

gravity, heat, light, electricity, etc.—including all of the modes of motion or correlate changes by which they are revealed to us. Thus Science explains matter in masses, of which matter our bodies are parts.

3. Next, let us look at the component elements of matter. Some seventy are already found, commencing with oxygen and ending with argon. All of their changes and properties illustrate and continue the line of the correlation of the forces from the sun. Thus the Science of Chemistry makes us know that we are parts of the sun's correlations on and through the earth.

4. Next, we cannot but observe on the earth's surface the plants and microbes which are the food of the animals, and all of which are formed of cells and tissues, which the microscope has enabled us to follow down to their simpler forms of protoplasm, whose processes are the simplest life. In it we are compelled to recognize the vital process, as the correlate of the changes or forces which are active in unorganized matter. Physics and chemistry prove to us that all matter exists only as the base of the active processes of correlation; now Biology shows how in the organized living cells and tissues these active unvital forces of matter have as their correlates, life, sensation and consciousness. Thus Biology proves that the vital, mental and all living changes of the organic world on the earth's surface are the last in the series of correlates, which came to us from the stars through the sun.

5. Next, human life and the history of mankind are but the associated convergence of these physical, vital and mental correlations summed up in the human individuals, as we have described, and which thus make human history, that strange record of destructive hostility or of helpful co-operation and convergent integration. Hence has arisen the concentration of humanity with its continuity through the ages, and its sustaining solidarity in each generation, which is the basis of the science of Sociology. Thus science, culminating in human history and sociology, has, by regular steps of correlation from the star mists, brought us to see conscious Man as the correlate and flower of the boundless universe, of which he is the continuous and constant creation. This scientific classification of the sciences, according to the successive stages of correlation, from astronomy up to sociology, binds the whole World, or Universe, or Cosmos (just as we may name it in English, Latin or Greek), together as ONE, with Man as the resultant correlative—the center and spring of ever flowing consciousness and reacting will! This is the classification used by the American Association for the Advancement of Science and now generally accepted by scientists, and should be made the basis of all education. Forgive, I pray you, this hasty and crude exposition of the physical and vital correlations which hang as a chain of light, bright as diamonds, stronger than adamant, between your thought and the stars—connecting both—for where could I find it more briefly stated?

And now what does this apparent digression on correlation and classification mean for us on this occasion? It means that the "new dispensation," and therefore, the new education, of the human race,—and therefore, the true education of the human individual, man or woman, must be founded upon liberty and love resting upon science and humanity, and that these four concepts, which have been shown to be the consequents or correlates of each other, must be made the corner stones of the Liberal University and of all Liberal and higher education, viz.:

1 LIBERTY, the condition; 2 LOVE, the motor and motive; 3 SCIENCE, the base and order; 4 HUMANITY, the great social being; 5 PROGRESS (individual and social), the resultant object and end.

We need not say—it follows, of course—that this Liberal University is founded upon the scientific exposition of the universe, with the said four concepts as its corner stones, and PROGRESS as its ever-living object and aim. Its religion must be the Religion of Science and Humanity, covering and including the good

of all preceding religions and bibles without their illusions, deficiencies or limitations. It seeks to place the aspiration, discipline and conduct of human life, individual and collective, upon what man knows or can know, instead of upon some supposed "revelations" of what he does not and can not know. It seeks to build up and strengthen the Republic of Man upon this earth, in place of the "kingdom of heaven" in the skies. It will rely upon the manifest scientific and sociological facts and laws, which show that the only Heaven or Paradise the human race can ever hope to enter is the one it builds for itself, and that the sooner everyone is inspired and taught to work for that end, the sooner will that result be reached. This work will be lightened and cheered by the hope, guaranteed by the law of evolution, of ultimate success. This hope will become the highest joy of life, realizing the future heaven now as we help to create it in our hearts and the world.

We are not aware that any other institution for what is called higher, general or university education stands upon the foundation or reaches up to the objects above described. And so this Liberal University has been evolved as a necessity of our age and Era of progress. The larger part of the institutions of learning in this and other countries are either founded upon some phase of the late Christian religion, or are under its influence, or exist by reason of a truce or declaration of non-committalism or "neutrality" with it. Even when a University does propose to be liberal and "cosmopolitan" it is apt to put out such declarations as this:

"In respect of creeds, politics and nationality, the university is absolutely neutral."—*Cosmopolitan Magazine*, January, 1898, p. 334.

Even "non-sectarian" is found to mean general agreement with the "sects", while overlooking their differences as far as practicable.

It seems to us, therefore, that the old Romanist and Protestant educators have much reason when they denounce such universities not only as "Atheistic", but as a desertion of the higher field which a higher education must cultivate if it is of any genuine worth at all. Instead of deserting this higher field, this Liberal University intends to occupy and cultivate it as a part of the "new dispensation". This must be done because evolution has now plainly made the issue between the "kingdom of heaven" and the "Republic of Man", and has proved that the first is a mirage of childish illusions, and the latter the all-important reality, in which all of the good that was in the old dream can be realized.

