

ple in any new line is indeed a critical period for the sowing of freedom must go before the reaping of its fruits.

Finally it may be urged that the adoption of universal freedom—the abolishing of all artificial restraints and society regulations—would destroy all order and introduce a state of chaos. With the present civilization this must be admitted, but in the future a happier state is waiting and already its early light is dawning upon the world. Society is founded upon a harmony of views. In the past, this harmony was secured by force. Tastes, manners and institutions, naturally antagonistic and repelling, were drawn together and crowded into one compact mass by pressure from without. Such a society must be temporary, for the pressure weakened or drawn into other channels, the mass flies in pieces by its own repellant forces. This has been the history of the past, one society established only that from its ruins another might spring. The society of the future is to be based upon another principle. Harmony will prevail, but from a different cause. A unity will be secured, but it will be the unity of freedom not of force. Each relation having established itself under freedom, will be permanent, and every interest will be a bond holding every other in security.

“Take, freedom, take thy radiant round,
When dimm'd, revive, when lost, return,
Till not a shrine through earth be found,
On which thy glories shall not burn.”

A. W. FIELD.

PERSONAL FREEDOM.

Mankind must yet be free. Free, not merely in the sense of our hundred years old Constitution and Declaration of Independence, but free from these unfeeling fetters which bind a man to party: and these rags that smell of the gloomy prison chambers of creed must drop, drop from the soul and leave him responsible to himself alone. To man there is but one occasion for praise, that he knows that he lives, and that he has the power to

say “I am.” This given, and for the rest man must praise or blame himself. But the question comes, Why this knowing ego? Why this willing self? Thus we concede that back of all is purpose—pure, high, divine—whose origin was in the very beginning, dwelling with the absolute itself, and through this mighty telephone of time sending a whisper to all future ages. But what is the end of purpose? All men will say perfection. And truly for the route to perfection is the stairway of all art, all science, all hope, and in the thought all knowledge entrenches itself and “hold the fort” against the inroads of ignorance and superstition. This ascent to perfection is the ladder that Jacob saw whereon one could rise round by round, and on which the angels ascended and descended. The ladder is still standing but now-a-days it stands alone, for the angels have left it and man must make his own way upward. Few rise high. And what is their means of ascent? We would answer, it is the bone and sinew affected by the wholesome diet of culture. Religion is conduct, and conduct is three-fourths of life, says Matthew Arnold. But if you ask what is the base of conduct, we answer culture. True, we have stolen the fruit of life from the orchard of the gods, but we have concealed it beneath the fig-leaves of fashion, where it has heated and decayed, while the world has been starving, aye dying for culture. But what are the means of culture? Even the babes and blind men will cry out, revelation, revelation! But wise men will say reason. For that revelation which comes from the hand of an interpreter is no revelation. It bears the stamp of secondhandedness, and is like packed mackerel and salmon that have lost nine-tenths of their sweetness in the brine. True revelation comes straight to the heart. It strikes the consciousness of all men alike and has but one meaning. And that revelation upon which men can reason is no revelation, but must at last give place to reason. Hence reason is our only means