and certain other persons for another thing. In public schools, as now carried on, the teachers follow their avocations because of the salaries. Many of them dislike the employment, but it is a good means of support, and they have to continue in it on that account."

Your Reporter asked, "Would not the Kindergarten homes meet with the same difficulty? As long as people are forced to

earn their living, will they not take occupations unsuited to themselves, merely for the sake of the living it affords?"

Mrs. T., "In a large city it is impossible for a superintendent of schools to look into such matters. Where a teacher is allotted a class of from sixty to ninety little children she can do little more than discipline them. She cannot in the time she has them, get more than a superficial acquaintance with them. She may have some influence in giving them an intellectual education, but she has no opportunity to treat with their affectionate and moral natures. In the Kindergarten homes, there should not be such overwhelming classes. The teachers would not be merely day teachers and comparative strangers. But they would live in the place, be acquainted with the children, live with them, play with them and work with them, and thus observe them on all occasions. So, also, would it be with the superintendents and principals. Persons not adapted to the

calling would soon be discovered, and suitable persons provided in their places."

The Judge inquired, "You spoke about salaries, would you not have the teachers and nurses salaried?"

Mrs. T., "I would do the best I could to get good ones. I doubt, in the present condition of the world, whether one could persuade either capitalists or poor people that there was a better way to get on in life than to hire or be hired. Therefore I would have the Kindergarten homes follow the dictates of those who founded them."

The Judge asked, "Do you intimate that a higher mode of life than hiring or being hired is likely to follow?"

Mrs. T., "This looks like drawing me out, as the reporters say. You see, I have not been speaking within a realm of fancy. I have endeavored to show how the cities, states and nation may strike at the bottom of crime and poverty, and thus obviate them or very greatly lessen them. I feel that I

must not deal with my own ideal Kindergarten home. I want the rich people to found such places as best they can, and according to their own judgment. I think the states ought to assist in this great work. I consider the government, which has now to support and provide for crime and poverty, is not wise in preventing them. The government does not now pursue the most economical course. I hold that it is cheaper to prevent poverty, pauperism and crime than to pay for them afterward. I hold that we have too much intellectual education, and not enough moral education. Children are not raised up to do unto others as they would be done by. They are educated in books, but the evil examples of depravity are before them. Look at the great frauds connected with the government itself! It is not just to say that ignorance of book education is the cause of crime. These stupendous frauds are committed by men of education. This shows that the taint at the bottom of

society has penetrated all the way up through to the highest. Any observer knows that it is on the increase. The commonest mind can rightly prophesy the result that will follow if these things go on. I would call the attention of thinking people to this matter, and suggest to them the best way to meet these appalling prospects is to begin at the lowest depths of society, with even the infants, and raise them up in the right way. It has been proved that distributing Bibles and tracts among them has failed to abate the increase. Persons that grow up from infancy, surrounded by vice, take to it as naturally as a duck to water. It is better to take them away from vice, and raise them up surrounded by good people, and with avenues of industry open to them. Habits are formed at a very early age. Babes begin to learn when they are yet in their mother's arms. When they can run alone and begin to talk, should they not be away from profanity, stealing, drunkenness and

falsehood? If they are provided with a good way to earn a living, with even a moderate competence, will they not be bettered? Why wait, then, till they are bad, and then try to convert them? When you try to draw me out as to my ideal Kindergarten I avoid your question. I want to keep down to hard facts; and to such simple truths that any one can understand me."

The Judge inquired, "Then I suppose you have an ideal Kindergarten home of your own, some sort of an all-perfect institution, where every child would grow up to be a perfect angel?"

Mrs. T., "Did you ever see a woman without a castle in the air? It is very easy for the imagination to run away with the judgment. But you see I have tried to avoid anything impracticable. I do not pretend that children procured from the depths will grow up immaculate. On the contrary, I do say that such children would not be born pure. How could they be? The majority

are born of dissolute parents. They are predisposed to vice. I know that. But that is one reason why we should go to them to save them. We should not expect to make them grow up immaculate. What we could do, however, is to make them a thousand times better than they would grow up themselves if left in misery."

Your Reporter asked, "Then you probably have in mind an ideal Kindergarten which may spring into being after a while?"

Mrs. T., "We should avoid the Quixotic. If we go too far ahead, the world will not accept our views. They would reject what was otherwise good."

The Judge inquired, "But do we not often lose a point by not expressing our fullest contemplations? A person with your means to investigate this subject, and with your experience in doing so, must necessarily have come to conclusions that others have not yet arrived at. You will recollect that Plato carried out an ideal state for a republic, which,

perhaps, stands unsurpassed to this day." Your Reporter added, "And Fourier also devised a beautiful ideal."

"It's no use," chimed in Mrs. T., "You just asked me to suppose I was a queen with unlimited resources and then state what I would do to better the world, to prevent so much poverty and crime. Well, you see, I don't want to deviate from that problem. I tell you, moreover, I would not, were I queen of unlimited resources, undertake to build up any ideal Kindergarten. I would have the people build them themselves, according to their own best judgment. This they could do; but, if I suggested any far-fetched ideal Kindergarten, they could not carry it out if they tried. As I said before, it is not expected to make angels out of children procured from the class I speak of. But to try to make them grow up good men and women, would satisfy me."

The Reporter began to despair of getting her to describe her ideal. She kept reiter-

ating that she desired not to carry the mind of anybody away from what was known to be practicable. Finally she said, "If you want me to render up my ideas in any other fashion, please put your question in some other shape?"

Your Reporter said, "The financier has a trained mind on finance; the general has experience in the management of armies; in that way, can we not arrive at well-matured thoughts on all subjects? Who then, better than yourself, has matured thoughts on the subject of poverty and crime, and the best method of ultimately overcoming them? Now, it seems to me, if you were to write out your ideas just as you have expressed yourself this day and evening, you would render a great good to the world. But since you prefer not to do it, you must have a good reason for it. And since you prefer not to enter into the details of your ideal Kindergarten home, you must also have a good reason for that?"

Mrs. T., "Keep to the practical. Let things grow by actual demonstration. Is this not all that can be done by the world at large? They may read our ideal presentations, but they never follow them."

The conversation was carried on till nine o'clock, when Mrs. T. excused herself, as it was her bed time, she being an early riser. Your Reporter and the Judge rehearsed and revised the foregoing chat, and wrote it out. For several days the principal points were gone over in detail, so that her sentiments and ideas might be written correctly.

CHAPTER V.

On the following day, the trio having strolled out under the trees to rustic seats, your Reporter resumed the subject of Kindergarten homes. The Judge led off, by extolling the plan, which he said he dreamed about that night, adding, "And to apply

such principles in nature's glorious domains! Think of it, gathering up waifs by the thousand in the filthy cities and bringing them into such an open paradise! Why, I almost see them already running and skipping in the fields and forests. Positively it will be the millenium, to them at least. What's that scripture, Reporter, about rich men giving up their substance and going about doing good?"

Your Reporter nodded and smiled, as if he knew.

"Well, no matter," continued the Judge. "That's the way I feel about this thing—wish I was as rich as a Rothschild, Astor, Gould or Vanderbilt. That's always the way, though, good-hearted people never have anything to do anything with."

Your Reporter asked, "Mrs. Thompson, why can't this matter be worked out? Why can't such a seemingly practical great work be put on foot?"

Mrs. T., "How? that is the question?"

Reporter, "Make the plans known; call the attention of the people to it; agitate it, write it out, circulate it."

