

THE
FREETHINKERS'
MAGAZINE.

H. L. GREEN,
EDITOR AND PUBLISHER.

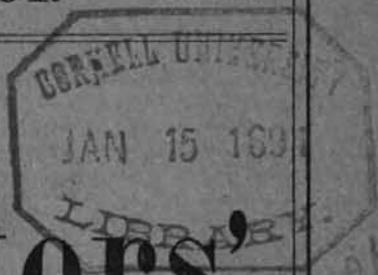
VOLUME XII 1894.
JANUARY TO DECEMBER.

“The hour is coming when men's holy Church
Shall melt away in ever-widening walls,
And be for all mankind; and in its place
A mightier Church shall come, whose covenant word
Shall be the deeds of love. Not *Credo* then;
Amen shall be the password through its gates;
Man shall not ask his brother any more
‘Believest thou?’ but, ‘Lovest thou?’”

CHICAGO, ILL.
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the success of the
Freethinkers' Magazine
I remain Sincerely Yours,
J. F. Huderwood.

THE
FREETHINKER
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JANUARY (E. NO) 294.

THE ANTIQUITY OF MAN.

BY MARY ON H. GOODWIN.

ONE by one our long held theories vanish beneath the bright light of science. One by one our most cherished ideas appear before the majesty of the human reason. Ideas which we have believed so long, as almost to regard them as sacred institutions from on high, have to recede before the facts of a higher age. The race had been held so long in bondage to the chains of superstition, that it is well-nigh a miracle that it could have written the letters which held it in the gloom of intellectual servitude. But thanks to a few noble souls, the day has dawned at last. The martyrdom of Hypatia and of Bruno has not been all in vain. The discoveries of Galileo, Copernicus, and Kepler, have survived the memory of the men who denounced them as atheistic. The theory of Charles Darwin, after thirty years of opposition, is now proclaimed from the pulpits of our evangelical churches; while attempts have been made to re-interpret the biblical account of the creation, to bring it into accord with the principles of development. Men are no longer slaves to the past, daring to make known the truth in spite of man-made institutions. A reverence for old ideas which will not bear the light of our modern day is as unscientific as it is cowardly. The world is beginning to see

* Read by the author before the West Newbury Natural History Club.



I heartily wish for
the success of the
"Advertiser's Magazine"
and am sincerely yours,
W. L. Underwood.

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JANUARY (E. M.) 294.

THE ANTIQUITY OF MAN.*

BY MYRON H. GOODWIN.

ONE by one our long-held theories vanish beneath the brilliant light of science. One by one our most cherished ideals disappear before the majesty of the human reason. Ideas that men have believed so long, as almost to regard them as sacred revelations from on high, have to recede before the facts of a scientific age. The race had been held so long in bondage to creed and superstition, that it is well-nigh a miracle that it ever broke the fetters which held it in the gloom of intellectual servitude. But, thanks to a few noble souls, the day has dawned at last! The martyrdom of Hypatia and of Bruno has not been all in vain. The discoveries of Galileo, Copernicus, and Kepler, have survived the memory of the men who denounced them as atheistic. The theory of Charles Darwin, after thirty years of opposition, is now proclaimed from the pulpits of our evangelical churches; while attempts have been made to re-interpret the biblical account of the creation, to bring it into accord with the principles of development. Men are no longer slaves to the past, daring to make known the truth in spite of man-made institutions. A reverence for old ideas which will not bear the light of our modern day is as unscientific as it is cowardly. The world is beginning to see

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that it is better to know the truth, even if it makes us all pessimists. There is little danger of that, however, for each step that is made in the interpretation of Nature's laws, causes us to stand in admiring reverence for her methods. More and more, as time goes on, we see not only that the processes by which she works vary not, but also that there is a certain benevolence in all her manifestations. In other words, there is a constant trend toward the divine.

There are many still, I am sorry to say, who prefer to hold to a theory, because it is sanctioned by a book or by established usage, than to accept the contrary when proven with mathematical certainty. But the process of evolution is a slow one, and among men as among plants, and among other animals, there are some individuals that have ceased to grow.

During the last half-century archæology and palæontology alone have done more to enlighten man upon the past of the race, than all the speculations of seer and sage, since written history began. The book of nature is ever open for those who have the time and the inclination to scan its pages. It is written in one universal language within the strata of the rock-ribbed earth. This book, at least, is not the work of human hands, while the reading of the contents requires the knowledge neither of Hebrew nor of Greek. Scientists have no ecumenical council to try a member who may discover a truth, but, on the other hand, he who does find one is encouraged by the others to proceed farther into the realm of the unknown. Just consider the spectacle of a body of scientists meeting together, and persecuting one of their members because of a difference in belief!

The object of the physical sciences is to find out the rational order of the universe, consequently the scientist seeks the truth for its own sake. Such being the case, his word can be relied upon. I have seldom known one of them trying to falsify the records, unless it be in attempts to reconcile Genesis with astronomy, geology and evolution. Mistakes are sometimes made, but it is generally in trenching upon the province of metaphysics. Physical science in itself is exact.

In my own search after truth I may doubt the sources of authority which some hold to contain all knowledge. No man should attack believers in any book or creed, but everyone should be an uncompromising opponent of false doctrines, wherever

they are found. Error, though sanctioned by the ages, should have no place in an honest man's system of ethics. Doubtless I may say things that are antagonistic to the preconceived theories of some of you, and I hope that I shall, if by doing so I may broaden your views in regard to the antiquity of our race. If there is one thing on earth to-day that is worthy of reverence for age alone, it is he who stands at the head of the animal world.

Since the dawn of history man's origin and antiquity have been the subjects of much ingenious speculation. Some of the people of early times claimed descent from the gods, who, they said, had ruled their countries in the primitive ages. Others asserted that they had sprung from earth, the common mother of all living things. As civilization advanced records began to be kept, and by the aid of these the priests, or historians, formulated fixed chronologies, filling in the earlier periods with the popular myths and traditions. China, India, Chaldea, Babylonia, Egypt, and other nations of old, have left us more or less complete systems. The method of reckoning time as we do began to be used in the sixth century. This circumstance gave an impetus to the compilation of more extended chronologies, having the creation, the flood, and the birth of the great Jewish teacher as the principal time-marks. Des Vignoles collected more than two hundred estimates based upon the scriptures, ranging from 3,483 to 6,984 years before the present era, an extreme difference of 3,501 years. In this century has arisen another method based upon scientific principles, derived from archæology, palæontology, and other branches of science. The last-named system, however, claims no absolute dates, only asserting that all previous estimates are nearly worthless, and that man has been on this planet many times six thousand years.

The chronology which has been popularly held, is that of Archbishop Usher, of England, who assigned a period of 4,004 years from Adam to the Christian era. It is purely arbitrary, but owing to the author's prominence in the Church, it was generally accepted. The majority of biblical scholars now do not agree with him, most of them setting no time to the creation. It is surprising, however, to find to what extent Usher's chronology is still believed in by Christians, owing, perhaps, to the fact that Bibles are yet printed with the misleading dates. In the light of

to-day I think it is well to look at his system, as some present, on account of unfamiliarity with modern research, may still cling to the teachings of their youth.

For the sake of argument, I shall assume that the story of Adam and Eve and of the Flood are well-authenticated events. I shall not make use of the fact that the tale of the Deluge forms the subject of a poem engraven upon stone in Babylonia, the materials for which being of unknown antiquity. I shall not draw any inference from the similarity of the Jewish and of the Median religions, nor from the fact that the account of the Fall of Man is a common inheritance of the various Aryan tribes, and is capable of being traced back to the plateau of Iran, their early home. I shall assume everything as it was told to me in my boyhood.

In the first place, the Hebrew, Samaritan, and Septuagint versions of the Scriptures differ greatly from one another, so at the outset we are obliged to decide arbitrarily what one of the three is the inspired word. If we accept the Hebrew text as the only genuine one, we are no better off; for those who have taken their chronologies from that disagree in some cases many centuries. It is probable, however, that the compilers of Genesis never intended to fix any dates, and if they did intend to do so, they failed miserably. It is well to note here that the expression translated "son of" may mean just as well "descendant of," and thus is capable of referring back any number of years. This is not only true of the Hebrew, but also of the Greek and other languages. Let us now see what light modern research has to throw upon Archbishop Usher's scheme.

In Babylonia there have been recently unearthed records extending over a period of more than thirty centuries, thereby restoring a lost page of history. It is now known that the first inhabitants of Chaldea, of which we have any positive knowledge, were not of Semitic origin, but of Turanian; that is, they were of the same race as the modern Turk. They called themselves Accad, or Accadians, and claimed to have come from the mountains of Elam, east of the Tigris. Modern research bears out their statement; indeed, the word Accad itself, meaning highlander, strongly favors the claim. It is in the Accadian language that the earliest records are written. By the cuneiform inscriptions Oriental scholars are able to trace the changes of the

language from its purity through the different stages as it became more and more Semitic, owing to the appearance of a race speaking that language. Babylon is found not to be the earliest capital, but another city by the name of Ur, which was founded several centuries before the former.

The date of the building of Ur, by Sargon, is now conceded to be about B. C. 3800. That monarch must have had an abundance of wealth, and also must have had under his sway a vast multitude of men. The temple to the sun-god erected by him is estimated to have contained thirty millions of bricks. Knowledge, too, must have been far advanced. Each year, as the excavations proceed, shows more and more the wonderful civilization of those early dwellers between the Two Rivers. The method of cuneiform writing was brought by them from their early home. They had not only a literature at that early period, but also in the arts and sciences they were well versed. In mathematics especially they excelled. The sexagesimal division of the circle, the signs of the zodiac, the dividing of the day into hours, and the hours into minutes, together with a week of seven days, and the seventh one as a day of rest, were all known to the Accadians. The Greek system of weights and of measures, as well as their money system, were obtained indirectly from that wonderful race. If we do not consider the length of time necessary to bring about such results, and only accept the earliest authentic date, we are presented with the problem of how mankind, from a single pair, could, in two centuries, produce the great city of Ur! Such conclusions are beyond ordinary mathematics.

Turning to Egypt we find that the records go farther back. The date of Menes, the king of the first dynasty, is now conceded by competent scholars to be not much less than seven thousand years ago. It is more than probable that he united two kingdoms into one, while in his decrees he refers to the authority of the ancients. According to Renouf, who has devoted his life to the study and comparison of the different texts, parts of the Book of the Dead were in existence B. C. 4200. The discovery a short time ago of tombs between the Nile and the desert will add still more to our knowledge. It is only fair to state, however, that some scholars, including Rawlinson, do not place Egyptian civilization nearly so far back. They claim that the lists of Man-

etho consist in some parts of kings reigning contemporaneously at Thebes and Memphis; but it is a curious fact that the short chronologists do not bring forward one particle of evidence to support their claims, so they may be dismissed as unworthy of consideration.

Baron Bunsen, a celebrated German scholar and theologian, says that evidence outside of geology indicates that man lived in Egypt twenty thousand years ago. Making all due allowance we are forced to admit that six thousand years before the present time, there was a mighty civilization on the Nile, and a monarchy already hoary with age. If it did not take time for that civilization to grow, if it sprang into existence full-grown, like Minerva from the head of Jove, as some chronologists would compel us to believe in order to accept their statements, we might as well cry "agnosco," in all departments of knowledge. Already too much time has been spent in refuting Archbishop Usher's dates, but the still widespread use of his chronology is sufficient excuse. Let us now look at some other evidence bearing upon the antiquity of man.

All the races of mankind since they emerged from what we may call a state of nature, have passed through the same stages of growth. The advance of some has been faster than that of others, but the trend has ever been in one direction. In every case man's first weapons were those that he could obtain the easiest--the stones that strow the surface of the earth. In course of time he rudely fashioned these to fit them for his purpose. Later on a sense of beauty as well as of use came into the soul of man, and in his leisure hours he set about to make his weapons smooth, as better satisfying his ideal. Thus the first period, the Stone Age, is divided into two parts, the Old Stone Age, or that of unpolished stone, and the New Stone Age, or that of polished stone. The former is represented by the tools found in the drift of rivers, and in the deposits in caves; the latter by the remains in shell-heaps. Next followed the Age of Bronze, which the Egyptians had reached six thousand years ago. Then came the Iron Age, the one in which we have been living. It is, however, drawing to a close. If the coming period is to be designated by a metal and not by electricity, the palm will have to be given to aluminum, which, to a certain extent, is destined to take the place not only of iron, but of other metals as well, being adapted by its many virtues to give a name to the coming civilization.

Before proceeding to consider the bearing of stone weapons upon the antiquity of man, it is well to take a glance at the condition of Europe during the glacial period, and also after the ice had passed away, for we have undoubted proof of man's existence in glacial times.

Geologists tell us of a time when the northern part of Continental Europe, as well as the British Isles, were covered with a glacier many hundred feet in thickness. Over all the area mentioned are scratches and other traces of this enormous ice-sheet, which was moving into the waters of the Atlantic and forming icebergs, in the same way as in Greenland to-day. The tops of the mountains were covered, and the landscape presented much the same appearance as the arctic regions do at the present time. It was a dreary prospect, with nothing green to furnish sustenance to a single living thing. For thousands of years such a state of things continued, but in course of time the glacier melted, until portions remained only in the valleys. On the first disappearance of the ice, the simplest and hardiest forms of plants appeared, to be followed, as the climate became milder, by larger and more complex varieties. The animal life that had been driven southward by the cold, returned to the haunts of their ancestors. The genera were generally the same as those of our time, but the species were for the most part different.

At the close of the glacial period, Europe was still at a higher elevation than at present. Not only were the British Isles united together, but dry land existed where now is the German Ocean. Many of the smaller rivers of Northwestern Europe were probably branches of one large stream flowing into the Atlantic. Vast forests grew upon the banks wherein roamed animals long since extinct.

It is in the drift of the glacial rivers that abundant evidence is found of man's presence upon earth. The weapons, which are of the simplest kind, are of three principal classes: first, those round at the end; secondly, those pointed at the end; thirdly, those of an oval shape, with sharp edges like an axe all around. It has been suggested that one or more kind were used for boring holes in the ice. C. F. Keary, of the British Museum, in speaking of these tools of the drift period, says: "Rude as his weapons are, and showing no trace of improvement, it seems as though man of the drift period lived through long ages of the world's

history. These implements are found associated with the remains of the mammoth and the woolly rhinoceros, animals naturally belonging to the arctic or semi-arctic climate which succeeded the glacial era; but like implements are found associated with the remains of the bones of the lion, the tiger, and the hippopotamus, all of which, and the last especially, are rarely found outside the torrid zone. This would imply that the drift implements lasted through the change from a frigid to a torrid climate, and back again to a cold temperate one."

In France, at various places, weapons of the drift period have been discovered. After the finding of those at Amiens, John Evans, in his essay on "Flint Implements in the Drift," after stating that they belonged to a period more remote than any hitherto met with, adds: "Under any circumstances this great fact remains indisputable, that, at Amiens, land now one hundred and sixty feet above the sea, and ninety feet above the Somme, has, since the existence of man, been submerged under fresh water, and an aqueous deposit from twenty to thirty feet in thickness—a portion of which, at all events, must have subsided from tranquil water—has been formed upon it; and this, too, has taken place in a country the level of which is now stationary, and the face of which has been little altered since the days when the Gauls and the Romans constructed their sepulchers in the soil overlying the drift which contains these relics of a far earlier race of men."

When we remember that the geological changes in the past were not differently brought about than those of to-day, that the same forces were at work, and that there is every reason for believing that they were acting with much the same slowness, we can but be convinced of the vast period of time that must have elapsed since the men of the drift period trod the shores of England and of the Continent.

Notwithstanding the centuries that the drift period must of necessity occupy, it does not complete the Old Stone Age. In the deposit of caves we have a still more wonderful glimpse of early man, though the weapons indicate a higher civilization. All over Europe have been found natural caverns, some of them containing a vast amount of bones and of stone implements. A greater variety of the latter have been discovered than in the drift period. Stone lance-heads have been found in abundance.

Indeed, some of the animal bones bear the imprint of these weapons, giving undoubted proof of their use; while the cutting away of the sinews from the bones indicates the manner in which the lance-heads were attached to the poles. Bone awls and needles abound, probably of use in making skin garments. All these implements are found, not only with the remains of animal bones, but also with human bones. A still more wonderful fact is, that some of the bones are found engraved, generally with a representation of an animal. In the cave of La Madeleine, in the Dordogne, France, was found a bone of a mammoth, on which was traced a likeness of that animal. This circumstance, as Mr. Keary says, "gives an immense antiquity to the first dawnings of art." Now the actual drawing of the animal upon its own bone, furnishes us indisputable proof that the cave-men were contemporaries of animals long since extinct.

Let us look at one more illustration before we leave the Old Stone Age. At Brixham, England, on the coast of Devonshire, was discovered several years ago, a cavern containing matter of vast scientific interest. The floor, composed of limestone about a foot in thickness, contained bones of the cave-bear and of the reindeer. In a loamy mass beneath this, of some fifteen feet in depth, were buried flint knives and bones of the mammoth. Next followed a bed of gravel about twenty feet thick, wherein were found flint-flakes and some small bones.

