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EDUCATION,

OR

THE COMING MAN.

AN ESSAY INVOLVING THE BASIC TRUTHS THAT UNDERLIE THE
UNIVERSAL CHURCH.

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Education reveals the unseen links that connect the Creator with creation. It involves the elimination of ignorance—the occasion of sin, superstition, bigotry, and crime; not alone the ignorance of the head, the intellect, the functional capacity to serve the external wants and necessities that ally the soul to the animal, the brute department of its dual nature; but also the ignorance of the heart, the affectional nature, its organic love—by unfolding the spiritual department, its needs and aspirations, which ally and uplift the soul to God, good men and the angel world.

Religious education in its best sense, involves the unfoldment of the moral and spiritual faculties, powers and capacities of the soul so as to reveal not only the power and perfection behind the throne, but also the throne itself, its deputed power, its entirety, which breaks the bond that bound us to the brute and reveals the coming man.

Religious education is the progressive expression of the divine principle of love implanted in the human soul; it involves the knowledge of “good and evil,” their unfoldment, the passional nature, its

Jacob Edson

in time become not only receptive to, but surcharged with love—the life of the universe—the infinite power that is continually seeking through education to unfold and embody itself.

We are told that by cutting off the seed part of the coarser grains, and not allowing them to mature, we may produce a different order—a higher grade. It has been demonstrated, always with the same results (oats, under this treatment will produce rye), showing the existence of the law.

We are told by agricultural chemists that great droughts are necessary at times ; that they enable an electric substance, an essential element, to come up from the subsoil below, to vivify, unfold, and perfect the vegetable kingdom. As with the soil of earth, so with the soul of man : the divine principle of love seeks for a more and still more perfect form of expression.

To educate, to unfold, is to depute original power. The human soul controlled by law and governed by motive is, under God, the creator of its own destiny.

It cannot be said that the animal, controlled by instinct, is an inventor. It is not a dual being, has no individualized, conscious mind with which to think, reason, choose, form and reform motives for action. It has an instinctive mentality that knows without thought, and does with consummate wisdom all that is necessary to be done for the preservation, propagation and perfection of its kind.

It is left for man, the crowning work of creation, with his dual nature, his external and internal mentality which allies him through his animal wants and necessities to the animal, the brute creation, as well as through his love and spiritual aspiration to God

and the angel world—to discover, to unfold and perfect himself, the coming man.

There are three prominent means of education, each involving thought, receptivity and inspiration—first, invention, second, discovery, and third, creation. Necessity is the mother of invention, discovery the child, and creation the effect. In their effects they are closely related to each other, but in their attributes they differ as follows: “To invent is to make something new, either in its entirety or by arranging and combining old and well-known parts to produce a new and useful result.” Sir J. Reynolds says, invention, strictly speaking, is little more than a new combination of those images which have been previously gathered and deposited in the memory. Nothing can be made of nothing; he who has laid up no material can produce no new combinations.

Discovery is defined, exposing to view something found out, not known before, but existing. Principles said to be eternal involve subjects of discovery. Harvey discovered the circulation of blood; Columbus discovered America; they did not invent them, they existed before. On the other hand, we say Galileo invented the telescope; Watt the steam-engine; and Morse the telegraph.

Creation is defined, to bring into existence, to originate, to cause to exist by the force of original or deputed power, things that did not exist before.

Albert Andreen, the patent solicitor, says in his essay on invention that Adam in the allegorical garden was but slightly removed from the brute, that he did not know as a conscious entity that there was either good or evil; but it is evident from the effects that followed that he had within him an innate spirit-

ual as well as external capacity and needs which the animals about him did not possess.

It is obvious that there was in his soul—its internal presence chamber—innate, uncreated, self-existing principles of nature which we may call justice, mercy and truth, or love, light and life ; the he, she, or it—the *us* that said to itself, let us, the triune principle of life, make man, and did in so doing put itself into the work. And that when man partook of the tree of knowledge—the soul's awakement to need involved necessity the mother of invention, and immediately the inventive faculties were set to work. The thinking man was born into higher life which change involved death ; to its previous condition we die as Paul said, daily to the old as we are born to the new.

Immediately the inventive faculty is set to work, for we read that they made garments to cover themselves, and in the next generation they knew the use of fire in making burnt offerings ; and farther on we hear of their descendants living in tents, cooking food, tilling the ground, and making implements for domestic use, for chase and defense. Onward they pass, inventing more and more until fixed houses were made, temples constructed for the worship of their Maker, and ornaments for their garments, and the interior of their houses were affected.