Mrs. T., "Would not a real good start in that direction make the plan universal, especially with that class who might wish to do the greatest as well as the surest good with the least amount of money. Would not such Kindergarten homes soon depopulate the prisons and poor-houses. If we can save the young from such conditions, the present incumbents will all die off in one generation. And especially if the sale and manufacture of beer and whiskey is prohibited, so we shall have removed the cause of these. If there be no forthcoming supply for poor-houses, asylums and prisons, then they will be soon out of tenants. And then we shall have these places for Kindergarten homes. Yes, the keepers of prisons will lose their occupations. The criminal courts and the police can shut up shop. Is this not a wiser move than all the prison re-

forms? Is it not a better plan for educating the people than any we now have? These are my questions."

The Judge said, "Undoubtedly. It is the only plan to educate them at all. They are not educated at present and never can be. The present public schools are of no advantage to the class that ultimately fill the prisons and poor-houses. These people have no avenue open to them to rise in virtue and industry. Everything is against them. And since we cannot reform the grown up people let us begin with little ones. I tell you it is the only salvation," and he emphasized his words by stamping his cane firmly.

Reporter, "How would you have a person proceed, Mrs. Thompson, to start a Kindergarten home?"

MRS. THOMPSON'S PLAN.

Mrs. T., "First, I would procure a good farm, some twenty to fifty miles out of town

where it was healthy and beautiful, and if possible, with running water or lake, but these might be dispensed with.

Next, I would erect a spacious, cheap, but comfortable building, with large rooms, high ceilings, and plenty of veranda or piazza, and ever so many bath-rooms. I believe cleanliness is next to godliness—and I would commence by teaching the children that a clean body was one step toward, or the next thing to a clean soul. (A swimming bath is an after consideration). The house should have every possible convenience, but no useless extravagance; and should be so constructed that it could be warmed perfectly in winter, and yet well ventilated. I would not recommend going to the expense of a stone house or brick. Neither would I waste money on costly painting nor a great library, nor on foolish reception rooms for superintendents to spread themselves in. In fact I would use the ordinary family, of man, wife and children, as my model. The very small

children should have plenty of play-room. I would not have merely nurseries in the building. The whole thing should be a nursery with a few private rooms, noiseless, (for the sick or for other purposes). For, mind you, the children should not be put in straight jackets or made to stay in little, shut-up corners, like in the present asylums. On the contrary, the children should have an opportunity to romp and play to their heart's content. In fact, the house should be for the children, and not merely for the ease and comfort of pompous superintendents. Accordingly, the questions I should ask myself while planning the house, would be, What will be the best for the children? What will give them the most delight? Now, when we take into consideration that the house is to have accommodation for very young infants, and for such as can run alone, and for other groups, larger and larger, and so on, you see there should be several departments to the house. But,

since the home would have quite young children at first, to begin with, the house need not necessarily be built in the onset for children of a large growth. So, the first building should be so constructed that an additional wing could be built in annex to it, without spoiling the symmetry of the whole. This principle of annexing might be carried on still further in after years. But in every instance we should consider what has proved to be valuable in our great city buildings, that is, warmth, ventilation and convenience, with plenty of hot and cold water. But there is no manner of use in building three or four story houses in the country. All unnecessary labor of stair-climbing should be avoided. A two-story building is high enough. (But, understand me, I would urge everybody that chooses to build a Kindergarten home to do it in his own way. I merely give my ideas). Some architects will tell you that a certain height of building is necessary to give the building a harmonious shape

Well, I am convinced all the same that I don't like to climb stairs. Let the ones who want high houses do the going up stairs. To my mind, comfort, health and convenience are better than a house built for a distant view. Besides, who knows but our taste for high houses is a perverted taste? Who knows but taste may change in a hundred years and maintain that no house is beautiful if more than two stories high? You know it is the nature of everybody to be carried away with ideas for the ornamental rather than the practical, useful and comfortable. I would reverse these ideas, and teach the young that the latter qualities should be transcendent. Well, I spoke of verandas or porches; these should constitute the great attraction of a country house. I don't know anything more gloomy than to be shut up in small rooms or parlors in a farm house on a rainy day in summer. And no wonder that farm houses are not attractive in bad weather; one has no place to go or sit, or

hardly breathe. So, I say verandas should be a great consideration. They should be very wide, say sufficient for the children to practice in singing, dancing, and other recreations, and for dining in summer, and should encompass three sides of the house. And during all the summer a portion of the veranda should answer the purpose of a dining room ; and the other parts should be for the young children or for the very aged to occupy during all the days of summer. You see, I am planning so as not to raise the children like house plants. I would add the outdoor life of an Indian to the civilized life of our best improvements. I would have the children grow up breathing pure air and with veranda room to play in, even if it was a rainy day. Now, as to the kitchen, I would search out everything that has ever been discovered to make the place convenient, useful and comfortable. One reason why so many women dislike kitchen work is because their kitchens are so miserably provided, and

so devoid of convenience and comfort. Rather would I strive to make a kitchen more attractive than a parlor. You see, people have come to consider a kitchen is only a place for a hired girl. I am not now considering hired kitchen girls. I would exalt a kitchen. I would make it a ladies' school room and a children's school room. The Kindergarten home should be a place to study kitchen matters just as much as a chemical laboratory is to the college, and it should not be turned over to an uneducated person. It should be a place of instruction, a place to train for practical work. In the kitchen should be demonstrations before the children, in classes, in which they should learn the occupation of cooking and providing food for the tables. Cooking and housekeeping should be rendered high arts. In a few years some of the children will be old enough to take part as teachers in such work. Mind you, these Kindergarten homes can be ultimately carried on cheaply, and without hired labor.

So, you just put a point there. That the children will soon grow up large enough to do so much of the work, each home can take care of itself. Don't imagine for one moment that this will not have attractions enough to make the children enjoy it. The duties of the teachers and founders will be to make it sufficiently attractive. Both boys and girls should grow up understanding every kind of work. This cooking trade is number one, which they would be master of. Now, when I suggested to you the large verandas, I had another eye to the matter besides having them merely as places for children to play on. Well, on rainy days, when they can't go out, they should here take their first lessons in sewing and mending, which should be ultimately carried on to the manufacture of all kinds of clothing. Thus the children should begin to learn to provide themselves with clothing and to take care of their own clothes. What better lesson can you give a child on keeping its clothes in order and

neatness than put it to such work? Of course the teachers will be required to help them at first; nevertheless it would not be long before the children would thus be able to contribute largely to their support. That is point number two. Now, let us carry the Kindergarten home one step further; by the time the children were sufficiently large I would have work shops ready built for them, so they could learn shoe making, carpentering, blacksmithing, watchmaking, spinning, weaving, and in fact all kinds of trades. So that, by the time they were full-grown they would be masters of not only one trade, but of many. Not jacks at all trades, but well skilled in many. That is point number three.

Now let us see what we shall have discovered. That after a few years the manufacture of the cloth and the clothing in the Kindergarten homes will be done by the children for themselves, and with little or no cost.

Point number four.

That the carpentering work (after the first start) will cost the Kindergarten home little or nothing.

Point number five.

That the blacksmithing and making of tools required (after the first start) will cost the Kindergarten homes comparatively little or nothing.

Point number six.

