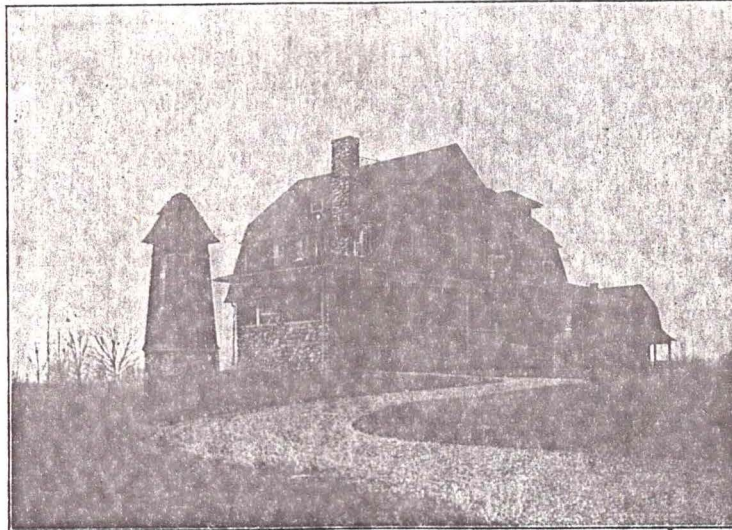


The transformation of the ideals of life is perhaps best expressing itself in the growth of the suburbs. Here there is a combination of the material conveniences and the intellectual advantages of the city "cliff dweller" who looks with scorn upon the imperfectly organized subdivision. Suburban life lends itself to caricature quite as well as does that of city or country. Henry Blossom, in "Checkers," pictures a man who goes to the city so early in the morning and returns to the suburb so late at night that he meets himself. But the true quality of suburban existence is no more represented in the woes of the commuter, than the city is legitimately characterized by the bustle of the downtown business street, or the country by the forlornness of the quarter-section farm. In their accustomed state of unrelation, we might denominate the limitations of city, suburb and country as provincial and rural; but in their growing interrelation each supplies a necessary element toward the completion of the social life of the citizen. This suburb, Allendale, represents a happy union of urbanity and rusticity, but it would be impossible without those larger denominating features of national life.

John Burroughs says, "Nature is all things to all men." If we will enslave her, she will be our servant, although when abused she may desert and starve us. The forest may minister to our needs perennially, but if one disregard nature's laws and

say, "After me the deluge!" he may find a realistic fulfilment of his folly. If we seek nature for companionship she will respond to our deepest needs. "Nature salves our worst wounds, she heals and restores us." Subtler and profounder even than the direct influence of nature, in tree or park or forest, is the indirect result of the ideal nurtured by devotion to nature's laws. The return to nature may be invisible and eternal as pictured by that nature prophet, Edward Carpenter. "Is it not a true instinct, therefore, of so many individuals in a time like the present, when they find their actual lives nipped and cankered on the surface by the conditions in which they live, to hark back, not only to simpler and more natural surroundings, but also to those more primitive and universal needs of their own hearts, from which they feel a new departure may be made? They go back to the ever virgin soil within themselves, and perhaps the deeper down they go, the nearer they get to the universal life."

The universal life is the common life. Communion with Nature is a safe avenue to communion with God and man. Stewart Headlam says, "Holy communion is only for holy communisms." As the citizen's opportunities for fellowship and contact with nature multiply he will learn to travel the highway of the simple and rational which leads to the common good, a highway revealed to the commuter who has sought a home in beautiful Allendale.



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