

ficial or detrimental; and this not only in relation to physical life, but to the higher life of the spirit. Very difficult would it be to say where the purely physical influence of sensible objects ends and where their spiritual influence begins. In sensation the physical and psychical, the merely vital and the intellectual, the instinctive and the moral, melt into each other. Hence the importance of sense culture. Hence particularly the importance of cultivating, ennobling, refining the senses of taste and smell.

Rightly regarded, taste and smell are seen to be not two distinct senses but two aspects of one sense. Moreover, they not only complement each other, but supply the deficiencies of the other senses. Thus in many cases where the data of sight and taste leave us in uncertainty with regard to the nature of objects, the sense of smell makes it clear to us. I have already pointed out the fact that things which are injurious to health give warning of their danger to the sense of sight by their gloomy and repellent appearance; to the senses of taste and smell by producing nausea and aversion. It may be added that they also often warn the sense of hearing by emitting hollow or discordant tones. As an illustration of this I may mention the ring of different metals. Hence we say, metaphorically "Such or such a person has the true ring." Finally, as has been already suggested, things in themselves good and healthful, but which become injurious when partaken of in excess, warn us by faintness and nausea to be temperate in our enjoyment of them.

Thus the scent of lilacs becomes oppressive in a small room. In general, excess engenders disgust, and disgust becomes loathing. Rightly interpreting and obeying these warnings of sense, we shall avoid what is physically or morally injurious.

All these truths, dear mother, you may clothe in a garment of play. You may then lift them nearer to the light of consciousness by your talks with your child about his play. Do not forget the fact that the data of smell, like those of taste, are important not only in their literal but in their metaphorical sense. It is significant that in the transfer of the phenomena of smell from the physical to the moral realm there is usually imputed to them an evil meaning. Thus we speak of the odour of hypocrisy; or we say "a man's name is in evil odour."

"Mother, my head aches."

"What have you been doing to make it ache?"

"I don't know. I have only gathered a great many beautiful flowers and put them in water."

"That is just what is the matter. You have brought a great many strongly scented flowers, and particularly a great many lilies, into a very small room. Their fragrance makes the air oppressive, and this it is which has given you a headache. One may do too much even of a good thing. Besides, that which is good in itself needs plenty of room for its activity in order that its influence may be good. If this were not so, men—yes, and little children too—would

selfishly try to gather and keep for themselves the things that are good and beautiful, and would not remember that the good and the beautiful are for all."

"O mother, the plants and flowers love us, just as you do!"*

* See Appendix, note vi.