What then is "moonshine" about this project? Have I suggested anything impracticable? Now let me give you a proof that these suggestions are substantiated by facts. A farmer raises a family, being self-supporting, and even saving a little beside. What more are the Kindergarten homes I suggest than the perfecting of a family on a large scale? If a farmer, say man and wife, can raise a family of six or eight children, do they not prove that a family can be self-supporting? If we have sense enough cannot we raise a hundred or more orphan children in a Kindergarten home and make it

self-supporting, and a perpetual institution in the same way ?

You see, I maintain it is chiefly the first cost of starting a Kindergarten home will call for an outlay of money. If they are as well conducted as an ordinary farmer carries on his business it will be self-supporting. But they can be better carried on. They can surpass the farmer in comfort, convenience, work, trades, and making everything they want, while the farmer is often obliged to purchase, especially clothing. In respect of association the Kindergarten homes will surpass the farmer's ; for they will have their place of worship, their opera, their lecture hall, their theatre, their observatory, their chemical laboratory and many other things. The Kindergarten youth will be educated at home ; the farmer has to send his children away to be educated. Let us look still further on. Imagine the first crop of children growing up, and new ones being brought in. Now, it will turn out after awhile, that as

fast as the first ones reach maturity the place will be supplied with infants. By such a time the Kindergarten homes will be amply supplied with practical teachers who will cost nothing.”

The Judge inquired, “Would it not be a good idea for the Kindergarten homes to manufacture articles to sell? Could not the children be appropriated to work in light manufacturing, and thus be the means of bringing in an additional income to the institutions?”

Your Reporter added, “Is that not the case with the work schools in St. Louis? And do not the work schools of France and Russia apply that method to make them self-supporting?”

Mrs. T., I should be sorry to see Kindergarten homes turned into a speculation. I should be sorry to think I had suggested anything that implied making slaves of little children. I should be sorry also to open a door in any way for unscrupulous overseers

to profit in the products of these little ones. They will have little necessity to engage in manufacturing articles to sell. The Kindergarten home should not be a prison, or a place of bondage, or of punishment, but a place of education. What we should consider is, how we can produce good and finished workmen, who will become desirable citizens. Sufficient will it be if the children succeed in learning trades which will be of practical value afterward.

It is probable that a man could build up a Kindergarten home, with hundreds of children, which he could put to manufacturing, spinning, weaving, or something, and thus make it a very profitable institution, after the children were ten to fifteen years of age. But I would recommend that safeguards be provided, so that nothing of the kind could take place. The children should be made to feel the necessity of working, and especially in making and providing their own articles of consumption. The workshops should be,

therefore, not carried on for profit's sake, but for teaching. And, instead of confining a child to one thing, because it was profitable at that, I would have it put at something else in order to learn something more. Most undoubtedly the opposite would be the case if the children were applied for profit's sake."

The Judge said, "I often pity the English, Scotch, Germans, and others who come to our country in search of employment. They cannot turn their hands to but one occupation. It is a pitiable fact. They are excellent workmen in just what they learned, and no more. Why a Scotch carpenter could not go into a blacksmith shop and make a horseshoe nail! Nor could an English blacksmith construct a wooden winding stairway! It is the same in Germany, France, Switzerland, and other countries. The consequence is, they come over here to find employment in just one occupation, and not finding it, go about half the time unemployed. Good and respectable fellows, too."

Your Reporter suggested, "But, Judge, you know it is reported of our workmen that they are jacks of all trades, but perfect in none."

"Well, said the Judge, "admit that also, still our workmen have the advantage. For, not getting employment in one thing, they turn their heads to something else."

Mrs. T., "Is there any reason why the Kindergarten homes should follow the footsteps of either the one or the other? Would it not be the wiser plan to follow both? To raise children up to be experts in many trades and occupations. It is no use to assert that a person can only learn one trade. So far as I understand, many of the trades are within the reach of anybody of intelligence who has the use of his hands and an opportunity."

"That's it," exclaimed the Judge, "Hand education. There is no science in carpentering that an intelligent person cannot learn in a month or two. It is to learn how to use

the hands, to do what we want with them. I know how to shoe a horse, but my hands have not been educated up to the work. I know how to plane a board, or mortice a square hole, but my hands can't do it. Mrs. T. is right. It should be the consideration of those that talk so much about education, to establish some method for educating the hands in useful industry. Nearly all ordinary trades ought to be, by rights, considered ordinary labor."

Mrs. T., "I hold that every boy and girl ought to become skilled in all ordinary and useful occupations. In our cities, these things cannot be taught. How can you teach a city boy about farming? About the soil, about planting, sowing and reaping? Yet, in the Kindergarten homes you could not keep this information away from him. It would grow in him. So, also, would it be with the schools of trades within the Kindergarten homes; you could not prevent the children learning them. And, having excel

lent teachers, whose whole delight and occupation should be to teach the children, to answer their cunning questions ; giving them tools to work with ; and explaining to them how to do this and that, there would be little difficulty in raising them up masters of many trades, girls as well as boys. You see, I don't pretend that the Kindergarten homes would bring in perfection ; I only insist that the children raised in them would become good, practical citizens, instead of helpless paupers and criminals."

Your Reporter asked, " Well, I suppose, when the children reach sixteen or twenty you will have them dismissed with a diploma ? "

" There you are again," exclaimed Mrs. T., " Trying to carry me so far I shall surely break down. Well, suppose I have them dismissed at sixteen or twenty with a diploma for good behavior and having a practical knowledge of two or three good trades each. What of it? Would they not be

better off than though they had been dismissed in babyhood without anything ? ”

“ Right again,” said the Judge, “ Perfectly right.”

Mrs. T., “ Most things develop themselves for the best whenever we try to serve the Creator. By the time the children would reach sixteen or twenty years of age I trust that our Father will throw sufficient light upon the matter, so that our loved ones might unite and establish for themselves houses and factories, so they would never go into the cities to hire out. I don't like the idea of men and women of intelligence depending upon hiring out any way. I think that it is a great deal better for them to do something for themselves. Who does not pity a man who lives by selling calico over a counter?—or clerks, or keeps books from year to year, never changing his thoughts, nor soul nor body, going to his desk like a horse to his stall? Because their faculties were never called out in youth. Now, I tell

you, I have no ambition to dismiss pupils from the Kindergarten homes for any such purposes. But sufficient for the day is the glory thereof."

Your Reporter asked, "Now you have given us a beautiful definition of such a home as you would have built, and a definition of the children and their general development, now let us hear what you would suggest in regard to nurses and teachers?"

Mrs. T., "We should find plenty of applicants the moment we were ready for them."

Here Mrs. T. received her mail parcel, and broke open a letter and began to read, and in a moment tossed a card to your Reporter, saying, "Here is a teacher already. I've known her for years. Only let it be known that you want teachers and nurses and no end of applicants will flock in for the places. But, you know, I said I would try them, and see whether they were suited to the work. There are plenty of good ones to be had.

And when they are found to possess love, discipline, and adaptability, so that the children would both love and heed them with affectionate respect, I would employ them. Unless a person loves an occupation, he is not suited to it. But in the case of a teacher there is still another love required, that is, that love that makes one look upon his pupils as tenderly as if they were his own. As I referred once before to the methods in the cities and towns all over the country, the passing of an examination in certain books is no criterion whatever that the person is suited to be a teacher, so I now say that love alone, and without discipline and decorum, would not result in such value as the Kindergarten homes would require. The nurses would be women of course ; and should be as tender as mothers, and have the patience and the dutiful concern of mothers. I cannot say too much on this point. It is the babyhood of the young, wherein is laid the foundation for true manhood and true womanhood. If the

child is properly trained and loved, and has its little questions answered plainly and truthfully, it is opening the light of heaven to its soul. Now, consider for a moment what will be required of the nurses; they must not only be willing to be practical workers for the children, washing them, feeding and clothing them, but they must love to do so, with never a word of complaint. In fact, they must manifest no selfishness, but must be patterns of happiness and delightful love."

