

The Emancipation of Education.

An Inaugural Address Delivered upon the Incorporation of the Liberal University at Silverton, Oregon, October 1, 1899.

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TEXTS (Evolutional).—"I am not come to destroy, but to fulfill."—Matt. 5:17.
"Think with us, [meta-noësite] for the Kingdom of Heaven [now the Republic of Man] is at hand."—Matt. 3:2; 4:17.

SIDE TEXTS (for meditation).—"When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things."—The Apostle Paul, Cor. 1:13.
"In thine old age forget not to reverence the dreams of thy youth."—Schiller's Don Carlos.
"Evolution forbids that the childish religions and civilizations of the old Mediterranean can continue to be those of our oceans and the planet."
"Life's object is life itself; on the knowable stand firm. If ghosts spook, go straight on thy way."
Goethe, Faust Act V.

"The important, practical truth is, that man is living under a new dispensation. He has started on a voyage in search of a new Eldorado. And now must, like a real hero, discover the rich land of his dreams, or he must ignominiously perish."—Prof. Lester F. Ward's "Outlines of Sociology", p. 222.
"We are living upon a new earth, in order to make there a new heaven; only as we build it is it ours."

"LUO"—THE LIBERAL UNIVERSITY, OREGON
ESTABLISHED 1896; INCORPORATED 1899.

MR. PRESIDENT, LADIES AND GENTLEMEN:

All great events require public announcement, and become recognized and sometimes consecrated thereby. One of the most precious things in the immortal Declaration of Independence, which sprang from the creative genius and Common Sense of Thomas Paine and was put into shape by Thomas Jefferson, is the decent respect to the opinions of mankind with which it opens, as the reason for a public declaration of the grounds for the separation of the colonies from the mother country, and a statement of the foundations upon which as a new nation they would finally rest.

A worthier reason, example and inspiration than this of Jefferson's we certainly could not have for this our public announcement of the incorporation and establishment of an Institution which is designed to commence the emancipation of education, and to place it upon a solid, scientific, republican and American foundation—very much as our fathers did in regard to politics by the foundation of our Republic. We feel it, therefore, to be a duty and a pleasure to make known to you, and to all others who may be interested, that the Liberal University, Oregon, has become a legal fact by the due and proper filing of articles of incorporation establishing a corporation of trustees and a faculty to operate it; and that its main building, commodious and well designed for the purposes of education, is approaching its completion and will be opened tomorrow for the reception of students in this your thriving and beautiful town and village of Silverton.

What this new enterprise may be the beginning of, as to outcome and result, only those who survive us will know; but what it is designed and purposed to accomplish for the benefit of those who come after us, by those who now devote their lives and means to this movement is to us plain enough. It is no less than the complete emancipation of education in all of its degrees, stages and forms, as adapted to every age, and to both sexes, from the hitherto inevitable curse of superstition and supernaturalism. That purpose is primarily and clearly indicated by the title: The Liberal University, Oregon—that is, in and of Oregon, and it is located at the Liberal town of Silverton. Let us try to discover and understand the depth of the meaning implicated in this title and location.

First: This educative institution is to be "Liberal." This is its first and main peculiarity. The word Liberal is, as you know, from the Latin word 'liber', free, and the "Liberals" are the "freed" and "emanci-

pated" people. Thus, in regard to religion, education and life generally, it means those who are freed and emancipated from the gods, devils, spooks, superstitions, dogmas, creeds, churches and ecclesiastical authorities, terrors and influences of the past. The "Liberal," or emancipated, University, therefore, is the one which is out in the clear—away from all of those limitations above referred to, which have hitherto limited, dwarfed and tormented the lives and souls of nearly all of those who have ever lived and so made a free people and untrammelled education impossible. To finally get out "into the clear," free from every phase of spookism, mysticism and soul slavery, to be mentally, spiritually and emotionally unblinded and unlimited, is the greatest of all emancipations and of all earthly acquisitions and treasures. That liberty is the necessary condition of freedom of choice, without which there can be no real morality or love of the good, and no freethought, without which there can be no real knowledge or science. This pure diamond of the soul, this priceless jewel of the cleared and independent intellect, the Liberal University is organized to attain. Universal mental liberty is both its inspiration and object.

But forget not that this result of our education is not negative merely. Liberty of mind, soul and aspiration, although unspeakably great, glorious, desirable and beneficent of, for and by its "single self," has its immense utility in the fundamental fact that it is the inexpugnable condition of any and of all possible progress of the heart, the mind or of the activities of mankind. The historian, Buckle, and many others have had much reason in looking upon liberty as if it were in and by itself the main cause and measure of civilization, enlightenment and of all the well-being that the human race has had. It may be more just to say that liberty is the indispensable condition of all of these blessings, and if possible, of more—indeed of all. It is so, because without it, there can be no free play, growth or evolution of love, of thought or of conative will; in a word, no natural, healthy, beneficent life and no true, complete or healthy education at all.