This is precisely the way we find savage races to-day improving their condition by inventing. First, the body is clothed in rude skins, or a dress is made of leaves or grass, then food is prepared by aid of fire, a home is made in a cave or under trees, a tent is made, utensils invented for cooking and preparing food, and a weapon made for chase and defense. At

first only a stone or sling-shot, and further on, the club, and bow, and arrow. By his inventions man is now superior to his surroundings and able to defend himself and procure abundant food. Then comes the desire for ornamenting and beautifying everything he has made. His bow and arrow are carved, his body embellished with paints, animals' teeth, and feathers, his clothing is made more liberal, and in fact everything that he has made must receive the beautifying stamp of his inventive genius. Then he invents traps for catching birds and animals, and hooks and nets for fishing; next he domesticates animals and teaches them to bear his burdens, and carry him from place to place.

At first he rides horseback; further on, he conceives the idea of attaching two poles, one on each side of the horse, the ends of which drag on the ground, and on which he places the burden. Picture to yourself the glorious conception of the axle tree at the ends of the shafts provided with wheels; this must have made in its day as much of a revolution in the history of mankind as the invention of steam, railroads, and telegraphs in our days. We have observed the coming man in his untried innocence (the metaphysical garden of the gods), how that he was but slightly removed from the brute. We have noticed his march onward, how he has broadened and enlarged his person, expanded and improved his presence, beautified his home and surroundings; but if we look beneath appearance, the social garb of life, we may see that he is an animal, and perhaps only an animal, if not a brute still. We grant that man is an intellectual animal of great capacity, as such has grown or may grow to an enormous size; but his

education has been almost all in the animal department of his nature. Scientists tell us that tadpoles will grow to an enormous size in the dark, but that it requires light to transform them into frogs ; so with Adamic men, they may expand in all directions and become intellectual giants, so as to successfully challenge the entire army of the faithful. As with the tadpole so with the animal man. We have remarkable specimens among the gladiatorial survival of the "fightiest." Our friend Robert Ingersoll as an illustration : he, as a man, is deep, broad, and exhaustive, generous to a fault, educated in the highest style of artistic culture, a gentleman, with voice, person and presence worthy of a god, and yet he is human, with great magnetic power, and large intuitional capacity.

Brother Ingersoll may not know it, but he has been greatly blest. He has large capacity. Metaphysically speaking, he has been fed on a generous diet, was well formed to begin with and does not need much reforming ; and there is more due and expected from him for the benefit of suffering humanity than there is from us ordinary knock-kneed, humpbacked, wall-eyed Christians that have been kept on theological skilly and have had to contend with our environment ever since we were born. Pardon us, we intend no offence to the poor cripples that use creeds as crutches with which to walk. We expect them to do so, we have done it. It is well they should until they learn to walk alone which we find by experience, is one and the same thing as walking with God.

Brother Ingersoll don't know where the theological shoe pinches, he has never worn it or been a denominational shoe-maker. It is no fault of his,

not thinking as we do. It has been said by an eminent divine, that "there is more faith in an honest doubt than there is in half the creeds." From our standpoint, Ingersoll entertains that doubt, and is, so to speak, as free from all religion as the Jews were from Christianity ; consequently he can have no commiseration for us, the different *ists* in all the different *isms* that serve as means to ends in unfolding the coming man.

"Fighting is by nature dear to the heart of man." The men with swords and spears, with needle-guns and rifled-cannon, have by no means had a monopoly of the business. The scholars, the theologians, the men of the closet, have kept up a warfare quite as extensive and energetic. To men in earnest to advance the truth, the polemical method has often seemed the natural, and indeed the only way, but it destroys charity, and rouses the spirit of envy ; it ingenders strife, and is not participated in by well educated souls in the higher departments of life.

Sweet sinners, natural humanitarians, men that make no pretensions to ethics or religion, are more companionable as associates in business, politics or religion, than sour saints—pious, dogmatic bigots who "know it all." Esau, one of the allegorical figures in the Old Testament, the natural expression of our dual nature, was a nobler, more generous soul than his twin brother Jacob (that represents the animal department of our nature as well as the literal church), who, figuratively speaking, stole the birth-right, prostituting it upon the animal plane ; not that Jacob (the animal man or the literal church) ever possessed by theft or imputed righteousness the spiritual inheritance, except so far or in

proportion to their co-operation in the spiritual department of their duality, which allies to God and unfolds the coming man. Faith in the historic Christ, in so far as it may possess the substance of the essential Christ—the living Word—serves as means to ends, but the end of ends is the coming man—God Almighty—his personal presence in the Image he has made.

Our gladiatorial friend is outspoken; he says: “ While utterly discarding all creeds, and denying the truth of all religions, there is neither in my heart nor upon my lips a sneer for the hopeful, loving and tender souls who believe that from all this discord will result a perfect harmony ; that every evil will in some mysterious way be overruled for good, and that above and over all there is a Being who, in some mysterious way, will reclaim and glorify all the children of men ; but for the creeds of those who glibly prove that salvation is almost impossible ; that damnation is almost certain ; that the highway of the universe leads to hell ; who fill life with fear and death with horror ; who curse the cradle and mock the tomb,—it is impossible to entertain other than feelings of pity, contempt and scorn.”