Your Reporter asked, "Would you not have common nurses, kind of Bridgets and Maggies, to do the common work, such as feeding and washing the children?"

Mrs. T., "No, for if so, we should immediately set the example of class education before the children. When we have obtained the love and confidence of our children, we have opened the way to lead them ever afterward. When they are older, they manifest the love and confidence toward others that

have been manifested to them. You know, I stick to it, from my experience, in the depths, I suppose, that to educate people to be good is just as valuable to the individual, and to the state, as to educate them to be intellectual. Not half, nor one quarter, the attention has been paid to goodness of heart as there ought to be. It is a sad error to pronounce a child or a man educated, of intellectual attainments merely. Unless they have attained to be good and useful members in society, they are but half educated, who know all the books in the world. Nor is there any time of life so valuable as childhood, in which to awaken these impulses. I am pained to see fashionable mothers turn their babes over to the care of common nurses. A gardener knows enough to take the greatest possible care of his plants and vines in their youngest days. He pulls away the weeds and sourgrass, for he knows these things if left will detract from the sweetness of the fruit and flowers that are to come

afterward. So it is in babyhood ; the least possible taint in social contact leaves its impress on the soul of the child, to its injury in after years. This is one of the great misfortunes of waifs and helpless little ones in our great cities. They grow up tainted, soured, and poisoned morally. Their associations are stronger examples than the precepts of the sunday-schools and sermons of after years. No, I would have no common nurses, as the world understands the phrase, to deal with the children in the Kindergarten homes. The nurses should be real good and true substitutes for natural mothers."

The Judge asked, " And should not the teachers in the higher classes be governed by the same rules ? I mean, should not such teachers be every day workmen ? "

Mrs. T., " Every one should be a worker in the Kindergarten homes, save, of course, the old, the infirm, and the little babes. Even the preacher, if there was one, should

not be tolerated unless he was a daily workman at some mechanical or other occupation. In fact, the whole of the examples in the Kindergarten homes should be industry, virtue and fellowship. The superintendent, the doctor, and everybody else, should be workers at something. But, yet, don't forget that I respectfully deny that I would enforce my rules in all Kindergarten homes ; on the contrary, I would give to every rich man and every rich women who founded a Kindergarten home the right to carry it on in his or her own way. For if I did not, I know they would do so. I give you just such ideas of a real good Kindergarten home as seem to me would result in raising up good men and women."

The Judge asked, "What distinction do you make between Kindergartens and Kindergarten homes? For example, the Kindergartens of Froebel, which have since been brought forth into more light by Felix Adler and Miss Peabody."

Mrs. T., "I am not talking about Kindergartens for the rich or well to do ; I am talking about Kindergarten homes for poor children to be raised in. I would not have a Kindergarten home like a day school or a boarding school. And of those people, as I understand, their endeavors are not at all applicable to the class of children I mention, at least but in a very limited degree. When I say home I mean home, and when I say Kindergarten home, I mean all, or even more than Froebel, Mr. Adler and Miss Peabody have done so much for. Their system is excellent, and will ultimately accomplish a great good to the children of the middle and upper classes. What I suggest, however, is to apply the method of Froebel to permanent homes, for such children as would otherwise grow up burdens to the city and state. Reformatories are not homes ; kindergartens are not Kindergarten homes. The class of children I speak of need homes. " Inasmuch as we do unto

the least of Jehovih's children, so will He prosper us as a people."

Your Reporter added, "It is better to prevent sickness than to cure it ; better to prevent pauperism and crime than to try to cure them."

"That's it," exclaimed Mrs. T., "That's the idea. We want to lay a permanent foundation for the entire prevention of these woful conditions. And I hold, that since the world's history has proved that man cannot get on without a government, to protect the good and useful, and to restrain or punish the wicked, it is but good policy to apply that government in the best possible way to accomplish the desired effect."

The Judge asked, "You are not opposed to colleges and college education?"

Mrs. T., "Not at all ; I favor all education. But I do claim that you may build colleges all over America and yet not benefit the poor by them. Nor is there anything, so far as I understand, in a college education to

help the poor out of their misery. I am not pleading for the class of people that can afford a college education. I reiterate it over and over, that we should help the poor out of the depths, instead of supporting them as they now are. The government is not expending its money judiciously in this matter. It is wiser and cheaper to take a young child and raise it up in the right way, than to let it go to ruin, and, after it is grown up, punish it in prison, or feed it in a poor-house."

Your Reporter asked, "You have suggested that in order to prevent the places of nurses, teachers and superintendents becoming fat berths for incompetent persons, you would make the places honorable rather than profitable. What can you say on that subject?"

Mrs. T., "I have had people say to me, 'Mrs. Thompson, give me something to do, with a surety for life, and I will work all my days for my bread and clothes.' Then, again, I have seen the sisters of Charity in the

Roman Catholic church, and the brothers, who work all their lives for nothing. In the Catholic schools and asylums the teachers and nurses are not hired. They work for the love of God instead of the dollar. And yet they are more faithful in their duties than are those of our paid institutions. In examining into this matter we find two very prominent reasons why these things are so: In the Catholic asylums there are few or none who volunteer for the situations that are not by nature suited to them, and they love the work; and in the next place, they have no need of wages, and of saving up for a rainy day, because they know they will be provided for by the church. On the other hand, in our state and city asylums, and public schools, the nurses, teachers and superintendents, take the situations for the sake of the salaries; and, secondly, they are always likely to lose their places. Accordingly, they must be paid, and very good salaries at that. Now, I think that if we are as wise as we

ought to be, we will profit by everything before us. If we can borrow ideas from the Catholics, let us borrow them. It is not necessary for us to follow in the footsteps of the ancients nor the moderns ; let us pick up a good principle wherever we can find it, and let us apply that principle in the best possible way. But when we cannot get good and efficient volunteer nurses then let us hire them. In all cases it should be the aim of the Kindergarten homes to have for its managers persons adapted by nature ; such as love to engage in such work. Extreme smartness or cleverness, should be a secondary consideration, in my judgment, compared to goodness of heart, truthfulness and honorable deportment. If high salaries were paid, it might be difficult to get efficient persons. But, as I said before, all things can be proved by trying. I wish to steer clear of impracticable ideas ; I would not encourage any one to believe the millenium lay in such projects. The whole sum and substance of

my heart's desire in this matter is to find a way to prevent pauperism, poverty and crime, rather than be taxed for them afterward."

CHAPTER VI.

On the following morning Mrs. Thompson resumed the subject herself, saying, "How few people realize the value of the saying "What's everybody's business is nobody's business! As to trying to reform the world, and provide some better way of life for the masses, a few take to it naturally. But ninety-nine out of every one hundred go right on in their own immediate personal matters, making money hand over fist, caring nothing about the world, whether things get better or worse. They go it blind. They pay their taxes with a growl or a curse, but there the matter ends with them. They do not look into finance; though many of them pass in the community where they live as

great financiers. They are somewhat like the man's wife who 'beat down' a cent a yard on calico, but foolishly bought lace that she had no use for at four dollars a yard, and was forever holding up that calico to her husband, boasting how cheap she got it. I have been thinking much about what we conversed on yesterday, and thinking also in the same vein how foolish are our present financiers of the great cities."

