

as feeling. This feeling rises into something higher when the Psyche distinguishes the content of this feeling from that of other feelings, and forms for itself a mental image as an objective expression of it and towards which it assumes a free attitude.

When the religious instinct or urgency is arrested at the stage of mere feeling, the devotee does not recognize the creative energy, the nous, the idea, the word, the Divine Spirit, God as personal. To him God is an immediate manifestation of matter, hostile to his freedom and intelligence—a fetish. The feeling in rising from itself as feeling to a mental image of the object of feeling is not destroyed. It persists.

If the mind is held back from the act of forming mental representations, and continually redissolves them into feeling for fear of anthropomorphising the conception of the Divine Being, one will attain no purer idea of *Him*; but will rather destroy all attributes of personality in his conception of the absolute and leave an empty abstraction like the Brahm of the Hindoo.

One rises out of the stage of representation, of images when he begins to think. Reflection, thinking distinguishes that in the content of the religion of imagination which is necessary and universal. For the imagination the necessity of its pictures is a hidden assumption. The thinking activity recognizes the contradiction between the sensuous limited form of the representations and the essential nature of the content, and also the contradictions between the conceptions themselves with respect to each other.

In attempting to discover the contents of these religious images the mind rises to true concrete insight. Thought first made the images created by the imagination as a scaffold to stand on. Without them it cannot begin at all.

They who reject the imaginative stage of religious culture are not able to rise to a concrete doctrine of God as a divine, human person such as Christianity reveals, but make him to be a being with the negation of all the attributes which characterize a creator, because such a being transcends everything finite, and everything thinkable is finite.

On the plain of insight there are three stages of religious thought; the abstract, the reflective and the speculative.

The abstract sets forth the doctrines as dogmas. The reflective busies itself over the mutual relations of the dogmas and the proofs of their necessity. This leads to skepticism. The speculative thinking sees the logical necessity of self-activity, self-movement, self-determination in the absolute and therefore of concrete attributes such as belong to a creator. This is a conscious return to the creative energy of the evolutionist, the absolute reason—the Divine Spirit. This seems to be the process of connect-

ing the self with the infinite, of bringing one's self into unity with the infinite.

In the light of this discussion the necessity for the school as a distinct and separate institution from the other great primary institutions and its function should be clear. The school in the widest sense may be taken as including all educational and cultural agencies. Hence there is family education, the education of polite society, industrial, political and religious education. The child or youth acquires habitudes and capacities for social action by direct contact with his environment. These acquisitions gained by direct contact with social institutions may be called spontaneous education. It forms a large part of everyone's education.

The civilization of today rests upon a body of languages, sciences, fine and useful arts which are the growth of centuries of social evolution; hence the necessity for the school in its narrower and technical sense as an institution furnishing a time and a place where the social pre-natal work, so to speak, of organizing in the brain and nervous system those capacities and habitudes which will equip him on his social birth into the institutions of industry, politics and religion to successfully engage in the struggle for existence.

In the school he is to master these subjects—tools of civilization—which lie at the basis of social progress and hence of personal development. Not only this but he must be made conscious of the ideal aims and purposes of the institution of the family, the industrial society, the political state, and the church that he may become both ethical and religious, in the language of Aristotle, "That he may not only live, but live nobly." Only by this insight can he be touched with the divine fire which lights him to the infinite.

STATE AND COUNTY FAIRS.

There is no good reason why the public treasury in the state of Nebraska should be depleted each year two thousand dollars for the purpose of running a state fair.

If the farmers and manufacturers of Nebraska deem it advantageous to have a state fair each year, they have a right to hold one at their own expense. But there is no excuse for a law which puts the hand of the state board of agriculture into the popular pocket for the purpose of taking out, each year, enough tax-levied, tax-gathered cash to pay the expenses of the board and its officers for running a state fair.

More than twenty years ago the editor of THE CONSERVATIVE served as president of the state board of agriculture. While acting in that capacity he declined to take the state appropriation for the board of agriculture. To the Honorable Eugene Munn, then a member of the legislature from Otoe county, he addressed a letter protesting against the

appropriation. It was not made. The state fair was a success financially and in every desirable way. But never since that time has the state board of agriculture failed to seek and secure and consume its annual stipend of two thousand dollars from the state. In the last twenty years that stipend makes an aggregation of more than sixty thousand dollars. No such appropriation is needed. No such appropriation should be made. If there is not demand for a state fair in sufficient force to pay the expenses of a state fair Nebraska ought not to indulge in a state fair. Things undemanded are valueless.

There is among the statutes of Nebraska one which provides for an annual allowance of five hundred dollars by the commissioners in each county for the purpose of holding a county fair. The ninety-eight organized counties of the commonwealth availing themselves of this lax, unwise and extravagant legislation may squander in horse-trots about fifty thousand dollars annually. In the last twenty years these expenditures which are wholly unnecessary have added about one million of dollars to the taxation of Nebraska.

The legislature of Nebraska should abolish all subsidies to the state board of agriculture and to county agricultural societies. If these laws are not repealed it is a duty of tax payers to sue out injunctions and permanently, under order of the courts, put an end to this waste of public money.

"It has been wisely said," says the Congregationalist of Boston, "that some of the profound sayings of the Sermon on the Mount await their entire explanation and fulfillment until the kingdom of God, about which they were spoken, shall be fully established—on earth or in heaven. A similar thought may be true of other words of Scripture. It is suggested by the remark of a lady, writing as to her mother, who had suddenly been taken from her: 'I am trying to rejoice with her, and so forget my own loss.' We think of Paul's familiar injunction as belonging only to our life here; but why should it not become our duty and privilege to rejoice with those who have finished their pilgrimage through this evil world and entered their Master's joy—'glad also with exceeding joy?' Would it not turn our sorrow into joy if we thus tried to sympathize with the supreme happiness of those whom in our half-selfish grief we would like to bring back to earth? It would surely give a broader, grander meaning to many precepts and promises if we extended their scope from the narrow world around us to the wonderful world just beyond our ken—a world already the abode of so many we have known and a world, too, which is soon to be ours."