The education of the coming man has been almost entirely on the animal, the brutal side of his nature. This is shown more in his religion, if possible, than in his politics. It is strange what sacrifices men will make for party, property, place and power ; how like serpents they will squirm, wriggle and belittle their manhood to obtain their ends. Men change their politics, and their creeds (shells of truth), as lobsters change their crusts. It may improve their appearance, size, and prospects, but not the species ;

they remain lobsters still. It is said that lobsters shed their shells twenty-one times before they come to maturity. We have never seen and never expect to see any one animal man grow so large, broad, deep or high, as to outgrow his animalities. It is as inconsistent as it would be to expect to see a man lift himself by taking hold of his boots. It comes of a new type through transformation, regeneration, conviction, conversion or the like. Education in its best sense, the unfoldment of the divine—our Creator within us, as defined, is the only thing that can do it.

We would not extol science at the cost of religion. From our standpoint they are one and the same thing. The truer the theory, the purer the practice ; the truer the science, the purer the religion ; the higher the morals, the nobler, more god-like, the life ; the happier, the more useful the soul is, in its theory and practice. We all know this ; it is self-evident. We also know by a more or less sad experience that such is or has been our personal bias towards the animal department of our nature, its brutal tendencies, that unless we were continually on our guard we went to the bad in some sense every time. It was so with Paul : there was a continual warfare within him. It is the law of our dual nature ; one or the other must be master—the spiritual, with its love and aspiration towards God and the angel world ; or the selfish, towards the brutal and demoniac state or condition, where might is right and the large live on the small. To illustrate :

Mr. Rysan Jones relates that he had, on one occasion, introduced six crabs of different size into an aquarium ; one of them venturing towards the middle

of the reservoir, was immediately accosted by another, a little larger, which took it with its claws, as it might have taken a biscuit, and set about breaking its shell, and so found a way to his flesh. It dug its crooked claws into it with voluptuous enjoyment, appearing to pay no attention to the anger and jealousy of another of his companions, which was still stronger, and as cruel, and advanced towards them. But as Horace says—and he was not the first to say it,

“No one is altogether happy in this lower world.”

Our ferocious crustacean quietly continued its repast, when its companion seized it exactly as it had seized its prey, broke and tore it in the same fashion, penetrating to its middle, and tearing out its entrails in the same savage manner. In the meantime the victim, singularly enough, did not disturb itself for an instant, but continued to eat the first crab, bit by bit, until it was itself entirely torn to pieces by its own executioner—a remarkable instance at once of insensibility to pain and of cruel affliction under the *lex talionis*. To eat and to be eaten is the law of animalism.

How true to life in church and state. When we contemplate its truthfulness we are more than filled with admiration and contempt. We admire—no man with a particle of manhood within him can help admiring—the pluck, the clear grit of the animal, the economy of nature, and how through such executions the large are fattened upon the small, and our tables are served with the choicest food.

On the other hand, when we contemplate what this picture is introduced to illustrate, language fails us ; our contempt is unutterable. Look at the late reports—many of them church fights, ministerial

wrangles, places where chief moguls retire rather than be contaminated by expressions of common sense—and you will not wonder at the monstrosities in theology that are strutting about us ; when we consider that each and all of these dictatorial saints are only allowed to join their church on what is considered a good and sufficient experience in religion, in other words, on their belief that they had been converted, changed, transformed for the better, you will join with me in the exclamation : What, if they have been changed for the better, in the name of goodness could they have been before ! Verily, the doctrine they teach needs no apology. They are justified on the animal plane in the belief of unmitigated depravity. I can conceive nothing short of sublime bigotry combined with pure cussedness that will fill the bill.

But we would not complain of the ungrown apples for being green, bitter, distasteful or even dangerous to use ; but we would use truth as a skillful gardener would use a sharp knife to cut the bark of hide-bound trees, and give their souls a chance to grow. No, we would not condemn the fig-tree for the lack of fruit while the season of bearing has not yet come.

Blood tells in the animal races ; but it is love, enlightened love, unfolded with and throughout the affectional nature, its organic life and spiritual proclivities, that tells in the human and unfolds constructively the coming man.

J. Clegg Wright says : Dr. Talmage and minds of his order have power to finally see things which, in spite of their own priestly repression, finally and naturally develop into universal acceptance on the part of mankind, but they have no instinctive wel-

come of the New ; the cloud of superstition dims the broadening mental landscape before their eyes—their intellectual powers, the prisoners of creeds, dare make no excursions, on their own account, among “the green pastures and beside the still waters” of that peace which cometh from an enlightened understanding.