The Judge having provided three rustic chairs facing the rising sun, and the trio being seated, she continued :

"Let us look New York City square in the face for a moment, and see if she does not give us food for our discourse. There are about seventy thousand, and gradually increasing in number, criminals arrested annually, and about five-sevenths of these were for intoxication and criminal assaults. Now the cost of maintaining police and police courts is almost entirely the result of having this low, drunken class within

the city. For you will both admit, I am sure, that if drunkards, thieves, robbers and pickpockets and such like were not in the city, the police and police courts would be unnecessary, or nearly so. Here there is an expenditure of three million, two hundred thousand dollars paid out annually. Just put a pin there will you. Now that same amount of money would buy land, some fifty miles or so out of town, and put up sixty-four Kindergarten homes for thirty-four thousand children! And, mind you, this can be done on what is expended in one year for the police and criminal courts. But yet I am not done with the appalling figures. The expenditures in New York City, annually, of the Department of Public Charities and Correction is about one million, seven hundred thousand dollars. This sum would be more than twice the annual requirement for supporting the sixty-four Kindergarten homes of thirty-four thousand children."

The Judge figured a little while with

his pencil on a corner of the "Herald," and then brought down his walking stick with a whack, exclaiming, "Well! Mrs. Thompson, that is a fact! Solid fact, sure's a gun. Why, in a little while a whole city could be cleaned up. No more poverty or crime! Why is it that nobody ever thought of this before?"

Mrs. T. continued, "What boast can our great city make for their financiers? Now and then a new incumbent discharges a few extra clerks, and his name is heralded as a great financier. Nevertheless, the city and state do not come down to headquarters; they do not strike at the root of the matter."

Your Reporter spoke of the great good that Peter Cooper rendered the city by the Cooper Union building, and Mrs. T. replied, "I am not now considering the well-to-do class that are able to go and learn drawing, painting, engraving, etc. ; I am speaking for that class that have no money to pay rent, and hardly enough to buy food to live on. I

am considering the extremely low, whose children are destitute and forced to beg, steal or starve ; and for those helpless little orphans whose parents are either dead or imprisoned ; mere infants that grow up (provided they do not starve) to become a burden to the cities and states. I hear of tramps parading through the country, stealing and robbing ; sometimes "cleaning out" a train of cars on a railway. Well, that is very bad ; and it is also very commendable of the government to arrest such fellows. But I maintain that the government goes wrong end foremost to do this matter. We should begin at the time of childhood and provide homes and instruction of a purer character than we now have. We should begin with the children, who, as yet, are the ever growing crop of criminals and paupers. And this, I maintain, is also the cheapest way to come at the matter."

Your Reporter instanced the extreme ignorance and misery of the people in many of the Southern states.

Mrs. T. said, "Educate them. But educate them not only in books, but how to work and how to live. The same principle applies to the Indians also. If their children were placed in Kindergarten homes and raised up to work, we should settle our Indian troubles with one-tenth of the money the government now expends in killing them. Just consider for one moment what our government expends annually on killing Indians and on supplying them with rations! It is a fearful waste of money. Then, the next crop of Indians are no better. So, I say, everything of this kind done by our government is wrong end foremost. What we should do with the Indians is to raise up better crops of Indians. The only way I see is to begin with the children and raise them up with a knowledge of work, and how to live. Whether the missionaries or the government, no matter, they should found Kindergarten homes right out amongst the Indians, and teach them practical and useful work, demon-

strating to them that civilization is a better and happier mode of life. Our example to the Indian to-day is "Civilization means, give up your hunting grounds, and then die!" So, I say, the sum of all wisdom is to teach the young how to work and how to live. These cannot be done by words, but by example; by constant presence and practice."

CHAPTER VII.

CONCLUSION.

Mrs. T. said, "Since I have given consent for the publishing of the foregoing conversations, I would like to say a few words to that class of rich and aged people who have no immediate heirs and realizing the little good that can come from forever dealing with the causes in the shape of charities of various kinds, are at a loss as to what use they can judiciously make of their money.

After close observation of the causes, as well as the habits and tendencies of these

unfortunate poor that are becoming each year more and more numerous in our large cities. I have decided that so far as I am able to judge from what I have seen and heard, that little or nothing can be done to reform or improve adults.

My experience has been that after the age of sixteen there is little hope of making any permanent improvement in many individual cases. Prisons and fines only send them lower down into the depths of misery. You may found an Old Folks' Home the very best you can, yet it will be only a means of alleviating present suffering; it will possess no curative power against poverty coming upon others. Is it not better then to prevent these conditions taking place. You may found a college or a church; but these seldom reach the very poor. They rarely go to either place. May it not be a question whether you should found a church or a college before considering those who are raised in misery and debauchery. We may bequeath a sink-

ing fund, to be applied to assisting young men to start business in life. But does not experience show that assistance of this kind makes such persons dependent on the funds supplied? And in time to come nine-tenths of the persons thus helped are none the better for it. If you furnish a man money to patent one invention, he turns inventor in general and looks to you for more money, but his inventions amount to nothing. Of course there are exceptions. If you found a newspaper or periodical, it will flourish as long as you pay the bills; the very ones who carry it on cease to take interest in its financial condition, just because they depend on your money.

In regard to the attempts of communities, like the Shakers, Rappites, Fourierites, etc., etc., whereby the founders have hoped that they solved the problem of ultimately redeeming the world from poverty and crime, experience has proved them entirely incompetent to reach the masses. While they get one

convert to join them, there are born into the world hundreds of little ones with no opening but crime and poverty before them. What scheme then could be devised that looks to bettering the condition of the greatest number of people? Even if communal life, as many philosophers say, is to be the ultimate solution of the Father's Kingdom on earth, cannot we, by thus raising up hundreds of children in Kindergarten homes, forward the great plan of universal fellowship? I often think that if experiments in communal life were made with children instead of adults they would give a better result. Communities have been heretofore built up with all sorts of odds and ends of adults who had very diverse ideas on the affairs of life. Is it any wonder that they have almost universally failed? Who does not look with sorrow on all such unselfish and philanthropic efforts as those of Robert Owen and his son, Robert Dale Owen? They gave their fortunes and their lives to solve the problem re-

ferred to, and they failed. I can easily imagine what great good such men might have accomplished had they begun with orphan and castaway children. These might have been molded into a nucleus for a higher mode of life, and would at least have accomplished a great good to the cities and states.

My own observations have led me to believe, however, that most of the ills of life are brought on by people not knowing how to live. They are incompetent to do anything. And if we give such people money, they are incompetent to use it with advantage. Is it not, therefore, the wiser plan to provide homes in the country where children can be raised properly? Then, when they grow up and go out into the world, they will know how to take care of themselves.