Modern life, and consequently modern education, must throw its emphasis upon and direct its efforts to the requirements and aspirations of the new Era. It is now plain that the love and higher aspirations in the old religions have been defeated by the prevailing ignorance in regard to the physical world at the time they were evolved—especially as to the nature of the soul and the nature and possible location of heaven and hell as the ultimate motives of life. The love in the old religions was good and indigenous in the human heart, but the creeds of the old religions were deductions from the then prevailing cosmologies, and the New Astronomy and Science, since A. D. 1600, has swept them all into the "limbo" of the childish illusions of our race. It follows that just as the Christ and the Apostle Paul put away the childish illusions of their time in order to fulfill the love that was stifled or betrayed by the old Mosaic law and prophets, so must our Era do for them with their illusions and limitations. The love and lot and fate of man must be adjusted to this new world, universe or cosmos which has been opened up to us by the telescope and the microscope. And now, certainly, that adjustment has no element more important than an emancipated, scientific, human, republican and American education. But as to that, as well as to everything, we must read that we "come to fulfill and not to destroy" the old love and aspirations of the human heart and soul; and to declare surely that the "Republic of Man" on this earth, and not a "kingdom of heaven" in the skies, is to be the place and mode of

their realization. For evolution announces clearly that such a Republic "is at hand," and that ye cannot go to two heavens nor "serve two masters."

Do not imagine from this that the New Faith by knowledge and its modern education will be inspired by or will inculcate any special hostility to the old faiths. On the contrary evolution teaches us to "reverence" not only "the dreams of our youth," but also those of our race. We feel higher, and hope to see further and truer only as we stand upon the shoulders of the spiritual, moral and mental giants who have preceded us; and because we are their children, and thus stand, we should not be worthy of them if we did not feel higher, love broader and see further than they. It will be only when those who cry, "Lord, Lord!" try to make the past an obstruction to our happy growth into the future, that they will be reminded that they made the career of our great iconoclast, Robert G. Ingersoll, necessary, and that his example and spirit still live, and are within call:—

But No! our faces will be turned towards the future and its dawn. In History and Sociology we shall stand upon and revere the past, as does the geologist the ever interesting strata of the earth, which his science explores, and from which he now and then extracts those curious "fossils" by which he is enabled to show how the life-forms of the now forming strata have come, and how they should evolve and whither they tend. But should those fossils attempt to revive and reintroduce their past, they would soon find that their true and useful place now is in the Museum of History.

It will be seen by the following extracts from the Articles of Incorporation, how thoroughly superstition has been excluded from this University:—

Article II, Section 3.—But the existence of this Corporation and of its said University, and the power and right thereof to exercise or do any act for the attainment of any of the objects, pursuits and purposes as aforesaid, are conditioned and dependent on this provision and condition, to wit: That all the education or courses of education, instruction, art and culture shall be conducted and kept forever free from and uninfluenced by any kind or form of theology, sectarian religion or supernaturalism, Christian or other, and that no religious creeds, dogmas, catechisms, public prayers, masses, sacraments, incantations or religious exercises shall ever be allowed upon its property or premises under its control, or be used or connected in any way with any of its discipline, courses of study or functions of any kind, except for the purpose of historical exposition or illustration; but the main purpose shall be, in regard to religious matters and culture, to replace all of the said past phases of religion by the universal Religion of Liberty, Science and Humanity.

And also no Stockholder, Director, Trustee, President, Professor, Teacher or Officer of any kind, shall have the power to lessen or circumvent in any way the thorough exclusion of all theology, religious creeds, dogmas and exercises as above provided; and any rule, motion or action having that effect or tendency, shall be wholly void and of none effect.

The initials of this Liberal University, Oregon, are L. U. O., which are the letters of the pure Greek verb 'luo' (I liberate, or set free), with which the study of the Greek verb, the key to linguistics, now generally commences,—a happy coincidence to be realized in its career and influence!

Second: So much for the word "Liberal;" now let us see what is implied in the modern use of the word "University," as to its meaning and methods of instruction. You have already had a true intimation that the main object of a university of our age must be to initiate the student into the scientific; that is, the correlative explanation of the universe, and then to turn the knowledge thus acquired into a practical preparation for some useful business or profession in life. This meaning of the word agrees quite well with the older uses of this word as descriptive of educational institutions, but makes that use more clear and scientific than ever before. For by this modern plan, the main and central education—say during the first three years—will have its emphasis upon the acquirement of a scientific knowledge of the universe in its three grand divisions, to wit:

First year: Mathematics, the Physical (inorganic) Sciences and Dynamics.

Second year: Biology, or the organized

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