Years of development, cycles of fact-presentation have been required to do the work, but to-day man has achieved a position where he realizes that the hour has come when a readjustment in these ancient myths, which time has crystallized into creeds, must be made, and made in obedience to and in harmony with the demands of reason and common sense. If we measure the mighty changes produced in the remote ages, we are forced to the declaration that unless the attitude assumed to-day by religious teachers is altered, and that right speedily, the Church will be left high and dry, rotting upon the sands of time. No faith can outlast the forces that brought it into being : Christianity, that phase of it represented by Mr. Talmage, has had its day. The At-one-ment compassed by the dying of a God is a lingering barbarism, an heirloom of the past which has survived the changes and removals which the age of science has introduced. How absurd the statement that a few men in the plenitude of political power executed him—and that he, a God, died ! and that death opened a crimson fountain within whose bloody circumference a sinful world in all succeeding ages might “wash its damning stains away !”

It is said that in the old schools the masters used frogs to produce certain electric effects ; they gave no good reason why they did it, but continued to do

so, affirming that it was the only way the thing could be done. It was not until long after a young student had demonstrated the fact that damp paper served a better purpose, and was much easier managed, that his teaching was adopted, and came into general use. What serves the purpose of progress in one age, hinders and obstructs in another. The doctrine of vicarious atonement is a frog that has served its purpose, not only as a frog, but as a tadpole; in the Mosaic as well as in the Christian Church.

No belief or form of faith can outlive the inspiration that brought it into being. Absolute knowledge obtained by observation and experience alone survives. The truth involved in the old doctrine of vicarious at-one-ment through blood lives and finds a more perfect expression in the doctrine of attuned at-one-ment through enlightened love of good, the result of education which unfolds the coming man, our Saviour that must uplift and glorify the race.

“Enlightened love, sanctified by true religion, can never die.” “It is too delicate a plant to thrive in the chilly atmosphere of neglect; let it be warmed by the breath of pure affection, and it will grow and thrive, giving forth beauty, fragrance, and fruit.” “Not always can flowers, pearls, poetry, protestation, nor even home itself, content the unfolding soul that dwells in clay; it rouses itself, at last, from these endearments, as toys, and puts on the harness and aspires to vast and universal aims. The great end and aim of life is to become united with God, that his service may be our joy, his presence our perpetual home. The essential elements of a true home are not confined to the few, but opened to

the many ; home is too rich a boon to be monopolized by any class, or limited to any external condition of men." Trust not the spontaneity of love ; the fountains play freely only when the reservoir is full, and the reservoir soon fails when the little rills, rivulets, springs and streams, gushing out of the mountain-side, are cut off. It is the thousand little mossy droppings, pearly rills, and hidden springs of living affection, gushing out of the sunny slopes, shady retreats, and rocky glens of every-day life, that give to the fountain of love its true spontaneity.

"It is not all of life to live or all of death to die ;" "felling forests is not the end of agriculture ; driving pirates from the sea is not the end of commerce." "We are laying the foundation of the grand temple of the future, not the temple of all the gods, but of all the people, wherein, with appropriate rites, will be celebrated the religion of humanity." In the words of another, we are doing what little we can to hasten the coming of the day when society shall cease producing millionaires and mendicants, gorged indolence and famished industry, truth in rags, and superstition robed and crowned. We are looking for the time when the useful shall be the honorable, when the true shall be the beautiful, and when reason throned upon the world's brain shall be the "King of kings and Lord of lords."

True religion may be defined to be a life of receptive trust in the providence of God. The soul may be considered a divine plant receiving its substance from God ; and if we allow cares, trials, frivolity, and speculation to engross our whole time, and as rocks to prevent the tendrils of our hearts from taking hold on Him, or as choking weeds to hinder the

leaves of desire from expanding in the sunlight of His countenance, we cannot expect a vigorous growth. If we cut off the tender fibrils which crowd the roots, we cannot look for beauteous blossoms. As well hide the material plant from the natural sun, and expect to gather the luscious fruit, as to deprive the soul of spiritual communion, love and religious associations, and hope for a glorious development.

The religions that have preceded us have served the purposes of divine economy, as means to ends, in the order they obtained.

As the monkey and the ape, as well as the lion and the lamb, preceded man in the order of creation, so the more cruel and barbarous religions preceded and made possible the more humane—divine religions of to-day, which in their turn must give way to the ever-unfolding Word—the progressive development of the coming man.

Cut man loose from the object of his affection, or the religion that bound him, without giving him a new point to which to attach himself, and he straightway falls into a pit of despair ; induce him day by day to fix his affections on more and still more worthy objects, and step by step he approaches nearer and nearer, and reflects more and more clearly, the image of the Perfect God.

Ethical and religious truths depicted in the sacred books of the world are three-fold in their nature or mode of interpretation. Like the chestnut they have an external husk, an inner shell and the meat or life-giving substance within. The outer protects the inner and enables the inmost to unfold and demonstrate itself. The thing demonstrated we call revealed religion, the soul of science or the coming man.

Years ago Prof. Hitchcock in a sermon delivered in Park St. church, speaking of God in the Bible as a literal Word, said : The Bible is a pictorial, a panoramic expression of truth as well as a historic detail of effects ; that if we read it as poetry it is sublimely beautiful, wonderfully adapted to every state or condition the soul can be placed in ; but if we read it as prose we materially injure or entirely destroy its usefulness. In his concluding prayer looking Godward he said : “ Fan us with gentle breezes from the heavenly shore.” Hitchcock has long since passed to the summer land, but his spirit lives in his outspoken and exhaustive statements to uplift and bless the race.

