

tion of Church and State. That was a great step towards liberty in England when Robert Brown (1550-1630) discovered that a church need not be a part of the State, but might, and should be, independent or, better, separated from it. Thence arose the "Independents," of which Milton and Cromwell were leaders, and who remained Puritans-Protestants within the Church and State. But the Pilgrims, the "Separatists," proper, wholly separated from Church and State and went and dwelt in Holland for twelve years. But not being able to assimilate with the Dutch language and customs, they determined to emigrate, and left for America at a most untoward season of the year. They were quite different from the Puritans, who wanted to reform the Church within the State. The Separatists set the fashion of not having the Church and State administered together at all. They were Congregationalists. They saw no reason why, if the king, queen or parliament changed religion over night, that the whole nation and people of England must turn over and pretend to believe accordingly the next day. The first noted come-outer of this kind was Robert Brown aforesaid, who afterwards became "reconciled" to the English church; but the Pilgrims and their leading pastor were true to the end about "separation," and disliked to be called Brownists. So they made a Church without a bishop in England, and a State without a king in America, both quite popular, as the Dissenters there, and the Republicans here, afterwards abundantly proved.

And there seems to be another thing for which we can never be too grateful to them; they were deeply religious according to the light of their day and generation, but they believed that more and greater light would come; in a word, they were the RELIGIOUS EVOLUTIONISTS of their time, and expected to grow—and so they did. For they were the first Separatist-Congregationalists, from whence came the Unitarians, whence came the Transcendentalists and Universalists, etc., whence finally came THE LIBERALS (emancipated people), who are largely the spiritual descendants of them and of their influences—even here and now, in this valley of the Willamette. We may decline to take stock in our President's "fervent prayers," but we will not fail in gratitude to these "Separatists" who taught us to keep on separating in the pursuit of and for greater light than that of which they ever dreamed—for in all this we have been following their injunction and example. In proof of this, and as an act of gratitude, let us listen now to the Farewell Address of their venerable pastor, JOHN ROBINSON, as they embarked at Leyden, Holland, on their perilous voyage to an unknown land. This is the whole

of it, with emphasis on the clauses relevant to us:

"Brethren—We are now quickly to part from one another, and whether I may ever live to see your faces on earth any more, the God of heaven only knows, but, whether the Lord has appointed that or no, I charge you, before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. [Now Humanity.]

"If God reveal anything to you, by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded, the Lord HAS MORE TRUTH YET to break forth OUT OF HIS HOLY WORD.

For my part, I cannot sufficiently bewail the condition of the reformed churches, who are COME TO A PERIOD IN RELIGION, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our God has revealed to Calvin, they will rather die than embrace it; and the Calvinists, you see, STICK FAST where they were left by that great man of God, who YET SAW NOT ALL THINGS.

"THIS IS A MISERY MUCH TO BE LAMENTED; for, though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God, but, were they now living, they would be as willing to embrace further light as that which they first received. I beseech you remember, it is an article of your church covenant, that you be ready to receive whatever truth shall be made known to you from the written word of God. Remember that, and every other article of your sacred covenant. But I must herewithal exhort you to take heed what you receive as truth; examine it, CONSIDER IT, and COMPARE IT WITH OTHER SCRIPTURES OF TRUTH, before you receive it; for it is not possible the Christian world should come so lately out of such thick antichristian darkness, and that perfection of knowledge should break forth at once.

"I must also advise you to abandon, avoid, and shake off the name of Brownists; it is a mere nickname, and a brand for the making of religion, and the professors of it, odious to the Christian world."

Thus on July 1, 1620, about 120 of them started for a new home and that higher light and truth which should break forth out of the "written" word—and "such OTHER SCRIPTURES OF TRUTH" as they could compare and consider with it, whether in the Bible or not.

Under this injunction we are to compare and consider their festival of "prayer and thanksgiving," and see what of it has sense and reason for us under all of "the scriptures of truth"—old and new.

The first thing, then, to be considered about this festival is, that it was an attempt to cultivate, enlarge, discipline and enjoy the aroused affections. In short, it was an attempt to raise a crop of joy by FARMING the emotions! Now was this a scientific, practical and sensible thing for them to do?