But with liberty all these benefits result, because liberty gives the opportunity for the emotional and affectional nature to come into free and healthy play, so that attraction may begin to shape destiny. Liberty and love are thus the two twin children of free, untrammelled intellect. Neither is possible without the other. Our first word and corner stone is, therefore "Liberal"—the Liberal University.

Second: We have just pointed out that love is the affirmative side of liberty; and in its higher, broader and social sense, love is well and generally recognized as the greatest and most desirable of all things—the true Summum Bonum—the chief end of Man and of Mankind, much as "attraction" is the integrative force of the universe. This attractive power, in its simpler forms, has been as old as human nature itself, and always appeared more or less potent in all the higher and better "religions." That, for instance, which makes the Christian religion the highest and best of all of the past and partial religions, is the injunction placed in the mouth of its ideal Christ: "A new commandment give I unto you; that ye love one another" (John, xiii, 34); and this conclusion, stated by the apostle Paul: "And now abideth faith, hope, love, these three; but the greatest of these is love" (1 Cor. xiii, 13).

We have spoken of love as all-enduring, but not unchanging. We have yet much to learn as to the part that evolution plays in the development, refinement and history of the affections. Neither the sexual, the parental nor the social love of 1800 years ago is the same, or more than similar to that of the civilized peoples of today. The love and enthusiasm of Humanity, that general race love, which is the glory of our life and time, is the out-flowering of our "Era of Man", and of no other era. All of the old loves were limited to the family, tribe, city, nation, sect or "religion". Mankind have only become human and moral since A. D. 1600, E. M. 1. Where does the term human or humanity, or even the word moral or morality, occur in the

Bible? Those ideas had not been reached in those ages, any more than the telegraph or the telephone. The words "Peace on earth and good will to men" are a late interpolation. The original is "Glory to God in the highest, and on earth peace to men of good will". That is, peace to those who are in with us. Those who are not so, and do not so believe, "are damned already". This the church said and says, condemning all those outside of the pale of salvation. All peoples were "barbarians" and fair "two-legged game" to the Greeks and Romans. Cicero came the nearest to a modern Humanitarian. Of course it is to this love, evolved in our new Era of Man, to which we refer, broad as the race in its solidarity, never-ending as the race in its continuity; that love we inherit as the out-flower and triumph of Science and Humanity—which no past religion, not even the Christian, ever had or could ever understand; that love which Thomas Paine first called "the Religion of Humanity"—the unity of the race itself, at first in sentiment, but hereafter in scientific history and sociology, and then in general human statesmanship. Such love must be our second cornerstone!

Third: Science, we have just referred to as the necessary result of this universal human love. For what we love we seek to find, to know and to serve, and that can only be done by knowledge, and verifiable knowledge is science (Lat. Scio, I know). As liberty gave to love its enlarging growth, so love has carried science to the ends of the earth, and beyond, even into the starry depths of the infinite space. In our blessed modern era, everywhere the head (intellect) has become the informing servant of the heart (affectional nature), and has almost ceased to be its slave as of old. And since our new Era of Science and Man began, with the promulgation of the Copernican astronomy and the burning of Bruno by Christianity in A. D. 1600, what has this heart's faithful minister, science, done? We might say, what has it not done? When we try to condense all of its achievements throughout the five Grand Divisions of the World into one view as a scientific or positive philosophy—that is, a verifiable explanation of all of the knowable world—we may well be lost in wonder and astonishment!

Let us follow these triumphs a few moments and see where we are. As a clue to the world-labyrinth, Science places in our hands and minds her fundamental law, known as the correlation and equivalence of all forces, that is of all the changes knowable in the world. These changes are always the equivalents and measures of each other in a boundless process of co-relation, which we call causation. Thus every effect becomes a cause, as every cause was an effect. And all this in the due course of countless and constant processes, whose laws are changeless and endless. The discoveries of these changes and their laws make the great body of knowledge called Science. Shall we see how they bind us to the universe? Let us then:

1. Follow these correlations inward from the boundless star-depths to which we have referred. We cannot fail to see that our wondrous sun, with its solar system, and all of its properties and motions are the correlations, results of changes which occur in these depths of space. It is by those forces that our sun and system is floated, pulled or pushed toward the star Lyra, at the inconceivable speed of ten miles a second, that is three hundred millions of miles a year; while, as a side correlation, our little Mother Earth (bless her heart wherever it is) is compelled to circle her flying lord every year at a distance of ninety-three millions of miles, giving us the seasons; and by daily rotation on her axis, "alternating Elysian brightness with deep and dreadful night". But all of her changes, forms and life are only the effects and correlations of sun changes and forces. Thus says our modern astronomy. (See Prof. Langley's New Astronomy, and Prof. Newcomb in McClure's Magazine for July, 1899.)

2. Next, we have our Science of Physics, or Natural Philosophy, telling us of the properties and correlations by the masses or bodies of matter on the surface of our earth, with