Education is the external product of its internal self. The thinking thing produced is eternal—uncreated. There is nothing new. Creation is the unfoldment of what already existed. All that would be well educated must teach themselves. Teaching ethics has to do with the chemistry of life, it pertains to the laboratory of the mind, the presence-chamber of the gods, their spiritual make-up, the formation and reformation of motives, the survival of the fittest, and their final success and perfection in the perpetual motion of love, light and life.

Religious brutes (there are such), are cruel, vindictive and dogmatic. The larger the head, the keener the intellect ; the stronger the functional capacity of the soul on the animal plane, the more degrading and damnable is the society in which they govern. Brutes in religion exceed in what they call piety and in their ignorance believe to be a virtue. They scoff at science, ignore reason, and belittle morality ; figuratively speaking, they have no discrim-

inating conception of human worth ; to them salvation is free, righteousness imputed, and religion an insurance policy against fire. We would emphasize the fact that cultured animalism, labeled Christianity, is a disgrace to Christendom and the nineteenth century. It is the result of education. Our schoolmasters do not comprehend their calling ; there is too much head and too little heart put into the matter. We do not distinguish as we should between the development of the faculties and functions of life, things to be used, and the progression of the soul itself. The one is the capacity to do, the other the doer who takes the responsibility of the thing done.

Christianity, as practiced within and throughout Christendom, is a barbaric failure. This continual warfare between capital and labor, the excessive and cruel competition that pushes the poor to the wall, is the result of our selfish, our animal education. There is a superabundance of wealth, power and ability. The more we have, with our present motives, to use, the worse off we are. It is no remedy to electioneer God into the constitution ; force has served its mission ; universal love and good will should have a trial. As society is, the persons of property, place, and power are no worse, if so bad, in their designs and motives of action, than the less fortunate, the suffering, half-fed millions that serve the purposes of society.

If the croaking crowd now ground down by competitive talent, capital, and political "innage," were allowed to change places with those who now oppress them, things would be no better, perhaps worse, until the new-comers had become somewhat satiated with public cap. Statute laws can do but little, if any-

thing for our relief. They might lessen the hours of labor, grant a better grade of taxation etc., but so long as we have the present competitive system under the animal law of demand and supply, we are doomed to a lingering death.

What we need is, not an abandonment of the competitive system, but its transition to a higher plane ; not more stringent statute laws to make men be and do better, not more intellect or knowledge of ways and means, but an entirely different and distinct class of motives : so to use as not to abuse the properties, places, powers and capacities we already have ; motives pertaining to and reflecting the spiritual, the divine, the Christ department of our dual nature, instead of, as at present, the animal, the brutish, the Judas department of our physical life, so that when a man looked at his bank account it would be to see how much he had on hand as steward, for the general good of humanity, of which he was a part, and entitled to only his proportion. Motives that would constitute good acts, kind feelings, and happy results, the common occurrences of everyday life, in fact, the necessities of our existence, so that the more money, property, places or power, any one man had, the better off all the others would be. This present sanctimonious talk about love to God is inconsistent with our present modes of treating men. What is needed is motives that would constitute values of all kinds and conditions, blessings to lift and unfold the race, instead of being, as values now are, a curse, wherewith we degrade ourselves by degrading others. The reward of meanness is more meanness. We have it to such an extent that no clothing, we care not how rich or gorgeous it may be, can cover up

the deformity or lift the monkey into the position of a man. Murder will out. Our motives are murderous—suicidal—and should be regenerated.

As it lies in our mind, a few natural orators, profoundly endowed in the love of the truths herein seeking utterance, educationally freed from the bonds that bound them to the brute, could, if properly sustained in the pulpits of the Hub, so move, transform and revolutionize the universe as to demonstrate the practical presence of the Master—the coming man—whom Christians profess to serve.

What are the facts in the case? Have we not all done wrong? Are we willing to be forgiven? Have we no spiritual aspirations? Do we not desire a purer, more elevated condition of society? Are not the historical characters Jacob and Esau of the Old Testament representative figures? Do not the Judas and the Jesus of the New Testament stand as representatives of our external and internal dual nature? Was not Judas true to the animal department of his nature? Did he not take the silver and hang himself? Is not the animal, the brute department of our nature, suicidal? Is not Christendom destroying itself to-day? Did not Jesus stand for the internal, the spiritual department? Did not the Christ, the living Word that obtained in the undesigning Nazarene, exhibit the only way to master the difficulties? Was not his death and resurrection emblematic? Is it not the fact that in proportion as we die to the animal we are born, made alive to the spiritual? In short, is not education in its best sense the thing we need? In the light of the foregoing we conclude that to be well educated is to so learn to delight in the purest good and truest use

of life as to render all other goods and uses unsatisfactory, if not impossible.