Edward Clodd, in the "Childhood of the World," says that, since the day that mammoth and bear and reindeer lived in Devonshire, water has scooped out the surrounding valleys one hundred feet lower. By way of comparison he also states that the river Thames, at its present rate of flow, requires eleven thousand one hundred and forty years to scoop out its valley one foot lower. Of course the eroding power of water depends upon the swiftness of the stream, and upon the kind of material through which it flows, yet, making a generous allowance, we are astounded at the size of the figures obtained. This is not all, however, for we have to account for the thirty-five feet of limestone, loam, and gravel. The limestone floor was formed by drippings from the roof of the cave. The loam and the gravel could have been brought in no other way than by the agent, water. Thus we have to add many years to the previous estimate, to reach the time when the first flint-flakes were buried in the cave.

There is good evidence that in Europe the Age of Polished Stone endured for a considerable time, but we must hasten on. I will only state that most of the polished weapons are found in the "Kitchenmiddens," or shell-heaps, and that their antiquity is deduced from two facts: first, the inland position of some of the piles; secondly, the varieties of some of the shells, which do not occur now in the water near the heaps. It is quite certain that the New Stone Age ended abruptly in Europe, owing to the appearance of the Aryan race, that had reached the Age of Bronze. That event was probably not less than four thousand years ago, and quite likely earlier.

The progress of the race has ever been in an increasing geometrical ratio. The farther we go back, the slower the advance of mankind. The man of the Old Stone Age having little of experience accumulated from the past, of necessity could improve upon his condition only very slowly. The rapid strides made by our race in the latter days of the nineteenth century, are the results not so much of our own exertions, as of the struggles of those who have preceded us.

Looking backward over the vast stretches of time, until we reach the man of the drift period, to the careless student it can but be apparent that the antiquity of the race is very great, while to the scientist it is as plain as any truth of our everyday life.

There is one other fact that I wish to offer in proof of man's great antiquity, and that is the fact of evolution. I say *fact*, for the principles of development are now almost universally admitted by scientific men, and by nearly all intelligent people who have made any study whatever of the subject. Occasionally we hear some old-time theologian raising his feeble voice in protest, but he might as well try to remove the granite hills. The belief in evolution has come to stay. Indeed no other theory has any proof whatever.

The gaps in the geological record are rapidly filling up, not only between the other genera, but also between man and the brutes. The connecting links are being found. The chain is all but complete. Man is the only animal having a chin, but some of the cave-men had scarcely any. Remains of man in the Southwestern United States are still more interesting. Of these Prof. Cope says: "A recent discovery of human remains of the

pre-Indian period in Arizona, goes to show that primitive man was deficient in speech, as these skeletons retain the primitive distinction of other speechless mammalia in having the hyoid bones separated. In man, as we now know him, these bones are consolidated, forming a single bone."

It has taken the horse tribe, whose line of descent now forms one unbroken chain from the lower Eocene, to evolve from the five-toed animal, somewhat smaller than a fox, to the present horse. This is stated with the knowledge that horses of the Mammalian Age were of enormous size, and that since that time there has been a diminution in bulk, but not in beauty and usefulness. It is not probable that man evolved much faster, if so fast. Indeed, much of recent discoveries seems to affirm that the appearance of some genera has been placed too late. In 1891, for instance, remains of fishes were found by Walcott, in the lower Silurian, thus placing the differentiation of vertebrate and invertebrate types as far back as the Cambrian Age. What a picture of the vast reaches of time that our race must have traveled! Some one may say that men five or six thousand years ago, did not differ essentially from those of to-day. Arguments of that kind only bear out the assertion of man's vast antiquity. The race sixty centuries ago was modern.

It may be well to quote from some prominent men upon the antiquity of man. Prof. Le Conte, in speaking of the age of our race, says: "It may be one hundred thousand years, or it may be only ten thousand years; but more probably the former than the latter."

Prof. John Fiske is responsible for the following: "We have every reason to believe that the glacial period of the Pleistocene Age began two hundred and forty thousand years ago, and came to an end eighty thousand years ago. But at the beginning of this period men were living in the valley of the Thames."

The above statement is evidently based upon the Precession of the Equinoxes. Prof. Marsh, probably the greatest palæontologist in this country, asserts that two hundred and fifty thousand of years is a moderate estimate of the length of time man has been on this planet. Prof. Croll and Sir John Lubbock claim a period of four hundred thousand years.

Alfred Russell Wallace has made the following statement: "We can with tolerable certainty affirm that man must have

inhabited the earth a thousand centuries ago; but we cannot assert that he positively did not exist, or that there is any good evidence against his having existed for a period of ten thousand centuries."

When I contemplate man's humble origin, his great age, and his struggles in the past, I feel like bowing my head in reverence to the venerableness of the race. In the light of these facts it is no wonder that masses of intelligent people are taking humanity as their religion. I am proud of my race. I am proud of its age, and of its record. Above all, I am proud to be one of its members.

RELIGION.

By HENRY M. TABER.

"In religion,
What damned error."

—*Merchant of Venice*, iii. 2.

THERE is no necessary connection between the etymology of the word religion and the use it has been put to. It is derived from two Latin words, *re* and *ligo*, signifying to bind back. The latter Latin word is that from which the words ligature and ligament (binding together) are derived. So that its original meaning suggests association, compact, fraternity; not necessarily in matters of belief in certain creeds, but in *any* effort for good (or perhaps even for evil). Religion, as generally understood, lacks the essential element which the derivation of the word suggests and indicates. It does *not* bind heart to heart in the great brotherhood of mankind, in any *comprehensive* sense. As "Vindex" (in October Magazine) says: "Religion is no bond of union, except between the members of a sect who all agree upon a dogmatic creed and form of worship." Associations, such, for instance, as Prof. Felix Adler's "Society for Ethical Culture," or the "Manhattan Liberal Club," are quite as truly religious as are Christianity or Buddhism. None of the believers in what are designated as the religions of the world, at least none of the "great" religions, recognize this fact. They assume that there cannot be any religion unless it declares certain tenets which all who subscribe to are expected to accept with

"Unquestioned faith—unvitalized by thought."

Such tenets are with reference to matters about which it is utterly impossible to ascertain anything, and yet the adherents of such religions have the same implicit belief in them as though they were demonstrated facts.

“ All faiths are to their own believers just.”

Every religion is the result of environment and instruction. We take on our religion just as we adopt the customs and habits which prevail in the different countries in which our lot is cast. Gibbon says that “ religion is a mere question of geography.”

There is no religion but what is founded in superstition, with an understratum of ignorance.

“ The germ of all religions may be traced to human ignorance. (Ingersoll.)

Superstition encourages fear, and the priesthood of every religion make the most of the ignorance and fear and credulity of those over whom these religious teachers are placed.

“ By education most have been misled ;
We so believe because we so are bred ;
The priest continues what the nurse began,
And thus the boy imposes on the man.” (Dryden.)

According to the late Rev. Roswell D. Hitchcock, D. D., there are one thousand religions in the world, every one of them teaching entirely different beliefs from the others, so that if one be true, then nine hundred and ninety-nine are (more or less) false ; and yet there is a similarity between them. They all, or nearly all, profess belief in an (unknowable) God, and an (also unknowable) future state. But these beliefs must be subdivided, for there are believers in a God of personality, in a God of immanence, in a God of transcendence, and there is no harmony whatever in these respective beliefs. There are also believers in an eternal future, where the few pass to glory and happiness, and the many to misery and despair ; in a modified future state, where punishment is limited ; in universal salvation ; in Nirvana, or an eternal sleep ; in the transmigration of human souls to other human beings, and to lower animals. There are worshipers of the “ sun-hero,” of the “ moon-goddess,” of the four winds, of the cow, the crocodile, the snake, and of almost every other conceivable object of worship. There are Monotheists, Ditheists, Tritheists, Polytheists, Pantheists, Henotheists, Theanthropists, Spiritists, Quetists, and,

in fine, every other variety of belief in *super*-naturalism, *preter*-naturalism, and *un*-naturalism.

There can, of course, be no consensus of opinion among the adherents of such extremely divergent beliefs.

A Chinese proverb says: "Religions are various, but reason is one, and we are all brothers."

Shakespeare says:

"Religions are opinions—*prove* but *one*,
And all men mingle in a common faith."

The intolerance manifested by the believers in the different religions, was aptly portrayed by the imaginary conference described in "Volney's Ruins," and is confirmed by the actual conference of the recent Congress of Religions at Chicago. In both the imaginary and actual congress is shown the persistence of each in the peculiar tenets of their respective religions. Each religion claims for itself entire truth, and for those who differ from it entire falsity. The Congress of Religions at Chicago has undoubtedly been productive of much good. It has shown to the adherents of the prevailing religion in this country—what they seemed to be utterly ignorant of before—that there is as much sincerity, as much honesty, as much morality, as much humanity, as much loving-kindness, and, indeed (if they are candid enough to admit it), as much truth, in every other religion, as there is in Christianity. Indeed, if Christians make a study of comparative religions, they will find that their religion lacks many of the features which makes many other religions attractive. Certainly Christianity has been more intolerant, persecuting and cruel, than any religion which ever existed. So far from its being a religion of love, it has been one of hate. So far from its having been an aid to civilization and literature and science, it has been their most inveterate foe.

Hon. Andrew D. White tells us how the Catholic universities of Europe excluded the Copernican and Newtonian demonstrations, and how "down to the present time the two great universities of Protestant England, and nearly all of her intermediate colleges, under clerical supervision, have excluded the natural and physical sciences as far as possible," and "how the most careful modern thought is also excluded from probably *nine-tenths* of the universities and colleges of the *United States*."

Christianity is the most narrow-minded, self-righteous, exclusive, and assertive, of all the religions of the world. While other religions, or many of them, are catholic in spirit, Christianity seems to pride itself in inculcating those precepts of the Bible which are found in passages which tell of the "few that are chosen," of the "narrow path," of the "straight gate," and other quotations in so constant use by the pharisaical sect.

Comparison with other religions shows the spirit of Christianity in its true light. Compare it, for instance, with Buddhism.

Says Sir Lepel Griffin: "How poorly do the results of Christianity show by the side of even a negative creed like Buddhism."

"Buddhism owes its success to its catholic spirit, and its beautiful morality." (Winwood Reade.)

"If ever beat upon this earth a heart which knew no bounds, it was that of Gautama, and his spirit has been that of his followers." (Rev. John W. Chadwick.)

"Buddhism never persecuted for opinion's sake, never shed one drop of human blood." (Moncure D. Conway.)

"No Buddhist ever burned a fellow-being for heresy." (Rev. Theo. L. Williams.)

In comparing Christianity with Mohammedanism, we have the following testimony. Canon Taylor, of the Church of England, says: "Islamism has done more for civilization than Christianity has done or can do. Islamism is the most powerful total abstinence association in the world, whereas the extension of European trade means the extension of drunkenness and vice, and the degradation of the people. Islam introduces a knowledge of reading and writing, decent clothing, personal cleanliness, veracity, and self-respect. Its restraining and civilizing effects are marvelous. How little have we to show for the vast sums of money, and all the precious lives lavished upon Africa. Christian converts are recorded by thousands, Moslem converts by *millions*."

"While the Christians in Europe were groveling in the utmost ignorance, holding fanatically to a geocentric and flat-earth theory, the learned Saracens declared the world to be round, translated the writings of the Greek philosophers, encouraged the study of law, medicine, chemistry, geometry and astronomy, and established schools, hospitals and libraries." (Herbert Junius Hardwicke, M. D., F. R. C. S.)

“When Omar captured Jerusalem (637), every Christian life was spared. When Godfrey seized the Holy City, ten thousand Moslems were cruelly put to death.” (Ibu Ishak, *Arena*, September, 1892.)

The discredit of destroying the Alexandrian libraries has usually been attributed to Mohammedanism. They *were* so destroyed in 640. But the *Christians set the example* by destroying one of them in 390.

T. W. Higginson tells us that a philanthropist goes to England to implore Christians not to teach young Hindoos the use of strong drink; and that in China “men interrupt the missionaries by asking them why, if these doctrines be true, a Christian nation forced opium on a Pagan Emperor.”

Archdeacon Farrar says that “where the English have made one convert to Christianity, they have made one hundred drunkards.”

The *Christian-at-Work* says that where there has been *one* Christian convert, *two hundred* have become addicted to the opium habit.

Rev. A. H. Lewis, D. D., says: “When Pagans are told that England and the United States are “Christian” nations, they naturally conclude that whatever comes to them from these Christian lands represents Christianity. What wonder, then, that intelligent men refuse to accept a religion which forces the opium trade on China, and the rum traffic on Africa and elsewhere, under Christian flags, which carry now and then a stray missionary along with thousands of rum casks, and hundreds of drunken, licentious, Christian sailors, who go ashore to ‘paint red’ pagan cities, and indulge their beastly passions.”

O. D. Janes, in the *American Non-Conformist*, says: “The Church of England is an aristocracy that goes all over the world with the Bible in one hand, a sword in the other, and a baggage-train of opium and whisky.”

What can the disciples of Confucius think of Christianity, when a so-called Christian nation violates its treaties, and enacts the most unneighborly, unbrotherly, unjust, unfeeling and uncivilized laws for the purpose of excluding from our shores some of the most peaceful, sober and industrious people of the globe; and in which nation thousands of these unoffending Chinese have been most cruelly persecuted, and most brutally murdered. The

misrepresentations made by Christians with regard to other religions, have received a decided check and a just rebuke, during the recent Congress of Religions at Chicago. As instances, the Buddhist priest, who there spoke, says: "The story of Juggernaut, which Christian missionaries have, for so many years, retailed to their brethren at home, has no foundation whatever, in fact. A committee, composed of eminent Englishmen, has declared the Christian idea of Juggernaut a *myth*. Death and blood are repulsive to our people. This Christian story is exploded and gone into oblivion."

Every Christian pulpit orator rises to unusual heights of eloquent indignation, condemnation and vituperation, in picturing to his credulous hearers the worship of images, the "bowing down to stocks and to stones" of the "heathen" Hindoo. In answer to this Christian calumny, hear what Vivekananda, a representative of Brahmanism (at the Congress of Religions), says: "No Indian idolator, as such, believes the piece of stone, metal, or wood, before his eyes, to be his God in any sense of the word. He takes it only as a *symbol* of the all-pervading *Goodhead*, and uses it as a convenient object for purposes of concentration, which being accomplished, he does not hesitate to throw it away."

As illustrating the trouble, in foreign countries, caused by Christian missionaries, Bishop Shibata, of the Shinto sect from Japan, said: "In 1837 the Christian missionaries combined with their converts and caused a tragic and bloody rebellion against the country. . . . Christianity has brought riot and bloodshed in its train. Verily, it has brought, instead of peace, a sword."

The *New York Herald*, in giving an account of the above speech, adds: "It was then that the audience of four thousand men and women—most of them Christians—rose to their feet and cried, 'Shame, shame upon the missionaries.'"

This same audience was much moved by Mozoomdar, a Hindoo, who spoke of the beautiful humanity, the noble faith and gentle practices of the great sect to which he belonged. The newspaper reporter in closing an account of this speech, says: "The truth and beauty which he embodied in religions, heretofore practically unknown to the mass of Christendom, were laid bare to wondering, and almost reverential, eyes."

The *American Sentinel* says of the Congress, that "it will certainly have a tendency to create the impression that one religion is about as good as another. Indeed it has done something in this direction already."

The Protestant says the Romanist is superstitious, because the latter worships the "Virgin Mary," bows to the crucifix and performs other irrational acts of devotion. The Romanist says the heathen are superstitious, because they worship other images. There is scarcely any difference between the superstitions of either of these classes of worshipers; the worship of one is equally as absurd as that of the other. The Protestant belief in a God of personality, or rather in *three* personalities; with the human, or rather inhuman, frailties which the Bible attributes to God; in a personality, also, of evil; in endless torture; are superstitions *quite* as much opposed to intelligent thought as are those of any other religionist in any part of the globe.

There is certainly little to choose, so far as the theology of the different religions are concerned, while the moral code, and the precepts in support of it, are found to be almost identical in every religion.

"The great religions of the world differ in degree only, not in kind. . . . There is not a lofty sentiment or a noble aspiration in the Bible which cannot be paralleled in the religious literature of China or India or Persia or Egypt or Greece or Rome." (Rev. John W. Chadwick.)

Buddha, Confucius, Lao-tse, Mencius, Zoroaster, Manu, and others, who lived, many of them centuries before Christ, taught the same moral precepts that Christ did.

"Do not to others what you would not that men should do to you." (Hillel.)

"Return good for evil. (Brahmin Text.)

"Whatever people may think of you, do that which you believe to be right." (Pythagoras.)

"Overcome evil by good." (Buddhist Precept.)

"He is the greatest man who patiently endures injury." (Confucius.)

"Loving compassion is the noblest of qualities." (Lao-tse.)

"Keep pure in body and mind." (Zoroaster.)

"Holiness is the best of all good." (The Avesta.)

“A man who foolishly does me wrong, I will return to him the protection of an ungrudging love.” (The Tripitaka.)

“Nothing is nobler than high-mindedness and gentleness and philanthropy and doing good.” (Epictetus.)

Max Müller says: “There is no religion which does not say, ‘do good and avoid evil.’”