In answer to this question consider the "TEXT" of this sermon, which a regular "clergy" would have given you at the start, but which may be more to the point now. It is from one of our last, and best books: Prof. Lester F. Ward's "Outlines of Sociology" (published by the Macmillan Co., N. Y., Vol. I., pp. 300.) at page 143, thus:—

"Intellect, memory, reflection and other admittedly remarkable phenomena have been long studied, and a vast amount of speculation has been done in those fields. But the AFFECTIVE SIDE of the mind, in which THE FORCES reside, has been ignored so far as any attempt to understand its relations to the rest of the mind is concerned. The appetites, passions and even EMOTIONS, though recognized as having a necessary relation to ethics, have not been thought of as an integral part of mind. They are in fact the GENETIC SOURCE of all the other faculties, the SEAT of psychic power, and the BASIS of any true science of mind," that is to say, of human nature and life, either individual, social or political.

This text, the last word of Scientific Sociology on the subject, answers the question that the time to begin the scientific business of HEART-FARMING is at hand. For until we can get that heart-farm in order (to rights), so that there will be a good crop of feelings and intentions from it, neither man, woman, child nor SOCIETY, economic or political, can ever evolve except as a discord and a free fight. Of course, Science is but the more-knowing and exact way of realizing and applying common sense, and this lesson of the need of a concordant "well-wishing" and co-operative heart is too old to find the beginning of, and so old are the first festivals of joy. When our Pilgrim Fathers looked into their old Testament they found "prayer" and "thanksgiving" and "peace offerings" well instituted and good precedents at hand for "joy and gladness, thanksgiving and the voice of melody" (Is. li., 3.), which is

#### OUR SECOND TEXT.

It would be very interesting to ransack the past and find how nearly every people had some harvest festival of joy and gratitude on the first, or some month, i. e., moon, prior to the winter solstice, and how they always had associated prayer to some god, as the Jews to Yahveh, as the giver of the bounty they had themselves produced or obtained. But all of these old festivals of joy we must leave to the

philosophical antiquarian. But as the new Era of Man came in with the new astronomy of 1600, certain it is that the BOUNTIES REMAIN, and thus break forth healthfully the consequent "joy and gladness, thanksgiving and voice of melody."

But will the prayer remain? And to whom will the "peace offerings and the joy and melody of thanksgiving" arise in this heliocentric age of a boundless Cosmos? For there is no more motionless earth beneath, nor firmament nor heaven above; and the gods who dwelt in "heaven," supposedly, until A. D. 1600, are gone—and whither? Science alone can tell. And when we ask—is not the following diagram her answer? Must we not farm our hearts according to the facts, thus?

SCIENCE SAYS: Spirits, ghosts, spooks, gods, devils—NONE! but there is an Infinite Cosmos, Universe or World, of—

COSMOLOGY:—Sun, Earth and Stars, with ACTIVITY in all and in every atom!

The Cosmos never changes by whim or caprice, but only by Immutable Laws of exact and knowable correlation. Prayers to the Cosmos as a whole, or to its parts—as a mountain or river—are wholly in vain, and absurd.

BIOLOGY:—Microbes, Plants and Animals, with never-ceasing VITAL PROCESSES of Protoplasm in all cells and tissues.

No animal, not even the Anthropoids, have any conception of Telesis, or reaching ends by intermediate means, and so can never answer prayers even if they were understood. Love protection and care go to animals, but never prayers.

SOCIOLOGY:—Man, Woman, Children and HUMANITY, with ever-active, vital and TELIC prevision in each individual and in societies, from year to year, and age to age.

MAN only, can and does appreciate thanks and can answer prayer individually and socially, for he is the only TELIC BEING.

A little careful meditation over this diagram, which gives the scientific view of things, will show the impossibility of sending up "fervent prayers" to the Universe or Cosmos or World. The emotions excited by the infinite world are those of awe, wonder, curiosity, sublimity, etc., etc., known as the COSMIC EMOTIONS, which have become the grandeur of modern Art in paintings of landscapes and cosmic scenes, like Church's "Niagara," or Bierstadt's "Heart of the Andes," Moran's "Views of the Ocean;"—or in Poetry, like the union and delight of the human emotions in and with Nature, set forth so gloriously and rapturously by Byron, Shelley, Coleridge, and Wordsworth. Now prayer to the whole cosmos of IMMUTABLE LAW would be, and is, just as meaningless and fruitless as if we should make our morning prayers to the Sun and to Mount Hood, the "father and mother" of our Silver