Experience illustrates the good, the use of affliction, to unfold, to regenerate suffering selfhood, to deepen, broaden, open up and beautify its life and usefulness.

“Think not that in becoming a disciple of any religion you are to escape any penalty, any punishment which is attached to the violation of natural and immutable law—any punishment which has for its aim reform and improvement ; and any punishment which is not reformatory is cruel and ungodly, whether it is inflicted here or in the spiritual realm, at the present time or in the hereafter. Nature has attached to every law, physical and spiritual, her penalty for the protection and preservation of harmony in the universe, that this sweet symphony of life shall have introduced into its grand runs and trills no discords ; and every moan that has broken from the passionate lips of humanity, every thrill of anguish that has fired the nerve of the human body or tortured the human heart, hath for its object the purification and the ultimate joy of the human soul ; for whether it is inflicted here upon the physical man, or there upon a spiritual and deathless being, it is for the same purpose.

“Pain here is the sentinel that stands at the gateway of life, saving us from total destruction. Pain in the spiritual realm, anguish of soul, is for a similar purpose, that, as moral beings, we may be quickened into clearer conceptions of truth, and advanced to a higher life.

“All calamities which appeal to the public heart, mind and sympathies, are missionary preachers in the interests of human progress. Accidents of all

kinds, whether by the overmastering influence of the elements or as the results of human action, whenever they call forth those tones of sorrow and suffering which waken up responsive chords in the hearts of a pitying multitude, invariably create the urgent demand for improved methods ; thus the cry of agony from the whelming wave, the consuming fire, or the crashing ruin, is an appeal which will vibrate forever in the ear of sympathy, until the leaders of science have organized means of prevention against the recurrence of future fatalities. But whilst this view may seem no less hopeful than true, in considering the means by which human progress has been effected, it also seems to present a stern and remorseless picture of the destiny which has overwhelmed the martyrs to science. Here upon this earth death must end all. Retribution for wrong or compensation for right, are principles universally felt, but only dimly visible in action in the seething cauldron of human society. Kind hearts break in silence. Pure lives are often wasted in garrets and cellars. Wickedness sits in high places, and iniquity as often revels in the palace as it lurks in the felon's cell. For all these, and ten thousand other problems that the realm of material law can never solve, there is no answer to be rendered until we lift the veil that hides the world of mind and effect from the world of matter and cause, and trace out how the man has left his gold or his rags behind him, has commenced a new life with a capital of soul-powers instead of those derived from physical life and perhaps brutal surroundings."

We have boxed the compass of denominational thought, have breakfasted and dined on isms, and now

propose to have universal truth unadulterated in all its forms for supper. From our standpoint education, the evolution of love—the personal unfoldment in us of justice, mercy, and truth—is to do the work and unfold the coming man.

Many of us have believed and some of us still believe in the infallibility of the Bible. So to speak, we have walked right out on what we thought was the literal word of God. We have contended dogmatically for, as we thought, the faith once delivered to the saints—divine truth. The most valiant among us would have died rather than yield a theological point. “Don’t misunderstand us, we don’t intend to go back on God or religion.” “As a man thinketh so is he.” We were godlike before we made our last transit, but it was sublimely distant, on a very literal, insignificant plane. Some of us in the contemplative rather than in the combative sphere of action accepted the Hitchcock, the figurative, or pictorial view of the Bible. It was an improvement, but still we felt the necessity of an infallible interpreter to read and expound the figures used in the pictures, the discrete conditions of life therein delineated; the prominent characters brought to view, what they stood for—typified—or what truth they were intended to inculcate. But further on we discovered that an infallible guide must of necessity be limited in its capacity to teach by our fallibility, our finite capacity to understand; that an infallible guide to be effective and successful must be infinite and so conditioned as to be everywhere present in law, which law though always the same is through its providences ever varying, always adapting itself to the especial, the peculiar circumstances, states and conditions of the persons influenced

thereby. This idea is gloriously adapted to the wants of the human soul. It is the only one by which may be produced the effect each man knows he needs. Such an idea is not unreasonable, nor is such a course a mark of fickleness on the part of God. As well accuse him of fickleness of mind because from the same soil expanded by the same sun, watered by the same showers, two plants grow side by side as dissimilar as the rose and the violet. As well accuse him of inconsistency because the acorn planted in the deep soil expands into the splendid oak, while another dropped in a crevice of some granite rock becomes a mere scrubby shrub.

In short, we discovered through contemplation and receptivity, that the existence of an infallible guide involved a perfect providence to superintend, direct and cause to be done all things that were, are, or ever will need to be done, consistent with the perfect sovereignty of God our creator, preserver, and benefactor, and the more or less free agency of man which must ever be in accordance with, or in proportion to his education, unfoldment, or deputed power as heretofore set forth.