The *Chicago Times* recently said: “The morals of civilization are not at all based on religion, certainly not on Christianity, since the so-called ‘golden rule’—the highest principle of morality—antedates Christianity a thousand years.”

This saying is well exemplified in the lives, at least, of Seneca, Pliny, Tacitus, Plutarch, Galen and Marcus Aurelius.

It is claimed for Christianity that it is an original religion. On the contrary its same beliefs, dogmas and teachings, its same rites, ceremonies and customs, are to be found in nearly every religion which preceded it. The myths of creation, the fall of man, the deluge, the tower of Babel, those relating to Samson, Jónah and Jacob, of parthenogenesis, anthropomorphism, the trinity, the atonement, eternal punishment, resurrection, ascension, God, Satan, angels, devils, heaven, and hell, are every one of them inculcated in religions older than Christianity. All are the outgrowth of—or evolution from—what Christians call Pagan religions.

Says Rev. R. Heber Newton: “Tonsured head, and silvery bells, and swinging censer; Christmas and Easter festivals; the sacramental use of bread, and of water, and of wine; the sign of the Cross; Holy Madonna and Child; are all ancient, human institutions, rites and symbols. Scratch a Christian and you come upon a Pagan. Christianity is re-baptized Paganism.”

“We find much Paganism in Christianity, in its creed, practice and ceremonies.” (Rev. Lyman Abbott, D. D.)

St. Augustine says: “The same thing which is now called Christian religion, existed among the ancients.”

Origen says: “Paganism and Christianity have a common origin, and are really one and the same religion.”

“The grave-clothes of Paganism became the swaddling-wraps of Christianity. . . . It (Christianity) administered on the and estate of Paganism, appropriated most of the property to its own use.” (Ingersoll.)

“There is not a rite, ceremony, or belief, we now practice, or profess, that cannot be traced to its origin in Chaldean idolatry, in Assyrian, Egyptian, or Roman mythology.” (Ecler, “Gibbon’s Christianity,” p. 96.)

“The Christians of the second century adopted certain rites and ceremonies employed in what was known as the ‘Heathen Mysteries.’” (Mosheim.)

One religion has evolved from another. The “Encyclopædia Britannica” says: “The religions of Asia and of Europe are the common offspring of one primitive religion.”

Each new religion is a branch, so to speak, of the tree of some older religion. The Buddhist religion is a product of the Brahmanistic religion. Roman mythology was derived from that of Greece. Christianity grew out of Judaism. Mohammedanism is an offshoot of Christianity, at least to the extent that Moses and Christ are recognized as prophets in the Mohammedan belief. Mormonism is grafted upon Christianity.

. . . . “religions take their turns ;
 ’T was Jove’s—’t is Mahomet’s—and other creeds
 Will rise with other years.” (Childe Harold.)

While some religions are more peaceful, tolerant, humane and loving than others, religion in general has not practiced these virtues. The God of one religion being different, both in name and conception, from the God of every other religion, jealousy and rivalry is created among the various religions. Hence the persecutions and wars which have made the history of religion the saddest, the most cruel, and the bloodiest of all the histories of the world; for there is something in religion which seems to engender greater bitterness, to beget greater hatred, to stimulate to greater acts of cruelty, and to encourage greater sacrifice of human life, than is produced from any other single cause.

In Butler’s “Hudibras” we read of

“Such as do build their faith upon
 The holy text of pike and gun ;
 Decide all controversies by
 Infallible artillery ;
 And from their doctrine orthodox,
 By apostolic blows and knocks,
 Call fire and sword and desolation
 A godly, thorough Reformation.”

M. Babcock says that "religion has filled the world with contentions, quarrels, wars and bloodshed. . . . Men have become deadly enemies to each other, when they should have remained friends and brothers. They have spilt each other's blood, mutilated each other's bodies, and made corpses of millions of their fellow-beings, while madly following the monsters of their own imagination, and have made demons of themselves. The worship of God has made devils of men."

Voltaire illustrates the same thought :

"Religions raging with inhuman zeal
Nerves every arm and points the fatal steel :
Whatever names divine the parties claim,
In craft and fury they are all the same."

The inconsistency—the cruelty, credulity and absurdity—of religion may, also, be illustrated by the following lines :

"I see ten thousand men advance
With musket, cannon, glave and lance :
They fight until the soil is red
And half have gone to meet the dead ;
While in a village church not far away,
I hear the austere, bearded, preacher say,
' Poor mortals here below
Praise God from whom all blessings flow.'"

When success had, at one time, attended one of the two Christian nations which were engaged in the fearful Franco-German conflict, a telegram, in substance, if not in the actual words, went from the Emperor William to the Empress Augusta :

" We laid ten thousand Frenchmen low ;
Praise God from whom all blessings flow."

Can it be possible that praise can be tendered, by the intelligent and the humane, to a being who could, and yet did not, prevent the strife of armies, the clash of arms, the slaughter of innocent men, the moans of the dying, the shrieks of the maimed, the woe in homes, the tears of widows, the cries of orphans, the destruction of property, the distress of communities, the ruin of nations?

Even in the enlightened *to-day* is being carried on the same fierce wars, the same frightful carnage, by Christians, Mohammedans, Hindoos, and other religious sects, and all with the same

fanatical zeal, the same delusive superstition, the same ignorant faith. What wonder that religious people are more bitter, intolerant, persecuting and cruel than others, when they regard as authority the creeds in which they profess to believe. For example, take the revolting creed or doctrine formulated in the Westminster Confession of Faith. It has been repudiated by very many of the communion who apparently accept it, and it has forced from some of its more liberal and kindly members expressions of contempt and disgust. Rev. Dr. Parkhurst, of the Madison Square Presbyterian Church, in New York City, speaking of it, says: "It is a horrible doctrine."

Some one has said: "History shows that religion has been more relentless under the auspices of the Christian theology, than under those of all the other theologies of the world combined. . . . It is the only one in the universe cruel enough to burn a man to death for merely holding an opinion."

Shelley portrays it thus:

"Prolific fiend,
Who peopled earth with demons, hell with men,
And heaven with slaves."

But we are not left to the alternative of selecting *such* a religion, or of being altogether without one (*if* one is deemed necessary). Even in the Bible, with all its unreasonable and inhuman teachings and doctrines, can be found *some* of the ingredients of a true religion. In the Epistle of James we read that "pure and undefiled religion is to visit the widow and the fatherless in their affliction, and to keep one's self unspotted from the world." How transcendently superior is this to the usual dogmas taught in orthodox churches. In the October number of the FREE-THINKERS' MAGAZINE, "Vindex" says that "the Church *never was* Christian." No more truthful saying was ever uttered. Nothing (or *almost* nothing) *Christ-like*, is taught from any of the so-called Christian pulpits. What *is* there taught in the theology founded—*not* by Christ, but by Paul, and the superstructure of which is the work of Athanasius, Augustine, Gregory "the Great," John Calvin, Jonathan Edwards, Joseph Cook, and others of like sacerdotal fame?

Lincoln said that when he found a Church whose *only* creed was the "Golden Rule," he would join that Church.

Professor Felix Adler has established just such a Church, or, rather, association, known as the "Society for Ethical Culture," in New York City,

"A temple, neither pagod, mosque, nor church."

Its only creed, or tenet, or teaching, is that of duty each to the other, and its only belief is in beneficence—in deeds of love. His audiences, every Sunday morning, are *far* in excess of *any* of the Christian churches. He represents the religion of Christ *far* more than does Cardinal Gibbons, Bishop Potter, Rev. John Hall, D. D., or any other representative of pseudo-Christianity. The congregations of these (falsely-called) Christian churches are in perfect similitude to that pharisaical sect which Christ so earnestly and so constantly rebuked. Rev. Carlos Martyn, D. D., says: "Pharisaism is resurrected and baptized with a Christian name." It is these same Christian pharisees who continually sneer at what they choose to call "*mere* morality."

Bishop Latimer said: "Religion, pure religion, standeth not in the wearing of a monk's cowl; but in *righteousness, justice, and well-doing.*"

"The one religion, pure and perfect, is fidelity to all the relations in which we are placed to one another." (Rev. Dr. Furness.)

"True religion is a matter of heart and conduct." (Rev. Dr. Alfred Momerie.)

"There is but one religion—the religion of truth." (Dr. Paul Carus, President Congress of Religions.)

A religion that is broad, rational, practical, humane, ennobling, sympathetic, ethical, philanthropic, altruistic; which substitutes *Amo* for *Credo*; which subjects faith to reason; which puts natural law in the place of miracle; which subordinates tradition, legend and fable to history, reality and fact; which regards *truth* as *authority* (and *not* "authority as truth"); which disowns superstition and disclaims dogmatism; which revolts at the suppression of inquiry; which rejects the astronomical, geological and biological absurdities taught in the Book of Genesis; but, rather, which invites investigation into every new avenue of thought, which is in harmony with the latest discoveries of science; and which, in fine, insists upon, and will ever persist in demanding, the most comprehensive end complete mental freedom; is a religion such

as is in accord with the spirit of the age, and finds constantly increasing adherents among the intelligent, the benevolent, and the truth-loving. Such a religion finds expression in the lines of Pope:

“To no creed confined,
The world our home, our brothers all mankind;
Do good, love truth, be just and fair withal;
Exalt the right—though every ism fall.”

LET THERE BE FREE THOUGHT IN THE PULPIT.

BY DANIEL K. TENNEY.

“**T**RUTH is mighty and shall prevail.” So it is said. Yet error is still a long way in the lead. The minds of more than nine-tenths of the human race have always been dominated by ignorance instead of wisdom. It is so now. Not more than one person in a hundred, even in civilized communities, is capable of using his reasoning powers upon other than simple subjects. The common mind is reluctant to wrestle with anything not easily comprehended. These are some of the reasons why so many generations of men have arisen and passed away, and why the present generation exists, controlled for the most part by somnolent stupidity, rather than by intelligence. Considering the utterly benighted and barbaric condition from which civilized races have slowly emerged through the ages, it is not surprising that the evolutionary forces controlling the minds of men have not produced greater advancement in knowledge. In all ages there have been a few men wiser than their time, who have detected error, ascertained truth and stated their conclusions, but generally to minds not capable of comprehending them, or to those so prejudiced by ancient error that they would not tolerate its overthrow. No important truth has ever obtained credence, except after a desperate struggle. These statements are not complimentary to the race, but their solemn truth will be recognized by the intelligent reader.

Ignorance is the companion of superstition. These twin nightmares have ever constituted a double team. To-day wherever ignorance most prevails, there superstition most abounds. That emotional sentiment in man called religion, which worries over

and worships the unknown, has always been actively present and persistent, so that for every couple of hundred of population on the entire globe, whether savage or otherwise, there seems always to have been one person more enterprising and audacious in his superstition than his fellows, who has been called by them, or has set himself up, as priest or medicine man. His superior flexibility of tongue and limberness of jaw have been revered as evidences of great wisdom, and his example and his counsels have taken great hold on the minds of his listeners. He has assumed intimate knowledge of the unknowable, and has generally been a man of higher moral calibre and of somewhat less ignorance than they. Having his living provided by others, he has had both the leisure and the disposition to fasten himself upon them by all manner of subtle inventions, and pretences, as a necessary intercessor on their behalf, with the infinite and controlling powers of the world. By means of such men of conventional respectability and influence in their communities, all sorts of ridiculous theories and superstitions were invented in the early days of the race, and have continued to be propagated with more or less variation and success to the present time.

The religious sentiment at the base of all this, I believe to be natural. All that has been built upon it—the creeds and dogmas, superstitions and bigotries, rites and ceremonies, faiths and follies, bibles and vedas and korans and the like—are artificial; purely human inventions, and thoroughly fraudulent in their inception. Who that exercises his unbiased intelligence can for one moment be of a different opinion? Has that “being whom we call God and know no more,” himself attached all these appurtenances to our religious impulse to guide and control it? Or has he instructed anyone else to do so in his name? To say nothing of the sacred books of other people which Christians unanimously condemn, can any thinking person attribute to a divine mind the infinitude of contradictions, falsehoods, vagaries, obscenities, rites and ceremonies, found in the Christian Bible? Are they not the work rather of human minds, and often of wicked and pretentious men, designed to frighten or to amuse and control the ignorant populace? The evidence of its perusal and propagation, is certainly all that way. Not one person in a thousand who professes to believe in the Bible, has ever read it. Every person who can read, should both read and study it dili-

gently. Do so, and let your intelligence pass upon its character and contents. Is it from heaven or of men? There will be but one answer.

I have said that there is about one clergyman, of one sort or other, to every two hundred people. They have abundant coadjutors, also, by way of Sunday-school teachers, deacons, and the like. All these are engaged in propagating the faith accepted as genuine in their respective localities. They constitute a veritable army of earnest, and for the most part honest, workers. They do a great deal of good in the field of morals, for which they deserve the highest commendation. The mischief they do in propagating falsehood, is altogether incalculable. This army, however, cannot be conquered or dispersed. The individuals composing it are of that peculiar temperament which adapts them to be leaders and instructors of simple minds. It is idle for Freethinkers to ridicule these people, or to be intolerant of them. They are just as honest as we are, and a good deal more earnest. They are organized and pulling together everywhere. We are not, and are pulling each one for himself, in no particular direction, and for no particular purpose, beyond the annihilation of ancient faith and dogmas. The religionist will spend his time and money to spread what he deems the truth.

Among the intelligent classes in this country, there are far more Freethinkers than Christians, yet we have no organizations worth mentioning, only a small body of literature outside of scientific works, and few magazines or current publications of our views. We apparently do not care much whether the youth of our neighborhoods continue in the old rut of ecclesiastical nonsense, or whether they are taught its error, and instructed in the truth. In short, we simply laugh at the superstitions of the churches, as we cannot help doing, and hold on to our money. This is not the way to do good to our fellow-man. It is, however, the general method adopted by most of our friends who do not concur in current religious dogmas. I know of no way to reform this situation, except by capturing the clergy, and getting the true philosophy expounded from their own pulpits. That is where it ought to be done. In this direction we are making slow but certain progress. Heresy trials are doing great good to the cause of truth. It is noticeable that heretical ministers have the largest

congregations, and that when they are expelled the congregations go with them. In Chicago a few expelled heretics are doing as much good in a practical way to mankind as all the balance of the clergy.

It is commonly said that the churches are growing more liberal. This also is a cheering sign, but how can they become more liberal without abandoning the ancient faith? Increasing liberality is a confession of former weakness. The truths of God, if there are such recorded, are unchangeable. Eternal rewards for those who have faith, and eternal punishment for those who have not, may be abandoned, and ought to be by the pulpit, but these are sound Bible doctrines, and cannot be made more liberal. *For thus it is written.* Yet we hear little or nothing from the better pulpits nowadays about eternal damnation. It is gradually being abandoned as neither popular nor believable; so are many other doctrines equally baseless in nature, though well founded in the Bible. Freethought must be worked out by educating the clergy. It is a slow evolutionary process, but will certainly be achieved. Mankind will not much longer submit to be pestered by the mythologies of ancient ignorance. The gradual advance of knowledge will in time achieve the desired result.

At the World's Parliament of Religions, lately held at Chicago, all the great systems of faith and doctrine prevailing on the earth were competitively exhibited. It was a memorable occasion in the history of the world. Religions which have been doing battle and cutting one another's throats for thousands of years, were alike represented by their most eminent scholars and expounders. The intelligence, culture, and mental grasp of the delegates from China, India, Japan, Siam and Arabia, were thought by many to exceed that of the Christian representatives. This was a genuine surprise. How could heathen be intelligent? All were the ablest of their sects, and the discussions and presentations were full of interest. It was perceived that some sort of Infinite God is the base of all the systems; that each had also some sort of savior, or intercessor, between man and God; each its saints, its priests, its sacred books, its worshiping mummeries, its superstitions, and its intolerance of all other systems. In short, that all were much alike, except in the matter of forms and observances.

Before the conclusion of the Parliament the members had become well acquainted with one another, and united in a sort of love-feast, in which the representatives of each system recognized the good points of all the others (but of course were unwilling to concede any bad points in their own), and it was finally concluded by Heathen and Christian alike, that the "Fatherhood of God and the Brotherhood of Man" are at the base of all religious systems, and constitute the only essential element in each, and that a new Church of world-wide scope ought to be organized on that theory. Such action, by such a convocation of eminent religionists, representing all shades of opinion, was a distinct and important advance in the domain of theology, for while each representative undoubtedly retained his own idea of what constitutes God, preferred his own system of worship, and remains attached to the dogmas of his own Church, he yet conceded that love of our fellow-man and conduct to comport with such love, is all that is essential to true religion. I assume that all men believe in the fatherhood of infinite energy, and only quarrel about form and capacity. This conclusion of the grand religious conclave might well have been expressed in the language of Tom Paine: "The world is my country; to do good, my religion."

Pursuing, then, this only essential doctrine of the "Fatherhood of God and the Brotherhood of Man," why cannot the Christians, the Freethinkers, Infidels, Agnostics, all hands, proceed to put the doctrine in force? We all believe, though no two precisely alike, in the first part of it, and we all profess to believe in the last. It was made to appear at the Parliament that there is less practical brotherhood of man in Christian countries than in any other part of the world. We are forever talking about it, but seldom get much farther. The contributions of Christians to the uplifting of our fellows, are in no community greater than those of non-Christians. Charity and beneficence are confined to no sect or creed. The sinners are usually the most liberal givers. Any person who has had experience in soliciting subscriptions for humane purposes, is well aware of this fact.