What greater satisfaction could any rich person have than thus to put in operation a successful Kindergarten home? As shown already, not a great many thousand dollars are required to found such a home. And

those who have half a million or a million dollars to spare, only think what a number of such houses they might establish! Think of the great wealth of some of our millionaires who have passed off during the last few years, two of whom desired up to the time of their death to carry out some great benefaction, but ultimately died doing nothing. Do not such misfortunate endeavors inspire us to go at once to work and not trust the matter to administrators? Is not the bestowal of riches on ones's heirs of doubtful value in most instances, and very often positively injurious? Sons, daughters, nephews, nieces and other people would generally become better people if not given a fortune than to have one given them. Is it not a truth that a son at twenty-one, with education for some useful avocation, and a few hundred dollars to start with, is better off in fact than though he had a large fortune? Should he not pursue some business in order to develop himself? Should not a rich

father who has thus helped his son, turn his attention to helping others who have no fathers? Is it not a narrow selfishness to look only to one's own family, and especially when the bestowal of great wealth injures them? Who is it that does not know of many sons and daughters who have been injured by receiving fortunes? I am aware that such an argument is not pleasant to those whose solicitude goes no further than the family relation. Does not experience make it a question, when it is said of a rich man, recently deceased, "He did a good thing for his sons and daughters, and other relatives, he left a fortune to each of them." In the majority of cases would this prove to be a good thing? Does it not generally make them cold and selfish, and frequently make them very bad men and women? It often happens that, with old age, men relax their former selfish natures, and desire to carry out some benevolent work, but wait too long. On their dying bed they leave the mat-

ter to others, who pervert the trust to their own personal use. Wills, if possible, should be avoided. It is not what this or that dying man wills to this or that benevolent institution that constitutes him a good man. It is what good he does while he lives, that should be honored. Besides, wills are apt to get into court, and very often, money bequeathed for benevolent purposes never goes as intended. To sum up, therefore, is it too much presumption for a woman to suggest to benevolent rich people, who intend to carry out some good work, to go at once and do in your own way with your own means before it is too late. Are we not all children of one common Father? And inasmuch as we do to the least of his children will he not recognize our efforts hereafter?

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OPINIONS OF THE PRESS AND PUBLIC MEN.

THE NEW YORK TIMES, October 21, 1882: "Dr. L. B. Cetlinski, the orientalist and scholar, said: 'I believe no man could write such a book. It would be the work of a dozen men for a lifetime to produce so great a book.'"

THE N. Y. HERALD, October 29, 1882: "A new Bible, a book of over 900 pages, and claims to be a direct revelation from heaven, is really something partaking of the character of a novelty. Such a book has appeared within the past week. Because it relates to earth, sky,

and spirit, it is called OAH SPE. As to the object of the book, we gather that it is not intended to supplant the former Bibles, nor Vedas, nor other sacred books. Other Bibles, it avers, have been for a race or tribe of people only. This one is for all races and all peoples on the earth, and sets out to show how the former sacred books were parts of one stupendous plan for bestowing light on mortals. The new revelation, which had become a necessity because of the divided condition of mankind, provides for the fellowship of all peoples. It is characteristic of OAH SPE that it reveals the affairs of the angels of heaven--what they do, how they live and travel, their relations to, and the parts they play in the affairs of mortals.

PUBLIC INTEREST IN SUCH A BOOK.

“A new Bible means a new revelation, a new prophet, a new dispensation. Not every one, it is true, takes the same view of these things. There are those sceptics who think there are not now and never was a divine revelation in the ordinary religious acceptance of the term. There are those who think there has been such a revelation; that such revelation exists, but who have their doubts as to the genuineness and authenticity of existing so-called sacred books. There are those again who believe that there have been a series of revelations but that the latest—that made in the person, work and teaching of Jesus, the Christ, and developed by the apostles, his immediate followers—was final. Little account is here made of other pretended revelations—the sacred books of the East, the books which embody the teachings of Buddha, Brahma, Confucius, the Koran, the Book of Mormon and others. This is the less necessary that we are dealing with a book which professes to emanate from the same source as the sacred books of the Jews and Christians. Such being the diversity of opinion regarding revelations, it is not to be expected that all those we have attempted to classify will take the same or equal interest in them.

WHAT THE BOOK CLAIMS TO BE.

Laying aside the claims of this book, OAH SPE, to

be regarded as of divine authority, a brief account of the book and its author may be given and the reader can choose his own conclusions. OAH SPE is a large Bible-like volume in style and appearance, and consists of over 900 pages. There are some thirty books, with such titles as Book of Sethantes; Book of Aph; Book of Sue; Book of Thor; Book of Osiris; Book of Fragapatti; Book of Lika. There is one book called the Book of Sixteen Cycles, which deals with the history of 48,000 years. There is another book devoted to the wars against Jehovih—a book the details of which make it very plain to see that the sons of the great Lord of the Universe were but sorry specimens of piety and loyalty. The entire work claims to cover a history of 24,000 years. In the earlier chapters we have some extraordinary accounts of the movement of the gods, of whom at first there would seem to have been many. In those days it appears that the art of navigation was practiced on a much grander scale than at present. The leviathans of to-day sink into insignificance when compared with those monster vessels which carried the gods and their retainers and the accompanying millions from planet to planet. If, from the standpoint of our knowledge, the accounts given of the gods and the ethereans are a little inconsistent, it is not to be denied that there is sonorousness about the description. With the gods, however, we are less interested than with the mortals, and from this book it appears man has had a longer and more varied experience on the earth than our accepted theories have hitherto permitted us to believe. The development theory finds ample encouragement, for time and education were necessary to enable them to walk erect and to make use of speech. We have brief but interesting accounts of Brahma, of Zoroaster, of Abraham, of Moses, of Joshu or Jesus, of Mohammed; and in the history of progress or development the United States, the constitution, the war, and Abraham Lincoln, are not overlooked. The Book of Praise recalls the style and phraseology of the Psalms of David.

1. These are the words of Bon ; Thou, O

Jehovih. Who can fashion Thee with words, or show Thy immensity? Where stood Thy feet in the time of Creation, or rested Thy hand?

2. Thou Present and Afar! Thou who art older than time, O Jehovih! Thou Dealer in worlds; where can I write the wonder of Thy name?

3. O that I had a standing-place to see Thee! That I could come to an understanding with my Creator! To find wisdom for my song; a dialogue in the words of the Almighty!

* * * * *

7. Who knoweth the times of Thy labor and the birth of Thy worlds? Or counteth the stars Thou hast created! Yea, or knoweth the history of the least of all of them?

8. O that I could fashion a thought of Thy greatness; or conceive the breadth of Thy arms! Thou Whole Compriser! Thou All Perfect, Jehovih!

The language all through is highly Scriptural in tone. Here is a list of commandments:

18. To love the Creator above all else;
19. And thy neighbor as thyself;
20. Sell all thou hast, and give to the poor;
21. Return good for evil;
22. Do good unto others, with all thy wisdom and strength;
23. Abnegate self in all respects;

24. Making thyself a servant to thy Creator ;

25. Owning or possessing nothing under the sun ;

26. And look into thy soul, to judge thyself constantly, to discover where and how thou shalt do the most good ;

27. Complaining not against Jehovih for anything that happeneth ;

28. Making thy neighbor rejoice in thee ;

29. Making thyself affiliative ;

30. Without self-righteousness above any one ;

31. Being a producer of something good ;

32. And learn to rejoice in thine own life, with singing and dancing and with a jovial heart, paying due respect to rites and ceremonies, that all things may be orderly before Jehovih.

33. Remember the words of thy God, O man, and when angels or men advise thee against these commandments, they have little to offer thee that will promote the harmony of the state, or the glory of thy Creator.

NO PROSELYTING NECESSARY.