To conceive, or invent such a perfect providence, infallible guide, seems impossible, but to discover it if it already existed seems the most natural thing in the world. As has been done by scientists for the unfoldment of astronomical knowledge, so do for the ethical and religious development of man. Turn your optics to the point of expectancy, the perturbation that indicates the something that attracts, the burr, the outer shell of the nut, the literal rendering of what has been called divine truth.

Skeptical scientists have seen and examined it

before. Their criticisms have crushed the external life out of it. They tell us that our literal statements are untrue, that geology grinds Genesis to powder, that the thinking mills of scientific life are united in this opinion all over the world. They further tell us that truth is eternal, unalterable like the sun in the heavens. Other things may change, but it, the cause of day and night, never. They tell us that all parts of truth agree with each other; that each statement made must agree with all other statements or there is more remaining that must be eliminated; things reasonable may be believed, but that no number of beliefs no matter how important, should overbalance a single fact; that scientific knowledge should be held distinct from speculative opinions; that what we know, we know, and that is about all we do know; namely "that we know." We accept their statements and abandon the external authority, the literal rendering of the Protestant Bible. Understand us, we don't go back on God, religion, or the inspiration of his Word. Don't move your object glass, but adjust it closer. Look again, the thing seen is of the same shape; its conformulations are more perfect and easier defined; it is the inner shell seen and comprehended by the new church, the Swedenborgian phase of life; more acceptable than the old, the self-styled orthodox church, or literal statement of truth. But it, the so-called new church, is unsatisfactory. It is equally rigid and unreliable; unsympathetic, except with the cultured, the kid-gloved portion of humanity. There is little or nothing in this, the inner shell, for the commiseration of the unfortunate sons of toil, ignorance and crime, the so-called mudsills of Christen-

dom that were damned as far as damnation was possible in the mothers that bore them before they were born, upon which our literal church stands and subsists. The producers are God's poor, the devil's poor and the poor devils. We, the kid-gloved saints upon the animal plane, gobble up the product, like the crustaceans, and consume as we are being consumed the weaker specimens of humanity that produce it, beating and bruising our own and their brutality against the battlements of our animal nature, "kicking against the pricks."

Well, look again. What is needed is a pictorial view of life, true to our spiritual nature, that shall include, comprehend and express an infinite, almighty and everywhere present cause ; All-Father, in whom we can trust, so conditioned in ways and means that nothing can go absolutely wrong, but must in the providence of life, work together for the perfect good of all concerned, causatively unfolding the coming man—the personification of perfect love, light and life. Arrange your glass still closer, or what is better, obtain a new one ; the latest style, the best make, of the most superior opticians, and gradually bring the focus down to the closest point until you break the shell (figuratively the Mosaic tables, the outer and inner stones on which were written the commandments, now known to be prophecies being fulfilled), and you will discover that it is in the inmost of the within, the same old theological nut in its inner shell, so hard to crack, and that within it is the presence-chamber of the gods in which the *us*—the unfolding personality of love, light and life—is involved ready and waiting, like Lazarus in the tomb or the Christ in the sepulchre, to come forth through education

as defined and guide us resurrectively into all truth.

Induce the philosopher to look through this internal kaleidoscope of spiritual life, and he will tell you that there is, there must be a spiritual, non-extended indestructible substance or objective immortal entity superadded to, and independent of, brain, which thinks, feels and wills; a substance cognizable by self-consciousness alone, and which is, in fact, the thinking principle, or proper soul, and that nothing else can fill the bill or account for the facts seen, felt and known to exist.

We find upon further examination of this super-induced entity, that it is perfect in knowledge, acts without thought, and is, so to speak, an inner, unconscious consciousness—an omnipresent substance of law, that acts as it is acted upon; that it cannot be multiplied to increase nor divided to diminish, but is everywhere present, and dependent upon conditions for its manifestation. As our consciousness cognizes it, it is the substance of truth; an intelligent magnet or touchstone unto which all principles, statements and truths may be brought; that truth and truth alone “sufficeth it;” that it is our infallible guide; that our Bible and all bibles are but pictorial expressions of truth, but that this superinduced entity is truth itself, and that through our unfolding receptivities, education, as defined, will guide us into all truth, and thus unfold the coming man.

Scientists tell us that in the lower manifestations of life, plants and animals may be divided, cut apart and live; that new parts grow and take their place; but as we advance in vegetable and animal life such is not the case. So in the growth and development

of the human family, the humanitarian man, the metaphysical body of God, as it unfolds in the goods and uses of life, the functions, their perfection and necessity, becomes more and more apparent, until the life that seems so selfish, so demoniac, is seen, felt and known to be the manifestation of universal love, divine in principle, now as then a necessary manifestation of God himself—his eternal life, through instinct and intuition seeking to embody, to evolve himself, his personality—perfect love, will and wisdom in the heart and conscience of the race.

Music, to the educated soul, is the progressive transformations of the inharmonies of hell, through the regenerating enlightenments of love, into that divine harmony which uplifts and embodies the undying soul in its successive, awakening at-one-ments with the Infinite—the Almighty Cause—which unfolds itself—the coming man.