I must digress while on this subject, to make due acknowledgment, on behalf of the race, to the liberality of that eminent pietist and Christian, Jay Gould, lately deceased, whose bounties to the Church and to the uplifting of mankind, while he lived,

were so great that none have yet been recorded, and still he left a fortune which he failed to squander in charities, amounting to one hundred and twenty millions. As a record of the gushing generosity of this broad humanitarian, there has, it is said, been erected a chapel in the place of his birth, with something like this inscription, "Sacred to the memory of Jay Gould, and the Christian religion. Of such is the kingdom of heaven."

I concede that this is a rare instance of Christian modesty.

The religious teachers of this country are better qualified to conduct a crusade of brotherly love, than any one else. They have the disposition and capacity, and, better yet, the machinery. They should perceive by this time, it would seem, that the religious sentiment in man is about the same the world over, that forms and ceremonies are merely such, and by no means essential. They must before long conclude, also, in conformity with the advancing intelligence of the age, that all religious systems are artificial, all sacred books the creations of men, respectable only by their age, containing many good things and many bad, and that all are quite unnecessary to the "Brotherhood of Man." Indeed, that no such general brotherhood can be organized in this country, concurring with any creed, dogma, or religious system, but only on the plain duty of man towards man, as shown not alone by ancient precepts, but by the ethical knowledge and experience of all past and present human needs.

The churches, it has been said, are growing more liberal. Let them advance to the stage of absolute mental freedom, where they will not be required to draw upon their own imagination or upon that of ancient writers of fiction for their facts, or upon the unwilling credulity of their congregations for their acceptance. Is there no spiritual food in truth? Is falsehood, however time-honored, the best sustenance for the aspiring soul? Does not a well-spent life of brotherly love and correct conduct afford greater assurance of a happy future, than a blind faith in anything whatsoever? May not any man or woman whose life has been thus spent, lie down on the bed of death to gentle dreams of happiness? Have they anything to fear in any event, though they never heard of a fictitious Savior? Or must it still be said that a life-long scoundrel repenting at the last moment, will take precedence in the world to come? Out upon such nonsense! It is a disgrace to the pulpit, and an insult to mankind. *Let the clergy*

repent, and tell the truth, as many of them ardently desire to do, but are afraid to face the music. It is coming to that, though slowly.

When we come to have an organized army of clergymen and other religious teachers, devoting themselves exclusively to the Fatherhood of God and the Brotherhood of Man, leaving everyone to his own notion of the God, then we can unite unanimously for the Brotherhood of Man, but not before. "Love thy neighbor as thyself," was not the precept of God, nor the Son of God, but of a broad philosopher and a good man. In his day, all intelligent men were wise enough, and had been for centuries, to know that brotherly love is the best policy. It needed no revelation to tell them so. If the clergy who organized the original Christian creeds had pursued the policy of love attributed to their founder, mankind would have been infinitely better off than they are to-day. But it has been with them, Church first, and brotherly love afterwards. So it will remain until all creeds, denominations, forms and ceremonies, and all the superstitions which sustain them, are entirely discarded, and relegated to the realm of myth. It is the truth alone that will make us free.

CHICAGO, ILL., January, 1894.

A CALL TO FIDELITY.

BY AUGUSTUS W. DELLQUEST.

Were half the power that fills the earth with terror,
 Were half the wealth bestowed on camps and courts,
 Given to redeem the human mind from error,
 There were no need of arsenals and forts.

—*Longfellow.*

FIDELITY to truth is the ethical aspect of Freethought and the Humanitarian plan of redemption. Not he who merely confesses with the mouth his love for liberty, but he who makes the best of his liberty by doing something for the advancement of truth, is the true friend of liberty. Truth—"the cognition of the reality of things"—is the only light, and in darkness there can be no liberty. Liberty is nothing except so far as it is an opportunity for progress. Progress is born of the power of love, and not of the weakness of indifference. Truth and love, liberty and

progress constitute the quartette that sings the praise of human existence. Truth has been bought by the blood of the martyrs, pain is the price of sympathy, the price of liberty is obedience, and a constant strife and struggle is the cost of progress.

Then, what is the purpose of your existence? Is it not to make your life conform to the inexorable laws of that which is most worthy of your adoration and obedience? The purpose of your existence is to so obey the eternal laws which regulate human progress, that you never cease your efforts to draw nearer to your highest ideals regardless of your own happiness. The attainment of your own happiness merely, though it may be a consequence, should not be regarded as the aim and purpose of your existence. Life is an opportunity to be a factor in the progress of humanity, and every man fulfills the purpose of his life to the extent he practically identifies himself with the progress of that of which he is a part—humanity and nature. In other words, the purpose of human existence is to do right.

Correct conduct, however, presupposes correct thinking as correct thinking presupposes free thinking. Many persons who term themselves Freethinkers, underrate the importance of the mental attitude of man. Liberalism, if we may judge it by many of its adherents, teaches that it makes very little difference what a man believes. This erroneous teaching is undoubtedly a reactionary result of bigotry and dogmatism. The fact is that conduct has an intellectual basis, and belief is of supreme importance. Somebody's correct thinking is back of every right action. Error in thought begets error in conduct. Has not torture and tears, and bigotry and blood, always been the result of the widespread and dangerous delusions of religious superstitions? Has not the devil of darkness and delusion, in all ages, demanded payment in blood for every step of human progress? There is no safety except in truth.

In the ranks of Freethought, we have the noblest, grandest and most self-sacrificing men; but, there are also a large number of persons marching under the proud banner of Freethought who do very little, according to their ability, for the advancement of truth—the cause which they are so successfully disgracing. If you are one of these men, it is time that you cast away your rags of selfishness and put on the white garments of sacrifice. For the advancement of truth the manly man will sacrifice time,

talent, wealth and fame—yea, even life itself. A truly enlightened man realizes that in himself he is nothing. He knows that to the spirit of progress he owes all things. It is the human race and the spirit of progress that have made you what you are,—that have caused your very existence, and made possible every joy of your life. Can you, then, as a man and a Freethinker, afford to so disgrace your life with ungratefulness and selfishness as to do nothing for the cause of human progress? Is there a man so base that he loves not what has given him all the joys of his life? And is there a man so blind that he can not see that correct thinking and kind feeling underlie all human progress? Then, dear friends, if we love the spirit of progress, let us become more enthusiastic for the cause of truth. There can be no effect without a cause. The spread of Freethought can not be accomplished without hard work and heroic sacrifice.

Free and correct thinking is indispensable to right action, and nothing but righteousness can lighten the burden of an oppressed humanity and wipe away the tears from the eyes of the sorrowful. Cruel is he who is indifferent to truth! The most ignorant savage, if he has a kind heart, is entitled to more respect than are those selfish Indifferentists who are disgracing the holy name of Freethought. Infidels they often term themselves, and infidels they are,—infidels to the cause which they claim to believe in. The word infidelity is synonymous with the word unfaithfulness. He, therefore, is an Infidel, who is unfaithful. No person can be more unfaithful than he who is unfaithful to truth. Unfaithfulness to the truth, therefore, is Infidelity, and Infidelity is as far from Humanitarianism as hate is from love. An Infidel is a person who is unfaithful to the truth; a Humanitarian is a person who loves humanity, and for that reason is faithful to the truth. The Humanitarian knows that it is the light of truth alone that makes men free, for in darkness there can be no liberty. In seeking, knowing, loving, living and working for those principles that underlie human happiness, the Humanitarian sees the highest liberty. To behold the panorama of distress and suffering in the world, would, as it were, make a heart of stone vibrate with sympathy, and it would feel no peace before its sympathy was made manifest in deeds. Every step you take, every word you speak, and every cent you give in the interest of truth, is a manifestation of your sympathy for a suffering and degraded creation. Who

can help respecting himself if he feels the peace of knowing that he is faithful to the cause of truth? A man's unfaithfulness to what he regards as the sacred truth, causes the loss of his self-respect. A man can better afford to lose all his property and even his life, than to lose his self-respect. After a man has lost this manly feeling, he feels like a mean slave, and everything that is good and noble rises up before him everywhere only to curse him. No superstition was ever more hideous than is that cruel and stupid infidelity which cares not for the truth, which seeks not the truth, and which works not for the truth. There is too much of this infidelity that clogs the wheels of the car of progress. If we had less Infidels identified with our cause and more Freethinkers, and if all the Freethinkers that we have were also Humanitarians, we could reasonably expect to see the advancement which ought to be made. To swear, to deny the "Jonah and the whale story," and to penuriously abstain from paying pew-rent, does not make a man a Freethinker. It is in self-sacrifice for the progress of the race in which the heroism of Free-thought consists; and a man must be both a *thinker* and a *free* thinker in order to be a Freethinker. He must feel free to think both outside and inside of creeds and bibles, and accept the true, the good and the beautiful everywhere.

A mere intellectual acceptance of truth, however, is insufficient. The truth must sink deeply into the heart of man. While the intellect is the guide, the feelings move man onward; and the Freethinker, in order to be a factor in progress, must not only see the truth, but he must fall in love with it, or, in other words, he must become a Humanitarian. The strongest and most effective factor in human progress is the Humanitarian. Humanitarianism calls for the cultivation of not only the intellect but of man's sympathetic nature as well. Not only correct beliefs are essential to the character and well-being of mankind, but it also matters much what we love. George Eliot says that "the first condition of human goodness is something to love." She would have better expressed the truth if she had said: "The first condition of human goodness is something *good* to love." Thomas Paine has truthfully said that the worship of a cruel god makes a cruel man. We become like what we love. To love that which we regard as most worthy of our obedience and adoration, is a worship that is essential to right living. Worship of the spirit of

progress and obedience to its laws, together with aspiration towards an ideal manhood, are the only conditions of human goodness and happiness.

Freethought not only has its god, but it also has its devil, and its devil is selfishness. This devil has a following chiefly among those Liberals who are "liberal in nothing but ill-liberality." Some of these Liberals often seek to excuse themselves in their selfishness by asserting the falsehood that everybody acts only from a selfish impulse. If a person should at the risk of his life save the life of some of his fellow-men, according to these philosophers (?), only selfishness could be the cause. To them there is no difference between selfishness and self-satisfaction, nor even between selfishness and self-sacrifice. The only self-sacrifice they know of is selfishness. Aside from their selfishness their excuse rests on a mere empty play of words, for to say that self-sacrifice is only "a more refined form of selfishness" is to unnecessarily use the term selfish with a double meaning. Not selfishness, but sympathy, is the basis of ethics.

Sympathy is the foundation of every virtue. Because we sympathize with those in pain and in sorrow, and knowing that every falsehood and every wrong act will at some time and somewhere unmistakably add to the pain and sorrow in the world, we should speak the truth and do the right. If your own old mother was in agony and distress, would you wish to add to the burden of her sorrow? The unhappiness of millions of old mothers that are yet to be on earth will be greater because of the lack of fidelity on the part of the present generation. This is no mere sentiment, but it is a fact. With souls filled with sympathy for suffering, we are ever ready to seek, speak and live the truth. Man can not violate his sympathetic nature without a serious loss to himself, as well as to his fellow-beings; for according to true philosophy (which is always an ethical philosophy) sympathy is the wealth of the soul. The human soul is not a ghost, but a man's soul is his correct thoughts and kind feelings. Man is only immortal to the extent he is an influence for truth and kindness in the world, and more than that is not desirable. The Freethought movement is only immortal to the extent it works for truth and kindness. To work with an enthusiasm is the need of the hour; not the enthusiasm that is born of fear for an imaginary hell, but with an enthusiasm that recognizes the hell on earth, that accord-

ing to history always follows ecclesiastical superstition, as surely as the night follows the day. "Orthodox" Christianity has zeal without knowledge—we have knowledge without zeal. Let us have zeal according to our knowledge, for our work is great.

Being free thinkers, we must feel free to adopt the best methods of work, whether we find them inside or outside of the churches. It is a sad fact that many Freethinkers are foolishly adverse to organization. As a rule, Freethought organizations die young, unless they are born again. A Freethought society, to be successful, must be organized on positive and definite principles. Members must be willing to subordinate their own fancies and whims to the interests of the society. Forbearance, order, dignity, earnestness and unity of purpose are always essentials. If for no other reason, we ought to have Sunday meetings to keep people away from the "Orthodox" churches where our principles are constantly misrepresented. We need organizations because in "union there is strength."

Another effectual method by which to strengthen our cause is that of establishing post-office missions. In one of the cities of the South, the writer has established one of these missions, together with a circulating library of nearly five hundred volumes and over three hundred subscribers. Through this inexpensive, though very effectual method of reform, many persons are led to investigate and think. Non-sectarian Sunday-schools should also be established. We are very far from realizing the importance of teaching our principles to children and young people. The powerful influence of music and dramatic art should also be taken advantage of in our reform work. Thus in every conceivable way, should we seek to spread reform. Every Freethinker should be a Lucifer—a light-bearer. Let us put our torches together and thus send the warmth of sympathy and the light of reason into every cold and dark cave of indifference and superstition. Above all things, let us be brave enough to be independent. Let us not permit the love of gain, or the Church with her pomp and power, to poison our souls with hypocrisy—to tempt us to deny our manhood. Let us be loyal and true to the cause of progress, never forgetting the responsibility resting upon us, owing to the fact that we are identified with the triumphant spirit of all ages. Our responsibility is as great as our opportunity. If Nature has given us ability and opportunity to contribute to the success of

religious reform, she requires us to do so. If we violate her laws we cannot escape the consequences. Who are to do the work of religious reform, if we are not? Who are to do the chief work of establishing the kingdom of kindness on earth, if not those who have their strength in truth? This is beautifully expressed in the following verses of Charlotta Perry :

“ If I am weak and you are strong,
 Why then, why then,
 To you the braver deeds belong ;
 And so, again,
 If you have gifts and I have none,
 If I have shade and you have sun.
 'Tis yours with freer hand to live,
 'Tis yours with truer grace to give,
 Than I, who giftless, sunless, stand
 With barren life and hand.

“ 'Tis wisdom's law, the perfect code
 By love inspired ;
 On him on whom much is bestowed
 Is much required.
 The tuneful throat is bid to sing,
 The oak must reign the forest's king,
 The rustling stream the wheel must move,
 The beaten steel its strength must prove,
 'Tis given unto eagle eyes
 To face the midday skies.”

These verses sound the key-note of true Liberalism—the Liberalism of the Good Samaritan. This is the Liberalism that has the missionary spirit—the Liberalism that keeps busy the Freethought lecturer and extends the circulation of the Liberal publications.

The world to-day needs a strong Freethought movement more than it ever did. To strengthen our movement, we need to love progress more than pelf ; we need to emphasize the positive side of Freethought more ; we need to induce half-hearted “ Liberals ” to subscribe for the magazines and the journals ; we need to circulate reading matter among the “ Orthodox ” through post-office missions and libraries ; we need to educate the young in our principles ; we need to become closer united ; we need to have lectures oftener, and when possible to build Freethought meeting-houses. Let every state have at least one Freethought building.

Texas should take the lead, and through the efforts of Brother Shaw erect a building at Waco. We are now only asking for what is immediately practicable and not for what cannot be done.

Do not by inactivity make true the "Orthodox" assertion that "Christianity works while 'Infidelity' only talks." Weep not over the martyrs of the past, but honor them by co-operating with the self-sacrificing spirits of to-day. Their work is your work, their glory is your glory, their triumph is your triumph. The spirit of inquisition in the Church is not dead, and ecclesiastical power does not slumber. The world *can* and must be made better.

The hour shall come when you shall see nothing before you but a cold and silent grave awaiting your unconscious clay. In that hour there can be but one consolation, and there should be no other, for the consolation of having not lived in vain—that the world is better for our having lived in it—is enough. In no other hour is consolation so much needed. When you feel the weakness preceding the approach of death, you shall be forced to realize that your opportunity for doing good is at end, and you will then need to feel that you have lived a life of kindness and done all in your power for the advancement of truth.

 DOUBT.

BY MEDORA CLARKE.

DOUBT, like a serpent, rears its slender head,
 And with its beady eyes sees ev'ry rift
 In the spun garment of belief. Each thread
 Worn thinner than its fellows it will lift
 And let the light of rude inquiry in.
 Doubt is the harbinger whose cutlass hews
 From off the tree of science the rank vine
 Of superstition, which the higher life eschews.

It strikes the weeds of centuries, which twine
 Around and clog the wheel of science. Sin
 (That essence of a broken law) flees fast
 Before it, while its strong copartner, Thought,
 Calls up his minions from the voiceless Past,
 To ravel out the errors it has wrought,
 And teach the Present from the great Has Been.

SAN FRANCISCO, CAL.

LITERARY DEPARTMENT.

THE RELIGION OF A 'BUS DRIVER.

BY BARRY PAIN.

OH! the roads they was kivered with ice, they was,
The roads they was slippy as glawss ;
Me, I were drivin' a Putney 'bus,
Jim, 'e were drivin' a awss ;
Bill, 'e were drivin' a 'ansom cab,
'Ighly painted in blue and drab,
With a frettin stepper as wouldn't storp
To let the people pawss.

