

passed into a new heaven and began to achieve the soul of the New Era, the IDEA OF PROGRESS. This excited a new and ever-increasing interest in the future of mankind on earth. The family, social, patriotic, human, in a word, all of the ALTRUISTIC sentiments, began to overgrow the egoistic; until finally the earthly interests, ambitions and ideals have largely, though gradually, replaced the coelestial illusions of old. Nothing has contributed so decidedly to this new view of the future as the modern Sciences of Cosmology, Biology and Sociology. It would be hard to tell which of these grand departments of the modern world explanation has done the most to re-locate the future ideal of Man, his main heaven, paradise and object of life, on the future of this planet. Under the old Cosmology of the Bible, the "judgment day" might come at any time, and then even the "elements" of this Earth would be melted with "fervent heat". Its use as a place of probation for man, who had been created and placed upon it, being over, it would "pass away" and the "firmament" above, with its "coelestial mansions" would remain as the only reality. All of this myth has been reversed—those mansions are gone, swept out by Galileo's telescope, and it is the EARTH which "endureth forever".

And the Biological Sciences are equally subversive and reversive. Life instead of being an "entity" or "principle", flitting from planet to planet, and using the human body as its "organ" or machine, is found to be only the processes of assimilation and reation of protoplasm.

And in Psychology the reversal is, if possible, more astounding. The "soul" is found to be the conscious dependent correlative concomitant and side process of the vital changes of the nervous system and body. It, too, is a form, the most refined form, of protoplasmic action and reaction. It too, with life, commences with the primeval cells of each animal organism; of which organisms the human body is the crown and "paragon," and continues until its process action is closed in death. But in regard to the human form and the process of psychic action, the superior social fact is discovered, viz., a connection in continuity and solidarity of these psychic processes, flashing and passing from one individual, family, people, and generation to those about us and to those succeeding us. This fact of the conscious, accumulative and hereditary cooperation and succession of the psychic processes and factors of mankind in society on this earth, is perhaps the most important fact of correlation that Science has discovered. It becomes at once the basis of a new continuous life of human earthly love—a new SUM-

MUM BONUM, a new ideal, operating as a mainspring of action assuring a new Paradise, and a new Immortality, by which Death is finally conquered. For, dethroned from his old position as the KING OF TERRORS with his "sting," he is seen to be himself a correlative-process, but a name for the natural, necessary, inevitable and ever-blessed correlative processes by which only true immortality is possible.

Has it taken too many words to get this old immortality rubbish out of the way, so as to get to the new point of view APPRECIATIVELY before us? No! It is worth the loss and labor of a life-time to get that—indeed what greater worth of life can there be than to realize that? Was not this the gate of the new heaven through which the glorified and satisfied Faust gazed into the "Paradise Land" (Paradiesisch Land), when he said: "Stay, thou fairest moment!—the trace (spur) of my earthly days cannot be lost in the depths of the ages!"

But do you say correlation leaves us helpless in the hands of Fate? Let us see. Under the law of correlation, that consciousness of wavering feelings we call the WILL, which may fall one way or the other, is itself a CORRELATION, a link, in the continuous and endless processes of correlation. We can do as we will, but we cannot will other than as we will; but our will, because it can do what it wills, may trip into gear a new line of correlations which may result in our next or future will being different—more powerful, higher and better for us and mankind, than ever before. In this way, as Prof. Huxley said, "the human will is itself a factor for good in human events which fact anyone can prove as often as he wills to try." But the equally grand or grander fact is that by such changes of the environment of things, thoughts and feelings, the wills, and consequent conduct of others, may be changed, as well as our own, and thus become CO-OPERATIVE without end for purposes wished for by and beneficial to all. Thus correlation and evolution with their inevitable laws of fate, necessity and death, are but the indispensable and beneficent instruments of the creative HUMAN LOVE and its IMMORTALITY—opening the gates of that "Paradise Land;" and then, like our modern transpiercing rays of light, enabling us to foresee and forefeel, and so FORESHARE even now the glorious achievements of the ages to be. Our will is only apparently free, only free as a conscious wavering; but, as it is, it is THE KEY which makes LAW unlock and build the future for our race—and us, since our race is an indissoluble part of ourselves, as we of it.