The uneducated musician manages with great care to read a single part of the most simple tune ; it taxes his entire capacity to do it. The educated master reads and plays all parts of the most difficult and complex composition without thought or extraordinary effort ; he does it automatically. Instinct that controls the animal kingdom is opened up within him educationally. He is unfolding in that department of his nature. As in music, so in ethics and religion. The unregenerated human in which the divine is being awakened may, by great effort, constant study, and continued care, conform in a measure to the external rules of religion, the principles, beauty, and use of which he does not understand ; the educated human that perceives, comprehends, and enjoys the principles involved does not require

effort or care to perform the functions of the higher moral or religious life. He is educated in that department of his nature. He is, so to speak, a medium through which the Infinite Intelligence that controls the animals through instinct has obtained and manifests Itself intuitionally ; eternal life, the principle involved, has been opened up within him regeneratively.

Professors tell us that if a single note is struck on a perfectly attuned instrument, all other notes in harmony therewith respond. As in music, so in selfhoods, the instruments of life, if they be in attuned at-one-ment, the eternal will respond instinctively, voicing the finite instrument, exhibiting its capacity in accordance with law to express the sum and substance of spirit-presence, its qualitative differentialities in love, light, and life.

Induce the materialistic scientist to conform to the requisite condition and look receptively deep down within himself, the inmost department of his spiritual being, and he will behold not only an epitome of creation but the Creator himself, his veritable entity—the coming man.

Spirituality, as the soul of science, is a gladsome, joyous study. It has to do with our affectional nature, the receptivities of the soul. It unfolds the subjective world, and demonstrates the personal presence of God in the unfoldment and transformation of the race.

Truth is an emanation of divine life. There are self-insertive rays that impregnate themselves in us. Their conception, unfoldment and birth in us is the beginning to be of our divine sonship. We were living souls with the breath of life in us ; we are

now quickened spirits—offsprings, out-births of the living God—unfinished revelations of his will—the living, unfolding Word—the essential Christ, in the coming man.

Pain and pleasure are the alternating points of progress, the one as essential as the other. We may make life comparatively painful or pleasant in proportion to our knowledge—power to do, the “upper” and lower understanding how to do it.

The oyster, could it reason, might complain of sickness and pain. Had its experience been different, the pearl, the result of disease, could not have formed within it. So with the Adamic man; had he not fallen from his estate of untried innocence, the nobility of Godlike virtue and generous brotherhood could not have obtained within him.

Eternal life and eternal death are significant terms indicating antipodal conditions. Eternal life is the continued and never-ending awakement into higher and still higher degrees of goods and uses.

Bias is a partial failure, not a fatal fault. If our ship has bias we should put in more where required and balance it. Too much width, depth, or thickness here or there, fore or aft, on the starboard or larboard bow, or wrong material is the cause. Examine the hull, spars and rigging, and as well the cargo aboard, and rectify the failure. If the cargo is wrong, right it; if the craft lists or its burden is liable to change, call the stevedore, drop the plumb from truck to keel, look to your hatches, break bulk if necessary, careen her Godward and know that everything on board is right; then go ahead with a will, and God, good men, and angels will help you on your way. When we understand the law,

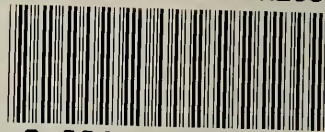
the how to do it, figuratively speaking, it does itself.

Education, as defined, is designed to do for human life what the compass has done for commerce—put God Almighty, his intelligent presence into the binnacle of every human craft that floats.

God is love ; we cannot love a mere abstraction ; it must be incarnated in form to be effective. That form must be our own, conceived in ourselves, the spiritual department of our nature. The thing to be conceived or created is a differentiating love, light and life ; the veritable Logos, living Word, differing from all other words, in which difference is our perfect providence, the infallible guide, our better self, eternal life, our future home.

We know—we have walked therein—that “There is a path which no fowl knoweth, which the vulture’s eye hath not seen.” “It cannot be gotten for gold, neither shall silver be weighed for the price thereof ; “the lion’s whelps have not trodden it” ; “God understandeth the way thereof,” “and the thing that is hid bringeth he forth to light” through what we have defined as education.

The kick of the dying mule is the most potential. Cast iron theology is at an end. Stand away from the creedal cupola ; modern thinkers, workmen, moulders in the foundry of life have drawn from it all that they need. Let the bottom down with all its fire, cinders and slag, and skim as you may the cream from off the milk of human kindness, purify its substance in yourselves at the fire of love—love to God and love to man, trusting that its effect in the lamp of life shall serve as oil when the cry is made : The bridegroom—the coming man—cometh.



EDUCATION



OR THE COMING MAN. AN ESSAY



INVOLVING THE BASIC TRUTHS,
THAT UNDERLIE
THE UNIVERSAL CHURCH.

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