Bill 'ad a fare was a clinkin' fare,
An' a ginerous man was 'e ;
Hevery dye Bill drove 'im down
To the Manshing 'Ouse, E. C.
Spinnin' along just in front of the Grand,
Bill's 'igh-stepper she couldn't stand,
So down she set, and she bust the shafts,
And she busted the fare, did she.

Me, I were tikin' the Putney 'bus
A-smilin' down Ludgate 'Ill—
On greasy dyes you cawn't pull up
As smawt as you otherwise will.
Silly old josser ! 'e tries to cross,
Blunders inter my near-side 'orse,
Over 'e rolls, and we irons 'im smooth—
And I'm out of a box-seat still.

If Jim 'ad gone 'eels-over-'ead with his moke—
And mokes can come down when they chooze—
'E wouldn't 'ave busted a ginerous fare,
Nor bin falsely convicted fur booze ;
Or if 'e 'd run over a silly old gent
(Sime as I did in my awxidient)
Jim wouldn't never 'ave lost 'is plice,
'Cos 'e 'adn't no plice to lose.

The roads they was kivered with ice, they was,
 The asfalt wor orful, it wor ;
 But Jim comes keerless down Mile End Road
 With 'is small little moke afore.
 Up 'e drives inter Camden Town,
 And the small little moke she never come down.
 So Bill's all right with 'is barrer of greens—
 And I don't go to chipul no more.

—*The (London) Sketch.*

BIOGRAPHY OF THE LATE PROF. RICHARD A. PROCTOR.

BY HIS DAUGHTER, MARY PROCTOR.

MY FATHER, the late Prof. Richard A. Proctor, was born in Cheyne Row, Chelsea, Eng., on March 23, 1837. He was the youngest of four children, two sons and two daughters. He was rather a delicate child, and, as a result, he stayed at home a great deal, and his mother overlooked his education. In this



PROF. RICHARD A. PROCTOR.

way he acquired much useful knowledge, and was allowed to ramble at will through his father's library. He always considered that he learned more in that way, than if he had followed the usual schoolboy course of study. The friends of his boyhood remember him as a great reader, devouring books of a far more advanced type than boys usually read. When he was only eleven years of age, he had read Allison's "History of the World," a work published in eleven volumes, and Gibbon's "History of the Roman Empire." He had also read the works of Scott, Dickens, and Thackeray, and was well acquainted with his Shakespeare. When he was twelve years of age, his father sent him to Park House, an institute for boys, where he obtained the first prizes in Latin, French,

and Mathematics, though only twelve years of age. His father, who was a solicitor with literary tastes, died when his little son was thirteen years old.

Meanwhile, during the next few years, Richard Proctor's health improved, and he was sent first to King's College, London; and then to St. John's College, Cambridge, where he obtained a scholarship. In the June of 1856, his name was first on the college list, for seven different subjects, including Divinity, Latin, Greek and Mathematics. While an undergraduate, his health still further improved, and he became decidedly athletic. He was Captain of the "Lady Somerset," a Johnian Boating Club, and brought his boat up several places on the river.

During his second year at Cambridge his mother died. He was devotedly attached to her, and her death made him lose all interest in his studies. He had always looked to her for encouragement, and his hard work and success had well earned her loving approval. Consequently that year he greatly disappointed his college friends by coming out in the Honour List, as twenty-third wrangler. They had expected him to take a much higher degree, as they had already recognized his wonderful talent.

On leaving college, he began to look about him for a profession, as he found it impossible to fulfill his mother's wish, that he should enter the Church. For a time he hesitated with regard to the law, and ate dinners at the Temple; but finally he decided to devote himself to the study of astronomy. He took a good degree at Cambridge, but he had not taken any particular interest in the study of astronomy. His attention was attracted to the subject by two books he picked up at a book-stall in Glasgow. They were, Nichol's "Architecture of the Heavens," and Mitchell's "Popular Astronomy." He soon took a special interest in the subject, and he became possessed with the idea of teaching his oldest boy astronomy and mathematics, during the earlier years of his life. With this object in view, he studied science, and wrote a series of papers on the "Elements of Knowledge." Papers he wrote for publication he would destroy within a few weeks of writing.

To give an idea of the difficulty with which he then wrote, he was engaged more than six weeks over an article of nine pages. Often he would not complete more than four or five lines a day, with which he would feel satisfied. In this way his writing at first progressed very slowly, but this great care led to his ultimate success in books on scientific matters for popular reading. The first article he ever ventured to send to an editor, was an article on "The Colors of the Double Stars," in explanation of Doppler's ingenious but unsound theory, that these colors are due to the swift orbital movement of the double stars,—such movement carrying them from us in the case of ruddy stars, and towards us in the case of those which show a bluish or greenish tint. This article was accepted by the editor of the *Cornhill Magazine*, in the autumn of 1863, and appeared in the December number of that year. He had no idea, at that time, that essays offered to magazine editors were paid for, if accepted; insomuch, that when a copy of the *Cornhill* reached him on November 30th, he wrote to thank the editor for his courtesy. When, a day or two later, a cheque was sent to him for the article, he supposed that there was some mistake, but upon inquiry he found this was not the case. He devoted the money to the purchase of telescopic adjuncts, which he needed at the time.

About this time his attention was attracted to the subject of the rings of Saturn, by the publication of the essay for the Adams prize, for which the subject chosen in 1857 had been the stability of that remarkable system. He wrote an elaborate article on the subject, and sent it to the *Cornhill*, but it was not accepted. The editor of the *Cornhill* pointed out, very justly, but very kindly, that the readers of a popular magazine, however ready to consider the more interesting facts and methods of science, could not be expected to follow clear reasoning about scientific matters. He did not send the article to other editors, seeing that it would not do for popular magazines, while it was not in the right form for scientific ones. The article afterwards appeared, however, very little altered, in his book, "Saturn and Its System."

He now began to collect materials for a treatise on Saturn, planning then only a small work. He was at this time a resident of Stoke, near Plymouth and Devonport, but used only the library of the Mechanics' Institute at the latter place,—though later on he subscribed to the much larger public library at Plymouth. Here he found his chief sources of information, but he had several months' work on calculations, which he worked out in his note-book, tracing different points of interest.

In the meantime, however, the one for whom he had specially written had passed away. This was his oldest boy, who died of scarlet fever, and my father found that the only solace in his grief, was work which would fully occupy his mind. In fact, the doctor told him that if he did not interest himself in some way, that he would probably not live many months. For at least a year he was advised to devote a part of each day to earnest study, and in response to this he prepared his treatise on "Saturn and Its system."

The work went on busily, though not cheerfully, for more than a year. He had not only many calculations to make, but much to read in the way of mathematical study. The drawings occupied much time, as they were all done with delicately-shaded work, in India ink. The engraver said the "copy" looked as if it had been printed from a fine engraving. He spent a great deal of time in giving to these drawings a fineness of detail which might have been spared, without impairing their usefulness as copies. Late in 1864, the book was ready for the printers, and he wrote to the publishers, Longman & Co., describing his book, and afterwards forwarded to them his drawings and manuscript. He found that these experienced publishers by no means anticipated a lively sale of his book, nor were they prepared to make liberal offers. They were willing to publish the book on commission, if the printers' estimated expenses were paid in advance. A thousand copies of the book were published, in the fall of 1865. The sale was very slow, though the reception of the book by the critics was gratifying. Nearly half a score of years later, my father learned to recognize in his disappointment a useful lesson, and to rejoice that, in his first work, his fault was an undue elaboration of detail. Had he not, in 1865, been of independent means, this experience in scientific literature would have probably been his last. But he could afford, at that time, to try again, and scientific study had begun to have great charms for him.

He was soon hard at work upon new experiments, and he carefully planned

a star atlas in twelve maps. In preparing this atlas he had had occasion to draw up a list of the places of fifteen hundred stars, corrected for the year 1830, and he published it in company with a treatise on the projection of maps suitable for celestial atlases. This was the origin of the little book called "Hand-book of the Stars," which was completed about March, 1866; and was to have been published by Messrs. Longman & Co. But its publication was interrupted by a circumstance which nearly brought his scientific work to an abrupt conclusion. Towards the end of May, 1866, a bank called the New Zealand Banking Corporation, in which the bulk of his property had been invested, collapsed suddenly, and completely. It was one of the banks brought to ruin by the failure of the great discounting house of Overend, Gurney & Co., the famous "Corner House." My father was the second largest share-holder, in that unfortunate New Zealand Banking Corporation, and the largeness of his holding meant now no longer property, but largeness of liability. The full settlement of this disastrous business occupied two or three years.

In June, 1866, he left his pleasant home near Plymouth, to enter on the struggle of life, a struggle almost for life, in London; and when the balance of his property had been disposed of, to meet, as far as possible, his share of the bank's liability. He was left with an uncleared liability of about £13,000, and no property whatever. Thus he found himself beginning that struggle under conditions much more trying than those which had often moved his sympathies in reading the record of literary beginnings in London. A lad of about eighteen, coming to London with half a crown, perhaps, in his pocket, and creative powers in poetry, fiction, or the like, as his literary capital, has doubtless an arduous task before him, and many who have begun literary life under such conditions have lost heart, or have been defeated despite their most earnest efforts. But he was not a young lad, having already entered his thirtieth year, and he had not even half a crown in his pocket. Nor had he creative powers for literary capital, in a subject in which all men take interest; but simply a power of generalization in a subject regarded as abstruse, with a possible chance of learning how, by special care in exposition, to interest a small section of the general public in the popular study of that subject. Scientific exposition he considered as unlikely to be remunerative, nor had he any particular taste for it, as shown in his slow progress with the essay on double stars.

By one of those strange coincidences that most of us have experienced during life, the editor of the *Popular Science Review*, only a day or two before the news of his loss had reached him, had requested him to write a couple of articles on the telescope. A letter was even then on his desk declining the task, showing that he had at that time no great liking for popular science. The letter, however, was never sent, and the articles were written and duly accepted. From that day onward he steadily continued his writing, although at times this scientific writing seemed slow and unprofitable. He would have occasional touches of good luck, although he received some articles returned with the depressing comment penciled on them, "declined with thanks."

By the middle of the year 1867, he was writing articles pretty regularly for scientific magazines, but from such work, and casual articles in the more popular

magazines, only a poor living could be made. He tried to produce books which publishers would accept, but failed time and again. At the very beginning of the struggle he had offered the "Hand-book of the Stars" (then already printed) to two publishers, but neither would accept the risk, so five hundred copies were printed, and when they were sold the book passed out of print.

In the meantime, to eke out expenses, he advertised for pupils in mathematics, and for a while he took the position of mathematical teacher in a military academy at Woolwich and Sandhurst. At this time money was very much needed, and he was in many ways very hardly tried. In the autumn of 1867, when he had at last definitely entered on literary work as, on the whole, more promising than personal teaching (for which he never cared), he passed through very sad experiences. His oldest son died, after a lingering and painful illness, in October, and his wife's sister died after a still more distressing illness, in November. Books and articles by which he had hoped to find the means for meeting the expenses of these illnesses, were returned to him, rejected, almost daily. He was tried by ill-health, and other sorrows and disappointments which oppressed him grievously. It was the saddest season of his life, but the darkest hour comes before dawn, and soon after this dismal time the dawn began.

During 1868 he prepared the opening chapters of a popular treatise on "Other Worlds Than Ours," which was published and fortunately proved a financial success, so that he was invited to write other books. After that time he had to work hard, it is true, but he was not troubled as before, by the sickening blows of repeated disappointments. Of work which tells, none need complain, nay, it is a blessing; but work thrown away tries the strongest and most enduring. He wrote fifty-seven books in all, his last and most important being "Old and New Astronomy," the result of his studies during thirty years. This was not quite completed at his death, but he left a considerable collection of material for the remaining chapters, which were arranged for publication by his friend, Mr. Arthur Cowper Ranyard.

The following are some of the more important works published by my father: "Saturn and Its System" (1865); "Hand-book of the Stars" (1866); "The Constellation Seasons" (1867); "Half-hours with the Telescope" (1868); "Other Worlds Than Ours" (1870); "Star Atlas" (1870); "Light Science for Leisure Hours" (1871); "The Sun" (1871); "The Orbs Around Us," (1872); "Essays on Astronomy" (1872); "The Expanse of Heaven" (1873); "The Moon" (1873); "The Borderland of Science" (1873); "The Universe and the Coming Transits" (1874); "The Transit of Venus" (1874); "Our Place Among Infinities" (1875); "Myths and Marvels of Astronomy" (1877); "The Universe of Stars" (1878); "Treatise on the Cycloid" (1878); "Flowers of the Sky" (1879); "The Poetry of Astronomy" (1880); "Mysteries of Time and Space" (1883); "The Universe of Suns" (1884); "The Seasons" (1885); "Other Suns Than Ours" (1887); "Old and New Astronomy" (1888).

THE GREAT COLUMBIAN—IMPOSITION.

BY KARL J. ELLINGTON.

“THESE are times that try men's *soles*.” A couple of millions of tramps in the United States, with or without shoes, can testify to this. Also the dealer in fine shoes, who has landlords and bank cashiers among his customers. Will the kicked, sand-bagged and robbed working man comprehend what is up? It is not very difficult this time to see who are the outlaws. Capitalism and Churchism is the band. Never before have these two pickpockets co-operated so harmoniously in America, as at the present time. As might be expected, they can be seen just now operating at the World's Fair in Chicago.

Both the capitalist and the churchist have fought labor-*organizations*, the former threatening to starve or shoot the workingman dead, and the latter threatening with eternal hell-fire to begin where the Pinkerton bullets leave off. For “compensation for service done,” the political gospeler and the Christian gospeler have thrown sand in the eyes of the workingman. Anything to fool him into blind submission,—submission to “the powers that be,” as the priest has it.

But the fruits of Ingersollism and the “godless American school,” begin to be cause for alarm, and a great decisive move must be made before it is too late. Therefore, here is the programme: Shatter the labor organizations. Club the hands into submission. Make it a war, if necessary. Force the fight, and be done with it. Establish postal censorship and prohibit all indecent,—that is, heretical and other unchristian literature. Catholicize the Sabbath, and clinch it with Sunday-closing of the “*Columbian*” Exposition. Abolish the “godless American school.” Give us a Saint. Let that Saint be Columbus. He was a Catholic, and discovered America. After Satolli, let us have a Pope. Let “the true and Christian religion” be administered to the American people. Then will the *Church*, the *capitalist*, and the *workingman*, have peace.

But will the bold scheme work? May be it would, and may be not. Half-measures were out of question, as involving loss of time, and more. Some dangerous truths were getting loose and out among the masses. “If we cannot carry our programme through, we will lose no worse than if we do not defend our interests. If we succeed, we have the earth to gain.” And so it was decided to make big moves about it, in connection with the “St. Columbus” Fair.

The Christian Church and the Christian Plutocracy of these days may dub the impostor and slave-whipper Columbus for their Saint, for all I care. It is very fitting that such a Church and such a plutocracy should have such a Saint. Columbus was not the discoverer of America. The Romish priests and the other slave-trader worshipers know this. Among those who know, but “don't know,” are the “gentlemen” of the *Select Committee of the United States Senate* on the Centennial of the Constitution and the Discovery of America, before which (committee) Miss Marie A. Brown (Mrs. John B. Shipley) told the facts in the case, on the 23d of March 1888.

The first discoverer of America was Lief Erickson, and the year of discovery A. D. 1000. The historical events of the discovery of America are recorded in the archives of Iceland, and in the archives of the Vatican at Rome. Also in a mass of manuscripts in the Arna-Magnoan collection, and the Royal Library in Copenhagen. From these records one may further learn :

That Erick the Red, Lief Erickson's father, was the colonizer of Greenland.

That Lief discovered, on his first expedition, Nantucket, one degree south of Boston, on the second expedition, Nova Scotia, and on the third, Newfoundland.

That the first baptism in America was that of Snowe, who was born in 1009, of Thorfirm and Gudrida, on the western shore of Mt. Hope Bay, in Bristol county, Rhode Island.

That Gudrida, after the death of her husband, went on a pilgrimage to Rome, where she was well received by the "Holy Father."

That Gudrida returned to Iceland, and afterwards became a nun in a Benedictine convent, built by her son.

That that son had among his grandchildren three who were Bishops of Iceland.

That Bishop Jon was consecrated Bishop of Skalholt, in Iceland, 1055.

That after four years residence in Iceland, Bishop Jon came to what is now Rhode Island, in the interest of his Church (1059).

That in the year 1121, Eric, Bishop of Gardar, Greenland, went to Rhode Island ("Vineland), and died there.

That the bishops of these Scandinavian colonies, as well as those of Greenland and Iceland, became suffragans of the Archbishop of Lund, in Sweden, in the year 1099, by order of Pope Urban II.

That in 1154 they became suffragans of the Archbishop of Trondyem, Norway, by order of Pope Anastasius IV.

That in 1276 the Crusades were preached in America.

That "Peter-pence" were collected in the colonies and sent to Rome by order of Pope John XXI., and subsequently by order of his successors, Nicholas III., and Martin V.