What is the object of such a work ? one is tempted to ask. There is an immense machinery called into operation, and the so-called history of heaven and earth for many thousands of years unfolded ; and when we get to the end, having read even the last and most pleasing book through, the book entitled "Jehovih's Kingdom on Earth," you cannot help asking yourself, "For what purpose is all this ?" The ideal of the work is high. It aims at purity, goodness, peace. Education

—the education of the young—is insisted upon, and there is in the last chapter a description of the Temple of Apollo, which our New York magnates might do well to read. But you look in vain for a system for a creed. Occasionally you find such language as the following :

* * * * *

1. Seek not to spread My gospels and entice followers unto this or that, saith Jehovih.

2. Neither go about preaching, saying : Thus saith Jehovih !

3. Let all men hear Me in their own way.

4. No man shall follow another.

5. I will have no sect.

6. I will have no creed.

7. I am not exclusive ; but I am with all My living creatures.

8. To all who choose Me, practising their all highest light, I am a shield and fortification against all darkness and against all evil and contention.

9. Thou shalt not establish Me by man's laws, nor by the government of man, saith Jehovih.

10. Nor establish by man's laws or government any book or revelation, saying : Behold, this is Jehovih's book.

A NEW MILLENNIUM.

The keynote of the entire work seems to be struck in the following passage, taken from the opening chapter :

Behold, the seventh era is at hand. Thy Creator commandeth thy change from a carnivorous man of contention to an herbivorous

man of peace. The four heads of the Beast (the soldiers and standing armies of Brahman, Buddhist, Christian and Mohammedan) shall be put away, and war shall be no more upon the earth. Thy enemies shall be disbanded. And from this time forth whoever desireth not to war thou shalt not impress, for it is the commandment of thy Creator. Neither shalt thou have any God, nor Lord, nor Savior, but only thy Creator, Jehovih! Him only shalt thou worship henceforth forever. I am sufficient unto mine own creating. And to as many as may separate themselves from the dominion of the Beast, making these covenants unto Me, have I give the foundation of My kingdom on earth.

THE HERALD closes its lengthy review as follows:

A faithful examination of the work as a whole shows that it is opposed to all creeds and systems of religion, and that it is an elaborate argument in favor of vegetarianism, and every other ism by means of which animalism may be eliminated from human nature.

Prof. C. A. CUMMINGS, L.L.D., says: "The immensity of the scheme of the book is overwhelming. As a literary phenomenon it surpasses all other books."

JAMES WEISMACHER, M.D., says: "My first question was, well, if it be a revelation, how do we know it is true or false? But when I had read sufficient to comprehend that it was an immense poetical picture of the Universe, I was ashamed of my question."

ALEXANDER MEYER, M.D., says: "No man, as I conceive, can criticise OAH SPE. To review it justly would require a knowledge of all the mythology and sacred books the world has ever had, and it would take a lifetime after that to do it."

NEW YORK STAR, October 29, 1882: "In the narrow limits of a newspaper article it is impossible to give more than a faint idea of the scope of OAH SPE. It brings the history of heaven and earth down to the time of the administration of President Lincoln."

RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, October 21, 1882: "To give a detail of the plans of this Bible, OAH SPE, with its hieroglyphic and its allegorical illustrations would set the reviewer's pen at defiance. While spiritualism clings to the old Bible, the last thing it could consistently do would be to oppose the OAH SPE."

THE GRAPHIC, October 26: "OAH SPE is the name of the new Bible which an enterprising publisher announces. It contains not only all that will be found in Prof. Max Müller's work, but a great deal more."

Prof. T. A. M. WARD, the Oriental scholar, says: "OAH SPE is the book of the age. It marks a new era in the progression of man."

TRUTH, New York, October 22: "The book Cosmogony (in OAH SPE) explains the material universe, the creation of worlds, the laws of motion, the causes of animal and vegetable life, and more things in heaven and earth than are dreamed of in the philosophy of modern scientists."

NEW YORK WORLD, October 22, 1882: "It is a book of over 900 quarto pages, with a glossary, index and plates, the titles of which are not the least remarkable feature of the new Bible. The first 750 pages are devoted to a history of the universe down to the time of the discovery of America. It would be more easy to say what they do not contain than to enumerate their contents."

THOS. A. MERCER, L.L.D.: "OAH SPE, to say the least, is written masterly, above all ordinary books, and in a vein of monotheistic adoration equalled only by other sacred books."

Price retail, \$7.50. Liberal discount to the trade.

For Sale by THE OAH SPE PUBLISHING ASSOCIATION,

151 W. 29th St., NEW YORK.

Agents wanted.

OAHSPE, THE NEW BIBLE.

COMMENTS BY PROF. ALEX. WILDER.

Prof. ALEX. WILDER, one of America's best known great scholars, and withal a philosopher, makes a lengthy and interesting sketch of OAHSPE, the New Bible. We cannot in so short a space reprint the article entire, but make a few selections. He says:

I have not been inclined to be partial to professed revelations and the various assumptions of spiritual authority put forth under a pretext of some divine commission. What may be obligatory on the faith or conscience of another is not for that reason binding upon me.

In considering the new book, OAHSPE, I am guided by this sentiment. One of the early Christian writers has certified to us that "prophecy came not by the will of man, but that holy men spoke as they were influenced by a holy spirit."

I see no good reason to presume any inferior afflatus for OAHSPE unless it is apparent in the doctrine or other aspects which the book may present. Other literary works have been given to the world, equally independent of the volition or purpose of the writers, and have secured a candid reception nevertheless. John Bunyan has given an Apologue to his "Pilgrim's Progress," with a similar explanation.

"When at the first I took my pen in hand,
Thus for to write, I did not understand
That I at all should make a little book
In such a mode; nay, I had undertook
To make another; which, when almost done,
Before I was aware, I this begun. * * *

* * I did not think

To show to all the world my pen and ink
In such a mode: I only thought to make
I knew not what: nor did I undertake
Thereby to please my neighbor: no, not I,
I did it my own self to gratify. * * *
For having now my method by the end,
Still as I pulled, it came; and so I penned
It down: until it came at last to be,
For length and breadth, the bigness which you see."

It is preposterous to charge the non-conformist tinker with plagiarism. Yet the "Romaunt des Trois Pelegrinages" had been written three centuries before, and an English translation printed in 1483. The "Pilgrim of Perfection," by William Bond, was also published in 1526; and Bolswaert's "Pilgrim's Progress" in 1627, with engravings and other features resembling Bunyan's work, such as analogies of the "Slough of Despond," "Vanity Fair," and the "Valley of the Shadow of Death." Other treatises also were extant, as the "Parable of the Pilgrim," the "Pilgrimage to Paradise," the "Pilgrim's Journey toward Heaven," the "Pilgrim's Pass to Jerusalem," etc.

The occurring of so many analogous publications without collusion is not hard to explain with perfect candor and justice. The ideas and principal features of the "Pilgrim's Progress" were present in the religious world of that period. Whoever breathed that atmosphere was certain of the inspiration. The air was full of it, and men like Bunyan, Bolswaert and Dequilleville were suitable agents to give it form and voice.

Indeed, what was Dante's "Divine Comedy," Virgil's "Æneis," Homer's "Odyssein," but a "Pilgrim's Progress?" We can afford to be as generous and just to OAH SPE in its debut as a new Bible. We acknowledge inspiration to the poet; and never cavil because one chances to occupy a field which had already been set off as the domain of another. The Christian complains of the Jew for not consenting to include Jesus and Paul with Moses and the prophets; and there may be somewhat of like plausibility in making a like claim for this new volume. If Charlotte Bronte has spoken truly, it is really so: "Besides this earth, and besides the race of men, there is an invisible world and a kingdom of spirits. That world is around us, for it is everywhere." If there has been a Canon of Prophecy open, then it has never been closed. "The Eternal Spirit," Milton declares, "assists with all utterance and knowledge, and sends out his seraphim with the hallowed fire of his altar to touch and purify the lips of whom he pleases."

