

have established truths—truths that will demand recognition because of the evidence they carry with them. Not plausible theories awaiting future development but facts demonstrated by the unequivocal teachings of experience. Hence we shall review some of the questions considered as solved and attempt to point out the condition under which they reached their final adjustment.

As in the division of our faculties mental endowments stand at the head let us first take up the matter of conscience as belonging to this department. The view of the civilized world to-day is that concerning beliefs, men should be allowed perfect liberty. It required ages to reach this conclusion, but the verdict is final. No fears need be entertained that in the future attempts will be made to cramp the soul by forcing men's consciences into this or that particular groove. In the progress of the world the same landmarks are never twice observed. In reaching this position it has clearly established the truth that freedom of conscience is the inherent right of every moral being, not a right dependent upon certain conditions but universal and absolute.

In the realm of mind what fact can we discover? The earlier history of the human race is marked by the little reverence paid to intellectual deductions. The final appeal for the settlement of every proposition was to the feelings and over their decision reason held but a narrow sway. But as humanity advanced emotion was found to be a dangerous leader and the intellect occupied a more and more prominent place, until finally it holds an uncontested throne. In this transition we observe that the beneficent law of freedom prevails in the mental world, that it gave to the first order of men as their supreme arbiter a standard not the highest but one best suited to their condition; that as darkness faded away this standard receded before the onward stride of that highest guide—that divine spark of hu-

manity—an unfettered reason under whose dominion the present has been achieved and the future filled of promise.

If we examine the political conditions of the world we find that, that is most conducive to human happiness and prosperity where political restraints are fewest and liberty is most widely enjoyed. Hence we conclude that absolute freedom is the ultimate and highest condition of society, and this conclusion may be sustained by an endless number of special cases.

When the art of printing was discovered and the first press invented it was looked upon as a monster that threatened to destroy society, introduce anarchy undo all that had been done. So it was chained but it broke its fetters. Censors were appointed to watch over it, but it eluded their vigilance. Despairing of controlling they left it to its fate, to work out in freedom its destiny. And thus they solved the question. From being a monster rushing upon society for its destruction it has become its great conservator and defender.

Again that inclination of mankind to talk was not considered as the working out of a wise plan but as the outcropping of the frailty of human nature. Hence arose that system of restriction and espionage which for ages stifled utterance. This suppression, made undoubtedly with the intention of protecting society and advancing the welfare of all, worked most disastrously. Truth suffered, error triumphed. Justice was crippled and abuses passed unchallenged. Oppression was strengthened and tyranny was universal. But gradually the spirit of freedom prevailed until what was considered a frailty has come to be held as the noblest birth-right of human nature. And to the influence of freedom of speech we trace the rapid progress of the world.

Freedom of exchange affords another illustration of our idea—a principle as yet but partially received in our country but destined at no distant day to control