That Bishop Arne, of Gardar, who, in 1312, preached the Crusades in Iceland, Greenland and Vineland, had charge of the appropriation of a tithe of the Church revenues for six years, which had been voted by the Church councils at Lyons, Vienna, and Frondhjem, for the purpose of the Crusades. (A ship arriving from Greenland, in 1325, brought the tithes from the American colonies, consisting of one hundred and twenty-seven pounds of walrus-teeth, which were sold to Jean du Pre, a Flemish merchant, who paid for them twelve livres and fourteen sous.)

That Columbus visited Rome for the express purpose of obtaining information there concerning America.

That in February of the year 1477, Columbus arrived from England in a Bristol merchant-ship, and landed in the harbor of Hralfjardareyri, in the southern part of Iceland.

That Columbus there met with Bishop Magnus, and conversed with him in the Latin language concerning the Western Continent.

That this Bishop Magnus Eiolfson had been abbot of the monastery of Helgapell, the place where the oldest documents relating to Greenland, Vineland, and the various parts of America, discovered by the Northmen, had been written and preserved.

That this was fifteen years before Columbus set out to "discover" America, and that Columbus's humbug-discovery of America thus was only a shrewd slave-trader's visit to a country discovered by the Northmen, and colonized by them 500 years before Columbus's time.

Besides these historical facts as recorded in a mass of writings in the archives of the Vatican, the Royal Libraries of Copenhagen, Stockholm, and Christiania, there are other evidences against Columbus. For instance, the remains of the old stone baptistry at Newport, Rhode Island, admitted by all to be a work of Norsemen, erected about the time of Bishop Erick, and built after the style of similar old baptistries of the Middle Ages, remains of which are to be found in Greenland, at Igalikko, Kakortok, and Iglorsoit.

Furthermore, the descendants of one of the great Indian tribes in New England still retain, handed down with scrupulous fidelity and wonderful correctness, a mass of the old legends of the *Eddas*, the mythology of Scandinavia. There, though under other names, are Odin and Thor in all their grandeur; there is the mischief-loving Loke, with his apish tricks. And that these are not distinctively Indian legends, is proved by their local survival only. They are completely different, too, in form and character, from the Hiawatha-legends, of the Ojibways, while the personal attributes of the *dramatis personæ* are Norse, not Indian. (See "The Algonquin Legends of New England," by Charles G. Leland.) This complete correspondence of a vast mass of Indian legends with the *Eddas*, means a long-continued friendly intercourse, if not actual fusion of race, between the Icelandic settlers and the Indian natives.

But this is not all that can be said and quoted against Columbus. What is more, he never saw, much less stood upon, the shores of the continent of North America. His marauding and slave-hunting expeditions were confined to the islands, and the adjacent coasts of South and Central America. But he cannot be credited even with the discovery of these islands; for, in the first place, it is related that the adventurous Northmen sailed as far south as the Equator, and in the second place, it is shown by Prof. Paul Gafford (in his important work, "Les Decouvreurs du XIVme au XVIme Siecle," published at Paris, 1888), that a Castilian, Lieutenant Pinxon, who was with Columbus on his expedition, had been in those waters before, when he in 1488 sailed under Captain Jean Cousin, from Dieppe. Jean Cousin, on that occasion, "was carried westward by a current, and came to an unknown country near the mouth of an immense river. He took possession of the continent, but, as he had not a sufficient crew nor material resources for founding a settlement, he re-embarked and took a southeasterly direction towards South Africa, discovered Cap des Aiguillies, went north by the Congo and Guinea and returned to Dieppe in 1489."

It is thus well established that in no sense can Columbus be called the discoverer of America. The attempts of the Romish Church to suppress the historical facts in the case, and boom the Catholic pirate, are made in the interests of the Romish heirarchy, and America is marked out for a prey to priestly domination

The Scandinavian Lief Erikson does not suit the Roman Catholic Church for the purpose. Hence the blowing of the Columbus horn. Lief Erikson was a Pagan and of Pagan parents. And these noble and brave Pagans, with their grand character-building religion, are subjects to which the Catholic Church would rather not have the Americans pay any attention. But let the truth be known, of Columbus as well as Lief Erikson. No need of making Lief a saint. Only let him be what he is, the discoverer of America. The Liberal papers and magazines of America should, as truth-proclaiming and anti-papal organs, do their best to help bring about the total disownment of Columbus. In the year 1900, seven years hence, let us celebrate the *nine hundredth* anniversary of the discovery of America, by Lief Erikson, and of the Icelandic-American Republic of the year 1000. A very fitting and appropriate way to commemorate this discovery of America, by the Norsemen from the Icelandic Republic, would be, as has been proposed by Mrs. John B. Shipley (Marie A. Brown), to arrange a Viking exhibition, contained in a Viking hall of superb dimensions, built after the plan of the ancient halls of the Viking period. In this hall should be exhibited everything that would be of interest in connection with the event, including the old manuscripts and works relating to the discovery of America, and to the history of the colonies during the five hundred years before the Columbian slave-hunter party started out.

As an industrial exposition, no doubt the Fair in Chicago is a great success. The word is out, though, that, as an opportunity for capitalistic aggrandizement it is a failure. May it, at any rate, be a failure as a "Columbian" Exposition, and ecclesiastical aggrandizement.

WARA, SWEDEN, October, 1893.

WANTED, A MEETING-HOUSE TO PREACH ANTI-SLAVERY IN.

Dear Friend Green :

Just a word to thank you for your good notice of my discourse, lately published, on "Some Things New and Old." I am glad the banner of Freethought still waves, and so grandly, too, in your hands. In every respect it is a credit, as well as support, to the Freethought enterprise.

Sixty years ago and more, the antislavery movement was indebted to it in a way, and in a strait, too, of which the present generation know comparatively nothing. The name of Garrison was then unspoken in Boston. But it was soon to be heard. He had come to Bunker Hill and Faneuil Hall with a high purpose. The cries of our then two millions of slaves had reached his ear and pierced his heart! He had sounded his tocsin:

"I am in earnest. I will not equivocate. I will not excuse. I will not retreat a single inch, and I will be heard."

But how to be heard. Every public building, church and hall, were closed against him. In his desperation he advertised for a place in the *Boston Courier*, then the most popular commercial journal in the city. In the morning of October 12, 1830, appeared the following:

WANTED,

For three evenings, a hall, or meeting-house,—the latter preferred,—in which to vindicate the Rights of two millions of American Citizens, who are now groaning in servile chains, in this boasted Land of Liberty. And also to propose just and benevolent and constitutional measures for their relief.

As the addresses will be gratuitous, and as the cause is of public benefit, I cannot consent to remunerate any society for the use of its building. If this application fails, I propose to address the citizens of Boston, in the open air on Boston Common.

WILLIAM LLOYD GARRISON.

BOSTON, 30 Federal St., October 11, 1830.

The only response to this call came from Mr. Abner Kneeland, who was really the first patriarch of untrammelled Freethought, Free Speech, and Free Press, the country had seen or known, since the high utterances and inspirations of the memorable Declaration of Independence. Mr. Kneeland was at that time conducting Sunday meetings in Julien Hall, for considering and discussing problems pertaining to humanity and religion, and he at once tendered the free use of his hall to Mr. Garrison.

Mr. Kneeland had at that time the reputation of being an Infidel; and the word Infidel had already been defined as meaning everything that was vile, hateful, sensual and devilish, under the sun. Clergy and churches so understood it, and at once classed Kneeland and Garrison together, and estimated them accordingly. Ere long Kneeland was arrested and imprisoned, if not fined, for blasphemy, and Garrison and some of his discipleship barely escaped a similar doom.

The world has grown a good deal since, and is fast growing, still. But let me not consume your space nor time, only to add, that I am, dear friend,

Yours for every good thought, word and work,

PARKER PILLSBURY.

 SHORT LETTERS AND EXTRACTS.

W. W. Franks, Macon, Ga.:

I am trying to raise a club, but it is hard work in this superstitious region. All I have approached say they wouldn't dare read such a book. I value the Magazine very highly, for it helped me to emerge from that hot-bed of superstition, Roman Catholicism, and I sincerely hope it may realize the support it deserves. Promise to do all I can to increase its circulation.

William Cughan, Constantia, N. Y.:

In relation to a club I will say that I have some doubts. I do not think our religion is humbug enough to fit the average intellect. A large majority have become so habituated to the bankrupt plan of salvation through the merits of Jesus Christ instead of their own, that they want, or seem to want, everything on the same plan. However, I shall do what I can to help the Magazine.

R. A. Roloson, Esq., Delphos, Ohio :

Yours, inclosing three circulars which you request me to mail, received. I shall be pleased to mail them as you request, or render any other reasonable service I can to increase the circulation of the Magazine. I am highly pleased with it, and there are thousands of others who would be if they knew what it is.

Will Jesse, Secretary, and Nettie Olds, Supt., Portland, Oregon :

Freethinkers, Attention! What have you to donate to the Portland, Oregon, Secular Sunday-school Library and Museum? The children want books, minerals, shells, fossils, insects, etc. Please send what you can and help make the Sunday-school one of the best in this country. All donations will be acknowledged by the secretary. Address Will Jesse, Secretary, 10 N. Union Avenue, Portland, Oregon.

John Q. Moore, J. P., Fawley Place, Quincy, Ill. :

Circular received and will do as you request. Here is the way I put them. This is the letter I will inclose with each circular.

“Come let us reason together saith the Lord.”

DEAR SIR: Knowing you to be a man who wishes to “try all things and hold fast to that which is good,” allow me to ask you to read the inclosed circular carefully, then to become a trial subscriber for one year at the low price of \$1.00. Having been a reader of the magazine almost from the first number issued, I cheerfully indorse all that is said of it in this circular, and no man wishing for information on Bible religion but will be pleased with the Magazine.

George H. Turner, Woodville, Ohio :

I have done my level best in this vicinity to get up a club, but up to date have not been able to get one subscriber. This is a hot-bed of Lutheranism, and a Freethinker is looked upon as worse than a murderer. I often make it warm for some of them when I get them where I can make them defend their absurd creed. I believe in discussion. I think a great deal of good can be accomplished by it. Your “Small Freethought Library” that I received of you I am using, I think, to good advantage in missionary work. The first thing these Lutherans know I will have a batch of heretics right here in their midst. I have done the like in two other places, and I believe I can here.

Rev. M. W. Chunn, Luverne, Minn. :

I send you \$6.00, and a corresponding number of subscribers. After a month or two I shall be able to send in several more subscribers. As long as your Magazine maintains its present dignified position, and not admit into its columns that brand of Freethought writing that delights in roughness and vulgarity, you may rely upon me as an unfailing friend. I am not ashamed to place the Magazine in any family in my parish. I claim to stand on as broad and liberal a plat-

form as any Freethinker in the country, but I despise—yea, I loathe that vulgar and obscene and rough type of Freethought prevalent in some sections of the country. Yours for the cause of clean and dignified Freethought.

Joseph Haigh, Chebanse, Ill. :

Yesterday I received your letter containing three circulars to be given to some liberal persons with a view to gaining subscribers; and I will put them in the hands of those most likely to appreciate them. THE FREETHINKERS' MAGAZINE is a model of Liberalism, of first-class workmanship, and of good material. It publishes some articles that I do not believe and indorse, but they are well written and show that the writers are men and women of good faculties, and who study and investigate. They have a right to be heard, and a Liberal magazine must give them a hearing. I do not blame people because they differ from me in their opinions. I blame people who do not think for themselves, and who believe what priests and preachers tell them, without inquiring into the truth of the matter for themselves.

Jasper I. Brown, Oswego, N. Y. :

If permitted to speak my sentiments through your valuable Magazine, I will say that I think all of our great teachers in the hard-fought battles for what little mental freedom we are permitted to enjoy, have been won by those fearless and noble few men and women who were not afraid to speak their honest convictions, and did not pretend to be agnostics, "who did not know." I love to praise such men—men like the late lamented Dr. J. R. Monroe, our fearless fighter, Watson Heston and Otto Wettstein, and all others who demand proof of the existence of a God or a future existence. And I assert that no man or woman is entirely free from Christian superstition until they can entirely discard these Christian absurdities, and cease parading that mysteriously-born Christ as an example to go by in this enlightened nineteenth century. Our champion leader, Colonel Ingersoll, is reported to have said, "I do not know whether or not there is a future life, but I hope there is." Also that he hoped to meet his loved ones in a future state of existence. These assertions have been thrown in the face of Infidels by orthodox people to our great injury. When our great lights will quote approvingly, "No man knoweth until this day as to where we are going after death," they are putting into our enemies' hands a powerful weapon to use against us that injures our great cause. [Our good friend Brown seems to have a creed of his own as to our future state, and objects to having other Liberals differ with him. I suppose Brother Brown and the editor of this Magazine are about of one opinion, but I have no objection to other people differing with me. I see no great crime in Colonel Ingersoll expressing a desire to meet his loved ones that have died, in some future happy state of existence. We cannot see how Brother Brown can object to such a hope, or any other loving person. But our hopes and desires, or disbeliefs do not change the facts. Nothing would give us more consolation than to have the conclusive evidence that there is happiness in store for every child of humanity in some future state of existence. But we have no proof of such an existence, and as an honest Freethinker we must say so.—ED.]

EDITORIAL DEPARTMENT.

VOLUME XII.—PROGRESS.

WITH this number we commence the twelfth volume of the FREETHINKERS' MAGAZINE. Although we shall be sixty-six years of age on the 18th day of next month, we never felt more enthusiastic in our work for Liberalism. We are glad to say to our many friends that our physical health is much better than it has been for many years, and though, of course, we cannot say how long we shall be permitted by old Mother Nature, the only God we are acquainted with, to remain on this planet, we propose to continue the work of advancing Freethought and Mental Liberty up to the last hour before our dissolution. A few years ago a gentleman said to us: "I recently overtook Colonel Ingersoll in one of the streets of Washington, and as I came up to him I slapped him on the shoulder and inquired, 'How goes the fight, Colonel?' And he replied enthusiastically, 'We have got them on the run, we have got them on the run.' And if they were on the run then, they are now panic-stricken. In their retreat from the rapidly advancing cohorts of Mental Freedom, they are throwing aside all of their old orthodox baggage to lighten their burdens, such as endless hell, foreordination, infant damnation, salvation by blood, plenary inspiration, original sin, etc., and so far as the Protestant Church is concerned, they are retaining nothing but the "worship of Jesus," and their best scholars, like Dr. Briggs, have come to the conclusion that the four gospels that give the only "sacred history" of him, is not well authenticated. So we say to all good Liberals, be encouraged and push forward with vigor the warfare against ignorance, superstition and bigotry, and plant the standard of Liberty, Freedom, Reason and Justice, in every community on this continent, and thus improve the condition of Humanity everywhere, and make this little planet a much-improved residence for the sons and daughters of men.

B. F. UNDERWOOD.

B. F. UNDERWOOD'S portrait appears as the frontispiece of this number of the Magazine. The special reasons for our publishing it at this time are that in this number he gives us his first article as editorial contributor to this Magazine, and has just taken full charge of the *Religio-Philosophical Journal*, as editor and publisher. A few years since we published quite a full life-sketch of Mr. Underwood, but as there are now many new readers of this Magazine, we will give the following sketch for their benefit :

B. F. Underwood was born in New York City, July 6, 1839, of mingled Knickerbocker and New England parentage. From a sketch published nearly two years ago, we condense the following, passing over the first years of Mr. Underwood's life, and adding a few paragraphs :

At an early age Mr. Underwood was deeply interested in religion and philosophy. Before he was eighteen he had read most of the standard "Christian Evidences" on one side, and many of the best Freethought works on the other. Gibbon's "Decline and Fall," and Hume's Essays, were among his favorite works. As early as 1857 he contributed articles to Garrison's *Liberator*, and to the Boston *Investigator*. The same year he gave his first lecture on the "Cause and Consequences of Religious Revivals." It was the year of the great religious "awakening," and the lecture stirred the few communities in which it was given to their foundation, and brought upon the head of its author torrents of abuse. From 1858 to 1861, he gave several weeks each year to lecturing, and encountered fierce bigotry and animosity, which more than once assumed a violent personal form.

His knowledge of books and his personal qualities caused him to be elected president of a library association, in which position he selected for the library, with the approval of the trustees, all the best works representing modern thought.

When the war of the Rebellion broke out, full of patriotic ardor, leaving books and studies, he entered the service. He joined the Fifteenth Massachusetts Volunteers, and was wounded

in battle at Ball's Bluff, Va., October 21, 1861, and captured and held a prisoner of war nine months. Subsequently he belonged to the Fifth Rhode Island Artillery, of which he was Adjutant, and in which he served to the end of the war. Gen. Charles Devens referred to him as a "gallant and meritorious officer who was severely wounded in action." After his release he was united in marriage to Miss Sara A. Francis. While in the army he was regular war correspondent of the *Newport Daily News*, and a contributor to other journals.