Schiller declared that his ideas were not his own; that they flowed in upon him independent of his intellectual faculties, and came so powerfully and rapidly that his only difficulty was to seize them and write them fast enough. Mozart asserts: "Thoughts flow in upon me rapidly; whence they come, and how, I know not, and I have no control over them. * * * All my feelings and composition go on within me only as a lively and delightful dream."

The story of the receiving and preparation of OAH SPE appears to be of the same character.

What, then, of the OAH SPE BIBLE itself? It seems to be of the nature of a compilation; and its style is very similar to what that of our present Old and New Testaments would be, if translated by a classical scholar of our times, without regard to the stereotyped King James's Version, which many apparently regard as even more sacred than the original text. Indeed, it often sounds affected to me, and even to be turgid and constrained. There are many strange words, and likewise familiar ones strangely changed. * * *

This fact is not incompatible with any rational theory of the source of the volume. I also notice the peculiar orthography of Jehov-III, suggested by the masoretic punctuation.

The volume is too large, and its scope too extensive, to permit much to be said of its intrinsic merits. There are specimens of picture-writing and various word-symbols that it is not impossible to associate with those of the Chinese, Egyptians and prehistoric races of America. If the assumption that it is a sacred history of 24,000 years, as well as a synopsis of matters previous, may be received as substantially authentic, the curious characters may be genuine likewise. * * *

There have been seven eras of the world, we are informed; six have passed, and the seventh is at hand. The condition of mankind is characterized as follows: In the first, he was created, prone and helpless; in the second, he became upright and able to walk; in the third, there was a numerous population living in cities and nations; in the fourth, the Beast, self, was obeyed,

and men became litigious and warlike ; in the fifth, they were carnivorous ; and in the sixth, the Beast took four heads or shapes, the Brahman, Buddhist, Christian and Mohammedan ; and was worshipped. The earth was divided and standing armies maintained ; one-sixth of man's life and labor was given to war, and one-third to dissipation and drunkenness.

At this time the Supreme Being sent angels to the earth with his mandate to desist from carnivorous practices, to put away the worship of the four Heads of the Beast, cease from war, disband the armies, and have no God, Lord or Savior, but only the Creator, Jehovih. Those who obeyed should be called Faithists, and the others Uzians. It was in the thirty-third year of the new era that these "embassadors of the angel hosts of heaven" prepared and uttered this revelation: "To teach mortals how to attain to hear the Creator's voice, and to see his heavens in full consciousness, whilst still living on the earth." Hence OAHSPÉ.

Following this introduction is a second fragment, entitled: "The Voice of Man." It is of the nature of a Jeremiad, an acknowledgment of sins and a prayer as from all mankind: "As those speakers to Zarathustra, and to Abraham and Moses, leading them forth out of darkness, O speak thou, Jehovih."

The "Book of Jehovih" follows with the dogma which constitutes the essential sentiment of the work. It is curiously like the mode of expression in the "Laws of Man," the great text-book of Brahmanism.

"All was. All is. All ever shall be. The All spoke, and Motion was, and is, and ever shall be ; and being positive, was called He and Him. The All-Motion was his speech. He said: 'I am !' And He comprehended all things, the seen and the unseen. Nor is there aught in all the universe but what is part of Him."

As this is the dogmatic part of the volume, it is to note that this Jehovih is first and last, the quickener, mover, creator and destroyer, of two apparent entities, the unseen, which is potent ; and the seen, which is impotent, and called "corpor." With these two entities

all living things were made, and man was placed over them. He gave the Supreme Being the name E-o-И, or Jehovih, which is expressed by an oak-leaf fastened to a cross and surrounded by a halo or nimbus. There are two worlds, the unseen denominated Es (Chaldaic, fire, foundation), and Corpor. Es fills all place in the firmament; Corpor has been made into earths, moons, suns and stars innumerable. There are also two subdivisions of Es, Etherea and Atmospherea. They are constituted by ethe, the most rare and subtle of all things, existing not only by itself, but also having power to penetrate and exist within all things, even within the corporeal worlds.

The residue of the Book of Jehovih is after a style compounded from the first chapter of Genises II, Esdras and modern text-books of science; and terms of an Alwato character are employed in the technic.

Among the books into which OAHSPÉ is divided after the manner of the Bible in the Book of Sethantes, Son of Jehovih, first God of the first Cycle, Book of Ah'shong, of the second Cycle, with a Book of Lords contemporaneous with each; then a synopsis of 16 cycles, or 48,000 years, down to the submersion of the continent of Pan, in the present Pacific Ocean, 24,000 years ago, "selected from records in the libraries of Heaven." We are told that each cycle is under the control of certain chiefs of high raised angels who occupy that particular arc of the sky. In the first cycle the "Holy Council of Orian Chiefs" appointed Sethantes to supreme control with the rank and title of First God of the Earth and her heavens. He raised up 15,000,000 brides and bride-grooms to Jehovih. Next came, Ah'shong, a kind of "heathen Chinee" name, who raised a harvest of 2,200,000,000. The third cycle was under Hoo Lee; the fourth under the Chieftainess C'peAhan; the fifth under Pathodices; the sixth under Goemagak; the seventh under Goephens; the eighth under the Goddess Hycis; the ninth under See'itc'ci'us and the tenth under the Chieftainess Miscelitioi. By this time the earth was full of people, but they were precocious and short-lived. Women were mature at seven, but seldom

lived above 30 years. Many of the mothers bringing forth two score sons and daughters, and from two to four at a birth." It was, however, a golden age; food and clothing abundant, hundreds of thousands of populous cities, ships, innumerable, books and printing, and schools characterized this first period. But notwithstanding this spiritual greatness, they were degenerate in body, and Jehovih provided a new race. The "ground people" came forth and produced children by the women of the Ihins, that were a copper-colored race. Six cycles followed, when under the God Neph, there was no harvest of brides and bridegrooms. This divinity besought Jehovih for guidance, but received no answer. "As I try mortals so do I try angels," said he; "and as I try them so do I try my Gods. Forever and forever do I keep before them the testimony of an All-Higher." So he planned a flood and destruction; and all the continent of Pan was destroyed except Zha-pan.

It is not in my purpose to give an extended review of this volume. There are many references and expressions peculiar to the scientific and physiological notions of the present century which will be revised as knowledge becomes more thorough and philosophical. I find in many places words and ideas which belong to various old nations and worships; and am led by such facts to admire where I might otherwise turn away in weariness.

The ancient faiths of Persia, India and Egypt have contributed largely to the inspiration of OAH SPE. Many names are found belonging to Semitic, Aryan, Leric and Arthique languages. It is curious, and cannot have been deceptive.

I have no wish to write this work up or to dismiss it with a sneer. Let every one who is curious read it, and judge intelligently and candidly. It is a marvel, whatever it is. The arrangement and construction are not ill; indeed, if we were to accept the work, we would find much to praise in this ingeniousness. Where it approximates the faith of any ancient people, I notice somewhat of a following of their style of expression. This may be imputed to copying, but there is nothing of the sort. The resemblance is more in tone and sentiment in diction. I have a curiosity to witness the reception which the volume will receive.

A. W.

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