

whose answer is too well known for us to dwell upon. We ourselves have within us a light which shines about our feet.

We have a Conscience, but as a guide to purity only when she asks Reason for her compass. With this alone no man may wander around crying for the King's highway, for Reason is our eternal guide. Besides this we have the words of all the good and wise. For Socrates has said, "If we forget the words of admonition we will also forget those means through which the soul became anxious for self-restraint."

As the diamond is an example of nearly absolute purity, and is but the crystallization of the blackest matter, so may man by his own reflex action cast off nearly every influence of earthly matter.

Another condition of immortality we believe should be perfect freedom. This, also, like purity, is the result more or less of the series of life impressions and conceptions. For absolute freedom means to have been as well as to be absolutely free.

When a limb is tied it loses shape. So when the mind is cramped, the soul becomes abnormal. In what degree it is enabled to cast off this abnormal condition, after it has once become relieved, we cannot pretend to say. But we cannot rid ourselves of the conclusion that the soul is influenced, and if such is the case, how does the influence stop short of eternity? The philanthropist who takes this view of the question, as he looks out upon the world, may well be struck with a higher sense of his duty, for no man is perfectly free. Each one believes something. Each one must reject the opposite of his belief; hence to a certain degree is prejudiced. To such an extent therefore he is a slave to his belief. Of this servitude we have every grade, until we reach the amazing extreme where man, simply for the sake of being saved from a greivous hell, is torn asunder upon the rack or tied to the stake and harassed by a fire a thousand times more scourging than hell itself.

Who, even when having granted that a

certain belief is right, can look upon its adherents and their opponents and say which shall possess a freer immortality? Religion truly has a holy mission. She has disciplined the world. She is a tamer of the souls of men. But Free Thought comes, when the discipline is complete, to undo the cords and let the bounding soul go free.

Let us not then stand at variance, for Religion has done too much to be cried down. She has held the world too long upon her lap for it to turn now and smite her in the face. Her fostering care is yet too warm and too like a mother's to be considered foolish. On the other hand, let us not frown upon an influence that, for the sake of humanity, comes to speak of freedom. For, if the soul has been stunted and petted by a mother, old and indulgent, then let it quickly respond to the noble call and step forth in itself a man, that it may "be free indeed." There is room for every influence under heaven, whose forte is the perfection of the heart.

The third condition of our futurity, we believe to be increasing knowledge. For, we know that it is even the case with our present existence and we cannot conclude that death shuts out all further conception. The difference will be that as we reach a higher state our knowledge will be of a more perfect kind. Here there is very little or no positive knowledge. It is relative. There new means of obtaining knowledge will be awakened. Here, in a great measure, we only believe. But there many things, in respect to which we can only now believe, we will know, and we will believe many things, which to know will be a condition of some still future existence, but for the state of existence, in which we now live, are unthink-able.

To avoid this conclusion, it seems to me, is impossible. For, knowledge is the perception of relations. Every day we live, new relations are perceived, and the stock is continually increasing, from which we will derive new ideas, and so