At the conclusion of the war Mr. Underwood re-entered the lecture field, and for many years addressed audiences in every State from Maine to Oregon, on scientific, religious and reform subjects. He lectured in Eugene City, Oregon, on Evolution, in 1871, and again in 1873. Professor Campbell, President of the Monmouth University, was sent for to oppose Evolution in a joint debate. The debate lasted four days. When Mr. Underwood returned to Eugene City in 1888, the State University had been established there, and in it was taught Evolution. Among his hearers was one of the professors engaged in such teaching, who stated that he had obtained his first ideas of, and first became interested in, Evolution during that debate. Mr. Underwood in 1873 delivered the first Freethought lectures ever given in Canada, and has since addressed audiences many times in Toronto, Montreal and other leading cities of the Dominion.

In 1882 he was requested by the Evangelical Association of Boston to take part in a debate before them on "Evolution and Religion," with President Chadbourne, of Williams College, and Professor Asa Gray, of Harvard. Over four hundred ministers were in attendance.

In 1880 he became business manager, and with Mr. W. J. Potter, co-editor of the *Boston Index*. He resigned in 1886 to take charge of the *Open Court*, of which paper, on his retiring from the management, the *Boston Daily Advocate* said:

Mr. Underwood is very widely and favorably known in this country as one of the ablest of the radical leaders, both with his pen and upon the platform, and the *Open Court*, under his direction, has won a conspicuous place among the best critical and thoughtful contemporary periodicals.

For a year or more with other work he edited the *Chicago Graphic News*, but this was a sort of journalism not quite to his

taste. He did much work in the lecture field at the same time. For some time he has been and he is now editor of *New Occasions*, a monthly magazine of industrial and social reform.

During the past twenty-five years he has held nearly a hundred public debates with clergymen, including a number eminent as ministers and as presidents of theological seminaries. Some of these debates have been published and have had a wide circulation. He is also author of many essays on a variety of subjects, published in leading Liberal journals, in magazines, official reports of conventions and congresses, etc. He has lectured before the Free Religious Association; in Boston Horticultural Hall courses of lectures; before the Nineteenth Century Club, New York; the Brooklyn Ethical Association; the Chicago Philosophical Society; Woman Suffrage Associations, and various radical associations of one kind and another, throughout the United States and Canada.

We are more than gratified to learn that Mr. Underwood is now the sole proprietor of the *Religio-Philosophical Journal*. We are sure that, under his supervision, it will become a broad, consistent, able advocate of Freethought opinions,—that is, of the advanced thought of this progressive age. We predict that hereafter the pages of the *Journal* will be as free as are the pages of this Magazine, to all persons who have something to say, and know how to say it. Chicago is just the city for such a journal, and B. F. Underwood is just the man to have control of it. The Great West is in need of such a paper, and we are now confident the want will be well filled. We urge it, as a special duty of all our readers, to rally to the support of the *Journal*. Every person who now takes this Magazine, and can afford to take the *Journal*, should *at once* subscribe for it. We know Mr. Underwood too well to believe he will make the *Journal* a one-idea paper—a sectarian journal in any sense. He will express his own views freely in the editorial department, and allow the contributors and correspondents of the *Journal* to freely express theirs. And we learn that Mrs. Underwood is also to be one of the editorial writers for the *Journal*, which will add greatly to the value of the paper, as Mrs. Underwood is one of the ablest among the Liberal, progressive women of this country. Success to Mr. and Mrs. Underwood in their new effort.

INTERNATIONAL CONGRESS OF FREETHINKERS—
WOMAN'S DAY.

BY SUSAN H. WIXON.

THE author of the following article is known everywhere as one of the ablest and most brilliant writers, and an enthusiastic female advocate of Freethought views. She is also highly esteemed in her own city as an intelligent, educated, worthy woman, having a number of times been elected, by a large majority, one of the city school board of Fall River, Mass. Miss Wixon is well known as an earnest, active friend and advocate of every reform that has for its object the betterment of Humanity. As editor of the "Children's Corner" in the *Truth-Seeker*, she has gained a national reputation as a special friend of the rising generation of Freethinkers, who will, no doubt, at some future period, after she has passed away, express their appreciation of her noble life-work, by placing a fine monument over her grave, on which will be inscribed: "In memory of Susan H. W. ———, the Children's Friend; Editor 'Children's Corner;' Author of 'Apples of Gold,' 'The Story Hour,' etc., and the uncompromising advocate of Universal Mental Liberty."

As Miss Wixon is still a young woman, we doubt not in the near future the above blank space will be worthily filled by the name of a suitable companion for so worthy a personage, and that many years of happy married life will thereafter pass before the above described monument will be erected. "So mote it be."

MISS WIXON'S REPORT. ✓

We who live to-day are making history. What we do now will be realized hereafter. Future generations will be moved by the quick throbbing of these hearts of ours, as they read the record of our deeds.

An International Congress of Freethinkers, held in America, may seem of little moment at the period of its passing, but, years hence, when Freethought has become the fashionable thought, the thought commanding the highest and best attention, this Congress held in Chicago in the year 1893 will be vividly recalled, its doings noted, and its participators quoted. In that time to come, some one of the very youngest who was present during the Congress, who shall then be in the maturity of years, perhaps treading the downward grade of life, or whose footfalls may be pressing closely against "the low green tent, whose curtain never outward swings," will proudly say, in referring to the event, "all of which I saw, and a part of which I was."

In that time to come there will be, possibly, some discussion and wondering as to the rightful meaning of "Woman's Day"; for then in all public gatherings genius only will be recognized, genius which will receive its due meed, whether appearing in the form of man or woman. The sexes will be so near upon the plane of equality, that it will not be thought necessary, or politic, or expedient, to set apart one day exclusively for women upon the occasion of any great gathering of men and women who are equally interested in any important issue.

But it was very gracious and kind in the managers of the Freethinkers' Congress to provide for woman by giving her one whole day, to be entirely and exclusively her own. One day out of seven, for several centuries, has been known as the Lord's Day, the day on which it is declared that "the Lord" rested. Is it not strange that "the Lord" should have aching bones, lame muscles, and a weary brain, requiring rest and recuperation like every-day mortals?—a jaunt to the sea-side, or a trip to the mountains, to recover exhausted and used-up energies?

Well, the Congress gave one day out of seven, not to "the Lord," but to the Lady. It retained for its several lords all the other days of the Convention. The idea of a Woman's Day was suggested, in the first place, if I am correctly informed, by L. K. Washburn, editor of the *Boston Investigator*, a true friend of woman, and promoter of her interests. Had it not been for this suggestion, which at once met with hearty indorsement, it is somewhat doubtful if the women would have had any "day" at all at the great Convention.

However, Woman's Day dawned bright and glorious. It opened like a flower in the morning light. The flush of the dawn and the warmth of the sun lay upon it like a benediction.

The "Day" was sandwiched in about midway of the Congress, and, like a good sandwich, was meaty and spicy. It was attractive and might be well called a drawing card. The crowds came in the forenoon, many women and more men, increasing in numbers at every session. They who were present will always remember the occasion as a bright, refreshing oasis along the way of life, while those who, from unavoidable circumstances, were compelled to be absent, will not cease to regret the fact as long as they live. People came hundreds of miles to be present on just that one day, since they could not remain through the entire Congress.

The women had the rostrum all to themselves, and more besides; for the gentlemen who kindly gave up the platform for the day, also relinquished many fragments of paper, various tooth-picks, cuspadores, some dust and disorder, etc., the accumulations during previous days of eloquence and enthusiasm. I hasten to say, lest it be thought that the gentlemen of the International Congress had cause to use the cuspadores on the platform, that the articles in question were simply the accessories of the hall, *i. e.*, they belonged there. The women merely looked at the disordered appearances about them, exchanged a glance or two, and smiled. "Men, you know, are not accustomed to picking up things," said one, with ready willingness, as usual, to spare the feelings, and excuse any shortcomings of a brother. And then it was owing to the negligence of the janitor. Of course it was.

Among those seated on the platform, and the oldest of the ladies, and yet one

of the youngest, for her eighty years sat as lightly upon her intellectual brow as a wreath of red roses, was Mrs. P. Van Houten, of Grass Valley, Cal. This lovely lady is well known among the valiant and tireless workers for the dissemination of Liberal ideas. She came all the way from the Golden Gate to attend this Congress, to meet those whose names were familiar through her reading, and to be present on Woman's Day, especially. The youngest little lady present was Miss Marie Lumley, perhaps eleven or twelve years of age. She was from Bath-on-the-Hudson, a *protégée* of Robert Wade, of Troy, N. Y., and is remarkable for her Freethought principles, as well as fine elocutionary powers.

The faces of the highly intelligent audience reflected confidence, mingled with some curiosity, on the morning of Woman's Day. It was evident, also, that still there lingered in the minds of some, remnants of the old legend of woman's inferiority,—that she cannot come quite up to the standard, mentally, that man has set for himself, and must yet be regarded as the "weaker vessel." They had listened to the sturdy and telling sentences of Judge Waite, the clear-cut logic of Captain Adams, the ringing words of Charlesworth, the polished rhetoric of Watts of England, the inspiring and vivifying thoughts of Wake-man, the impassioned eloquence of Remsburg, the thrilling sentiments of Washburn, stirred by the earnestness of Steiner, York, Wettstein, Rush, and others, moved to contemplation of higher ideals of truth and justice by Y-drubek, Kral, and Christensen, had been lifted by the magnetic and splendid oratory of Putnam, as he unfolded the rights of man, and now, what would, what could, these women say? The more conservative among the audience, those not quite emancipated from the savagery and thralldom of the past, were inclined to be hesitant, and wore a certain air of—"Well, I don't know about it," but, those who were quite out of the woods of superstition, and who stand on the hill-tops, were confident and jubilant. Their countenances expressed this: "Fact shall be fact, for me, and the truth, the truth forever," whether coming from the lips of friend or foe, from man, woman or child.

The presiding officer on Woman's Day was Dr. Juliet Severance, and she was one of the best officers presiding in the whole Convention. This was the general opinion. She insisted upon good order, and she had it. Her opening address was logical, dignified, and convincing to all hearers that woman had something to say, and should have the privilege of saying her say.

Lillie D. White, a bright and charming woman, of Kansas, gave a brilliant address on "The Coming Woman," which was full of good sense and telling hits. It was obvious to those who listened to Mrs. White, that the woman already here is a good match for the woman who is to come. Mrs. Ames filled a good half hour with many strong facts and suggestive thoughts; she is an easy, interesting speaker, and holds the attention of her hearers.

In the afternoon of Woman's Day, Dr. Severance had a paper on reform and reformatory movements, entitled, "Woman's Relation to Advanced Thought," the ideas of which seemed to clash somewhat with the preconceived opinions of those present; yet all felt that she had a right to her way of seeing things, and a right to express herself as she would; hence she was listened to with respectful attention. The gifted speaker expected opposition, and some discussion followed her remarks.

In the evening, Voltairine De Cleyre gave a glowing tribute to Mary Wollstonecraft, "The Apostle of Woman's Freedom." Choice language and well-turned sentences reflected the speaker's admiration of an heroic woman, who was much misunderstood and underrated in her time.

Mrs. M. A. Freeman treated "Woman's Day," and right royally did she explain and embellish the subject. With many irrepressible facts were mingled wit and satire, very pleasing to her hearers.

The editor of the "Children's Corner," in her address, showed that the "Progress of Woman in Four Centuries" had not been marked, until Freethought began to break down the prison walls of superstition, that held woman a captive for many long years.

Mrs. Webb, a fair-haired daughter of the late Dr. J. M. Munroe, in modest, gentle tones, read an excellent paper, which, combined with her lovely face and pleasing manners, won the hearts of all who heard her. This was her first public effort, and was pronounced a perfect success. Mrs. Lulie Munroe Power was expected to be present, but did not arrive, and the friends who were anxious to see and hear her were much disappointed. Several papers were read at various times during the three sessions, from those who found it impossible to be present; notably, one from Addie L. Ballou, of California, who sent, also, a poem, Mattie P. Krekel, who discussed in her paper, "Individuality as a Factor of Human Progress," and Katie Kehm Smith, of Oregon, who gave keen and decisive reasons why Liberals should be aggressive, but not intolerant.

Music was interspersed freely during the day by the Edelweiss Zither Club, and Mrs. Kinsella, the charming singer, who responded to calls during the entire Congress, and certainly sang her sweetest notes on Woman's Day.

The audiences were large, several times crowding the hall and galleries, and occupying the space available for standing. Applause was generous and frequent. Whatever doubts as to the ability of woman may have been in the minds of some beforehand, they were all dissipated long before the close of Woman's Day, and the feeling was general that the rightful place of woman is not beneath the feet of man, nor above his head, but by his side, hand in hand with him in every great cause, in every high endeavor, equal sharer of life's gifts and glories.

No one has suffered more from priestly rule and intolerance than woman. She has been held in ignorance and subjection; for ages she has been the veriest slave that ever clanked a chain.

Early was the curse put upon her, and no one has felt the sting of injustice more than the pioneers of woman's freedom. The story of woman under the barbarism of early Christianity is one of the darkest and cruelest in human history. Was she not charged with the greatest crime possible, that of bringing upon the world all the direful mishaps and miseries attendant upon human life? What a charge! and what a falsehood!

But the proceedings of Woman's Day at the first International Convention of Freethinkers held in America, the inauguration of Woman's Day at other conventions, have halted the monstrous falsehood in its course, have broken in pieces the charge against her, and shown that in it, or of it, there is no evidence, only of its own glaring and despicable ignorance and deception.

Woman's Day was the brightest jewel on the fair brow of the Freethought Congress. The utmost harmony prevailed. There were no bickerings, jealousies or fault-findings. Each woman did as well as she could, and was glad if another did better. It was a grand promise of what is to be. It foretold a better time to come. Let us prepare for it.

RELIGIONS.

THE late Parliament of Religions was useful in bringing before the people the fact, long known to independent investigators and students of religion, that the various religious systems have, with all their superficial differences, certain fundamental elements in common. There is, in every religion, the universal and permanent, the special and transient. Men being everywhere essentially alike in their nature, and having environments essentially the same, their religions are everywhere essentially the same. But races and nations being in different stages of development, and different conditions of culture, subject to the influence of different climates, and special racial and national surroundings and antecedents, have superficial differences in religion, as is shown in their conflicting dogmas and in their various forms of worship.

Humboldt, in speaking of the religious systems, observes that they have three things in common: a cosmogony, a historical novelette, and a moral code. In all these—products of experience and culture, under a variety of conditions and circumstances—there will be found more or less diversity, though fundamental resemblance.

The basis of all religious systems is the recognition of the Universal Power that is manifested perpetually through every variety of phenomena, that persists through all mutations and transformations of the visible universe; that which underlies all mental and physical activities, from the motion of a molecule to the thoughts and emotions of man. It is revealed through the world of phenomena to the savage, according to his capacity, as well as to the sage; the beasts of the field even feel their dependence upon it, though unable to make it a subject of contemplation or to form conceptions of their relations to it.

That which most powerfully shocks the senses—the tempest or the earthquake, for example—impresses the average man most with the feeling of dependence; but the reflective mind realizes that in the ordinary processes of the natural world, in the changes of the atmosphere, in evaporation, condensation of vapor and the fall of water from the clouds, in the growth of vegetation, in the revolution of the earth, in the heat of the sun, in the attraction of gravitation, in short, in the constitution of nature and in adap-

tations to environment, every living creature has the conditions of all the powers and possibilities of its being. The Power immanent in all cosmic processes, upon which every breath, every heart-beat, every emotion, every thought, is dependent, is the objective basis of religion. Man conceives the Universal Power as a personal being like himself. Of course the conceptions are many, and they vary with the degrees of intelligence and with the influences of climate, race, customs, etc.; but man-made Gods are but so many conceptions which are formed by the contemplation of the same activity—the activity of the one Universal Power manifested in the on-goings of Nature.

Having a common origin and a common nature, all men are, in the deepest sense, brethren with a common destiny. Here are the two fundamental doctrines,—the two universal elements of developed religious systems,—a common relation to the Ultimate Reality, and a common nature, usually expressed as the Fatherhood of God and the Brotherhood of Man. These two conceptions were repeatedly emphasized by the leading representatives of religious systems who spoke at the Parliament of Religions. It was well expressed some years ago by Col. T. W. Higginson, in his "Sympathy of Religions":

"Looking at points of unity," he says, "we might say there is but one religion under many forms, whose essential creed is—the Fatherhood of God and the Brotherhood of Man—disguised by corruptions, symbolized by mythologies, ennobled by virtues, degraded by vices, but still the same. Or if, passing to a closer analysis, we observe the shades of difference, we shall find in these varying faiths the several instruments which perform what Cudworth calls 'The Symphony of Religions.' . . . To say that different races worship different gods, is like saying that they are warmed by different suns. The names differ, but the sun is the same, and so is God. As there is but one source of light and warmth, so there is but one source of religion. To this all nations testify alike. We have yet but a part of our Holy Bible. The time will come when, as in the Middle Ages, all pious books will be called sacred Scriptures—*Scripturæ Sacræ*. From the most remote portions of the earth, from the Vedas and the Sagas, from Plato and Zoroaster, Confucius and Mohammed, from the Emperor Marcus Antoninus and the slave Epictetus, from the learned Alexandrians and the ignorant Galla negroes, there will be gathered hymns and prayers and maxims in which every religious soul may unite—The Magnificent Liturgy of the Human Race."