Now, my friends, it is only on this vantage ground upon which we stand, raised by the facts and

premisings we have just gone over, that we can with sure hope take a hand in the fight for INGERSOLL and his work and memory against Death and Oblivion. Let us see how his case stands:

Those who have preceded me today, and many others all over our land, have properly dwelt upon the grand endowments with which nature had gifted this wonderful man. One of the great masters of that grandest organ of expression, the English language, he stood among us, and for years wielded it as poet, philosopher, lawyer, statesman and iconoclast, so as to call forth expressions of wonder and admiration from all. To his pre-eminent acquisitions, gifts and triumphs in all of these departments he added those of a most genial whole-souled and worthy man; idolized at home, respected, either out of fear or love, by every one abroad, he spent a life, advanced into ripened years, of singular industry and devotion to the cause of LIBERTY, for white and black and for every age and sex—"Liberty for man, woman and child!" First, from the chains of chattel-slavery, then Liberty from the soul and mental chains of the old creeds, dogmas, Bibles, traditions, churches and nameless if not numberless superstitions of "religion." And he did his work so splendidly well that, if we do our duty, the future historian will say that Lincoln emancipated the body-slaves and Ingersoll the soul-slaves of his generation. No higher encomium, reward or glory than that could he have; for no greater service could he have rendered to our country or to the world. By this enlargement of their liberty he has opened up the way so that his countrymen, and all of the intelligent people of the world, can have room and range enough, and, by our willing hearts and hands, help enough to lay good and broad the roadway to that "Paradise Land" of—Earth, which evolution guarantees to us instead of the mirage-heaven which faded from the sky as the sun of science rose. All of the powers whose correlation made and continued Robert G. Ingersoll for 65 years were passed on and correlated in that work of soul-emancipation. Whether they shall be now dissipated into various inhuman and useless correlations, or whether they shall become the fulfilment of his wish as the passage-way into the new Era Land of disenthralled man, depends upon whether the WILLS which can, will concur with him in working out the correlation steps to that higher life towards which his face, as our leader, was turned. If that result is accomplished, Death will have nothing more to do with our leader, it will have been already in its very self the means by which he became immortal by his correlate-incarna-

tion into the powers for good, ever growing with, and yet as endless as, the ages. Ingersoll can be immortal only as those who will with him correlate their wills into cooperation with his, for the results he loved and worked for, and upon the lines which he indicated.

The results he willed and worked for have already been intimated—they are the dream of our better and higher life on earth realized! But how to reach and verify that dream? He has told us right plainly. Let us take up a few of his words which "build" the way, and picture the better world by which he was inspired:—

1. LIBERTY. "We build" who free; so he says in his Prose Poems: "Is it nothing to free the mind? Is it nothing to civilize mankind? Is it nothing to fill the world with light, with discovery, with science? Is it nothing to dignify man and exalt the intellect? Is it nothing to grope your way into the dreary prisons, the damp and dropping dungeons, the dark and silent cells of superstition, where the souls of men are chained to floors of stone; to greet them like a ray of light, like the song of a bird, the murmur of a stream; to see the dull eyes open and grow slowly bright; to feel yourself grasped by the shrunken and unused hands, and hear yourself thanked by a strange and hollow voice?"

"Is it nothing to conduct these souls gradually into the light of day—to let them see again the happy fields, the sweet green Earth, and hear the everlasting music of the waves? Is it nothing to make men wipe the dust from their swollen knees, the tears from their blanched and furrowed cheeks? Is it a small thing to reave the heavens of an insatiate monster and to write upon the eternal dome, glittering with stars, the grand word—FREEDOM?"

"Is it a small thing to make men truly free—to destroy the dogmas of ignorance, prejudice and power—the poisoned fables of superstition, and drive from the beautiful face of the Earth the fiend of Fear? Is it a small thing to quench the flames of hell with the holy tears of pity; to unbind the martyr from the stake; break all the chains; put out the fires of civil war; stay the sword of the fanatic, and tear the bloody hands of the Church from the white throat of SCIENCE?"

"Liberty! at thy sacred shrine, Hypocrisy does not bow, Fear does not tremble, Superstition's feeble tapers do not burn, but Reason holds aloft her inextinguishable torch, while on the ever-broadening brow of SCIENCE falls the ever-coming morning of the ever-better day."

In such glorious passages as these we have clearly indicated that the METHOD by which Liberty is to reach the better day is that of Science. Science is the torch he