The universal religion has its basis in the nature of man, and in his relations to the cause and basis of his being. Special forms of religion are transient, but the universal religion will persist,

outlasting all formulated creeds, and surviving all beliefs in miracles, for it is confined to no one country, restricted to no one form of faith, and it has its foundation in Humanity and the Power manifested in all phenomena.

In one form or another religion, persisting through all changes of human condition, has stirred to its depths every passion, giving intensity to the noblest and to the basest in man. It must be rooted in the depths, and not simply upon the surface, of human nature; otherwise, its persistence through all changes—the migration of races, the rise and fall of empires, and vast revolutions in the conceptions and habits of man—and the inability to restrain and direct it by moral considerations, until ages of intellectual and ethical culture have strengthened the later and higher parts of our nature, would be inexplicable. Man, having come up by evolution through the lower mental as well as physical stages of antecedent life, must have acquired religious ideas which, at first, were very simple,—merely ideas of a dependent relation to the Power manifested in nature. Only after ages of reflective thought did the conception take systematic form in such doctrines as are now common in the formulated systems of religion. But the lowest conceptions were legitimate—they were natural. Everything is natural. When it was said to Anaxagoras, “The Athenians have condemned you to die,” he replied, “And *nature*, too.”

When primitive man saw the lightning leap from the storm-cloud, or experienced the effects of an earthquake, it was natural for him, in his ignorance of science, to ascribe the event to a volition like his own, and to a disposition such as he often felt within his own breast. It has been said, “Fear made the gods.” Fear was undoubtedly the most powerful influence in forming the earliest religious conceptions, and it is even now a powerful influence in maintaining them. Only as the mind is slowly emancipated from this influence, and only as it comes to be dominated by the higher sentiments, does the conception of man’s relation to the universe take a more rational form, and religion become a higher expression of human nature.

It is a mistake to suppose that religion from the beginning has been ethical. Jeremy Bentham said, “There is no pestilence in a State like zeal for religion independent of morality.” Bentham’s remark referred to manifestations of the religious sen-

timent in an enlightened age. The same is true of Mommsen's statement in his History of Rome, that "the more lax a woman was, the more piously she worshipped Isis;" and of Hallam's observation, that "the most vicious and luxurious cities produced the most numerous anchorites; and of Rev. Dr. Schaff's statement (in the *Princeton Review* of September, 1879): "The negroes are very religious by nature, and Infidelity is scarcely known among them, but their moral sense of honesty and chastity is weak." Men may have a strong religious nature, while their moral faculties are but little developed. David, the "Sweet Singer of Israel," was full of piety and devotion, and yet a monster of lust and cruelty. Epicurus, the slandered Athenian philosopher, supposed to be without religion, was a model of temperance and virtue. "Unusual piety," says Lange, "is, in the popular eyes, either genuine saintship, or a wicked cloak for all that is vile. For the psychological subtlety of the mixture of genuine religious emotion with coarse selfishness, the ordinary mind has no appreciation."

The religious instinct which, in the enlightened cultivated mind, takes the form of "morality touched with emotion," in the ignorant and brutal man, may, as one writer has said, plunge human nature "into dungeons of superstition so foul with blood and filth, that the choke-damp of the coal mine seems innocuous by comparison."

We say "religious instinct." Religious thought and the devotional spirit, indulged and cultivated through centuries, have produced tendencies which incline men to religious contemplation and practice. The experience of ancestors are accumulated and consolidated in their descendants in the form of predispositions.* The religious conceptions of the religious history of man, through the recorded and unrecorded ages of the past, have made him what he is to-day, religiously, just the same as past changes in organic evolution have made him what he now is as to his physical structure. As the poet says:

" All experience past became
Consolidate in mind and frame."

A Freethinker who is abreast with the evolutionary thought of the day, regards religion as a fact, and not merely as a fable;

* We say this with full knowledge of Weissman's speculations.

as a natural growth, and not merely as a fabrication; as one of the aspects of man's emotional and intellectual nature, and not merely as an excrescence, to be lopped off; as a subject to be studied by the scientific methods, and not merely as a delusion and a fraud to be denounced and ridiculed, and its adherents treated as impostors or dupes. Anti-religious thought and methods, obsolete among the advanced thinkers of to-day, are of no more current value than the exhortations and performances of the Salvation Army. Religious fraud has been one of the curses of the world, but it has been incidental only in the evolution and history of religion.

B. F. U.

THE RELIGION IN THE AIR.

GRIM old Thomas Carlyle, the last of the "greater prophets," records with glee that he had ordered his door-tender not to take in any more new religions if the postage was more than "tuppence." There is just where this great man made his great mistake. Thereby he broke off his connection with the growing world and "became impervious to the opinions of others"—which is the worst kind of mental paresis. The latter part of Carlyle's life was a sad attempt to reverse a world that would go ahead in spite of him. May the Good (?) Lord *and* cheap postage keep us and all other Freethinkers from a like fate! With eyes, ears and nose let us see, hear and scent any *new* religion, even while floating in the air,—for perhaps it may be *The Religion of the Future*, or some forerunner or part of it!

Here, for instance, comes "The Religion of Science" and its "Primer of Philosophy," from the Open Court Publishing Company, 320 Dearborn street, Chicago, which is a plain case of an attempt to condense a, or *the*, religion in the air. It does not have, nor propose, any special church or organization, but all the people *in* churches or *out*, and especially the *outs*, are to become its members or adherents by simply reading its books, hearing its preachers, and so learning what the world we have strangely got into *really* is, what we are to do in it, and why? This is certainly a very free and comprehensive religion—nor is it dear to have this new R. of S. for 25 cents in postage stamps. At this

rate the light from the lighthouse on the book cover ought to reach the many eyes now on the outlook for a newer and better religious haven.

It is also an interesting item of news to record that the Religion of Science is also working its way into the churches of late in quite a noteworthy way. It is well known that the Ethical Societies throughout the country are more or less scientific, and more or less connected with the churches. They and the churches sometimes revolve around each other like binary stars, and the Ethical Society may be even brighter than the Church—as appears to be the case with the Unitarian church and the Ethical Society in Brooklyn. That is an instance of a *Scientific* Ethical Society, and it has succeeded so well that its course of lectures is to be repeated as a part of the course of “The Science Sermons Society,” which has just begun its meetings in the chapel of Rev. Dr. Collyer’s church, corner of Thirty-fourth street and Park avenue, New York city, every Sunday evening (Dr. J. H. D. Ward, Secretary, No. 205 W. Fifty-seventh street, New York). These “Science Sermons” are a new and marked feature in our churches, and are worthy of careful consideration by the people in the churches, and by those who are not. Such people ought to become better acquainted with each other, and such societies are one of the best means to bring that result about. We venture to say that a church that has not in some way adopted this *modern improvement* is sadly behind the age. Quite a number of the churches in New York have offered their lecture-rooms once each week to these Apostles of Science, and the offer is being accepted. The common platform may be said to be this: “Let us know the true, in order to do the good.” The mode of procedure is quite simple. The lecturer occupies an hour with a plain exposition of some scientific subject and its practical applications; a discussion then ensues with “the other side,” if any, and questions; then the lecturer replies to questions and critics; music begins and ends the meeting—to insure harmony? A collection with music, after the lecture, may be needful. The Religion of Science thus presented with ability, research and a *good friendly spirit* does not jar upon the church members, but rather supplements what they feel the modern church must stand for, *or*, as above quoted from one of them, “drift behind the age.”

How far speculative and general topics can be discussed at such meetings, each society must of course determine; but it naturally follows that the people who begin to inquire what is really the truth about things will finally want to know what is the real scientific truth about the most important things—the most *serious* things. It is an important and hopeful fact that the societies referred to have had no great difficulties owing to such differences—although in Brooklyn the newspapers tried to excite them over the vexed question of “God and Evolution,” and did frighten the worthy pastor in a very amusing manner—but he has recovered. It seems clear that the churches are the proper places for these Scientific Lectures, or “Sermons,” to which *all* people should be *freely* invited. For these church buildings are unoccupied most of the week-day time, and have their taxes paid by the people at large by reason of their exemption. The church-goers are, on the average, not one-third of the whole people, and they can well and honestly afford to give the other tax-paying two-thirds a little chance to know something in this world; and all the more because their *future* may not be *assured*, if the church creeds are correct.

We suggest to our readers to improve any opportunity that may be opened up for a scientific course of lectures in their neighborhood in connection with some church, churches, or *otherwise*. If professors or experts can be found to take part, that would be the better way; if not, intelligent people can by aid of scientific books and publications readily prepare themselves to give the results and tendencies of scientific research. The circulation of scientific books in connection with the lectures would be a useful feature of course,—a circulating library might result. This idea that the church people and the world's people should meet on the common platform of science for common instruction and benefit, is a new departure. The *Open Court* insists that this common “Religion of Science” is now the proper supplement of the religion of the churches. By all means let them try to condense this religion in the air, before it is condensed against them in rival organizations of some kind.

T. B. W.

OUR MONTHLY REPORT.

WE regret to say that this report, for the last month, is far from what it ought to be. There are a few persons who are doing all they can to support the Magazine, but a very large majority of the subscribers seem to take very little interest in the work of increasing its circulation. They will not even pay their own subscriptions. We shall take over 500 names from our list within the next ten days.

CLUBS PROCURED, AND THE NUMBER OF EACH.

Rev. M. W. Chunn, Luverne, Minn., 7; Otto Wettstein, Rochelle, Ill., 5; W. H. Benton, National Military Home, Kan., 6; A. W. Dellquest, Fort Worth, Texas, 5; W. W. Dunbar, Attica, N. Y., 5; S. J. Bumstead, Decatur, Ill., 7; John G. Fosgate, Hudson, Mass., 6; Mahlon Ross, Virden, Ill., 7.

As we stated last month we allow those who reported clubs in the November number to come in equally with the above for the prizes. The result is as follows: James Lewis, Springfield, Mass., 15, first prize; W. P. Breffet, Castle Gate, Utah, 12, second prize; Rev. G. H. Putnam, Carthage, Mo., 9, third prize. Next month the prizes will be the same on all reported that reach this office before January 25th, 1894.

CONTRIBUTIONS FOR THE PAST MONTH.

D. C. Thayer, \$2.50; Charles Parks, \$1.00; Peter Stewart, 50 cents; John Frazier, \$1.00; Charles Henshaw, \$1.00; Mrs. Peter Keyser, 50 cents; S. Campbell, 50 cents; Cyrus W. Coolridge, \$4.00. This list will be continued, and we hope during next month every friend of the Magazine will add his or her name to it. Very small sums will be thankfully received. If every subscriber would send us one trial subscriber, we could start the year 294 OUT OF DEBT. Friends, what do you say?

ALL SORTS.

—Editorial contributor Wakeman will give us "Our Religions that Were," in the February number of this Magazine.

—"The Forward Move in Religion," by Rev. M. W. Chunn, will be the leading article in the February Magazine, and we are sure our most radical readers will be more than pleased.

—Who dare say that this number of the Magazine is not worth a year's subscription? but notwithstanding quite a number of people in this country still refuse to subscribe for it.

—The communication in this number by Mr. Karl I. Ellington, from Wara, Sweden, we are sure will be read with interest by all, whatever they may think of the views therein set forth.

—A donation of \$5.00 from Mrs. Chris. Schofield, of San Jose, California, reminds us that the liberal spirit of her "sainted" father, Sames Parsons, gone to his eternal rest, still survives in the generous heart of his daughter.

—Miss Mary Proctor, daughter of the late Prof. Proctor, furnishes a very interesting life-sketch of her father for this number of the Magazine that will, we are sure, greatly please our readers, and they will be glad to learn that Miss Proctor will often contribute something for this Magazine.

—F. H. Heald writes from Elsinore, Cal., asking for a barber for that town, who is a Freethinker. Elsinore is the home of Prof. W. F. Jamison, who lectures there, and the Freethinkers are organized, having a large two-story hall in which they meet, having library, etc. up-stairs.

—A friend, in sending in his subscription from Michigan, writes: "I was in hopes of getting one or two new subscribers, but have failed as yet. I will do

the best I can. I find four men who would take the Magazine if it were not for their wives. It is a very sacred time about now. The ministers are having their harvest." We suggest that "A Man's Rights Society" be organized in this town at once.

—Myron H. Goodwin in a private letter writes: "I attended Ingersoll's lecture on Shakespeare recently. The Boston Theater was packed from pit to dome. It was a wonderful effort. The Boston *Herald* speaks of it as 'the greatest production of America's greatest orator.'"

—The term "sky-pilot" has obtained such currency to denote the men of God who offer to guide us to heaven for a consideration, that the Rev. Thomas S. Treanor has put out a book with the title *The Log of a Sky-Pilot*. It is published by the Religious Tract Society.—*The* (London) *Freethinker*.

—Mr. A. J. Luzadder writes from Washington, Ohio: "Several times lately I have heard it said that when R. G. Ingersoll's child was a corpse he wilted in his belief and called in some preachers and had some prayers." If we were an honest Christian it seems such lies would shake our faith in the Christian religion.

—Dr. J. L. York, of California, one of the most persistent, enthusiastic Free-thought preachers in America, has commenced his winter's campaign in favor of Liberalism in San Francisco, and is every Sunday night speaking to as large an audience as one of the largest halls in that city will hold. Dr. York is evidently the Ingersoll of the Pacific coast.

—*The Iron-Clad Age*, we are glad to learn, has survived the financial crisis and bids fair to become a great success under the management of its worthy, intelligent and persevering editor, Mrs.

Lulu Monroe Power. We hope all our subscribers, who can afford to do so, will subscribe for this uncompromising advocate of Universal Mental Liberty. The subscription price for one year is \$2.50. Address, "Iron-Clad Age, Indianapolis, Ind."

—A number of hundred of our former subscribers will not receive this number of the Magazine. The reason why: They have not renewed their subscription. If any one receives this number who has not renewed, he or she will understand that it is a *gift* for which no compensation is asked. No more dunning letters will go from this office, and we shall lose no more from delinquents. That is a consoling thought.

—Mrs. Josephine K. Henry, of Versailles, Ky., superintendent of legislation and petition work of the Equal Rights Association of that state, when sending in a year's subscription for this Magazine, writes: "I have seen several copies of the Magazine, and it is just what I want. I wish it could be in every household in the land." Mrs. Henry's recent address before the General Assembly of Kentucky, is one of the ablest pleas for Woman's Suffrage that we have read.

—Some good friends write, "Do not drop my name from your list as I will pay sure." We must use all alike. If a millionaire fails to keep his subscription paid in advance, off goes his name the same as the poorest man on the list. We lost \$700 during the last year by trusting out the Magazine. We expect to *give away* many numbers, but propose not to be cheated out of one other number. We think all ought to understand us on this question by this time.

—To-day, when creeds are breaking up and men are looking everywhere for the doctrines which will best suit them, the Occident turns to the Orient for a reading of the riddle. That is one of the reasons why an impulse has been given to Buddhism. That is why it is claimed that in

Paris alone there are 30,000 Buddhists. That is why Buddhism is claiming the interest of England and America. Buddhism is the first great missionary religion of the world. It is twenty-four hundred years old. In point of numbers it outranks every other religion. The number of its followers is now estimated at 450,000,000. — FELIX ADLER in *New York Times*.

—Mr. Charles Watts had an excellent audience at the Town Hall, Birmingham, last Sunday evening, over two thousand persons being present. We are glad to hear that one-third of the audience was composed of ladies. Mr. Watts, who was in good form, received a capital reception. Mr. Daniel Baker presided, and made a really good and appropriate speech in introducing the lecturer. Mr. Walter Knight played the violin with such an effect that he received an encore amidst enthusiastic applause.—*The (London) Freethinker*.

—Mr. Charles Watts, the noted Free-thought lecturer in a letter to *The (London) Freethinker*, describing his voyage from Liverpool to Montreal in the steamship "Parisian," gives rather an unfavorable account of some of the pious (!) clergy on board. We hope it will not reach the eyes of their "better halves" who staid at home. Mr. Watts says:—

"We had a plentiful supply of the clerical profession on board, including two Catholic priests, and about twelve Protestant clergymen and ministers of various denominations. Some of these gentry appeared to be in no way influenced for good by their religion, so far as propriety of conversation in the retirement of the smoking-room was concerned. On one occasion, I good-naturedly inquired of two of those gentlemen, if they were in the habit of entertaining their congregations with such stories as they related there? 'Oh, no,' replied one of them; 'but we are taking our holiday, and you know we are but men.' This I readily understood and it was also evident to me that their profession had not, in the matter of conversation, made them gentlemen in modesty and refinement of language, for it had never been my fate to listen to such questionable talk as some of those 'pious servants of the Lord' indulged in."

—We have read with much interest and satisfaction the report of the Fifth Annual Convention of the Oregon State Secular Union. Katie Kehm Smith, the secretary of that association appears to be one of the ablest and most active Freethought women in this country, and deserves great credit for the good work she is doing. Her statement as to the organization of the First Secular Church of Portland, Oregon, is most encouraging, and we are pleased to see that the Oregon Union is proposing to purchase grounds for a yearly camp-meeting.

—Mr. Charles Watts appears to be the Ingersoll of England. *The* (London) *Freethinker* has this to say of him :

Mr. Charles Watts had a capital audience last Sunday evening in Baskerville Hall, Birmingham. It was the largest he has had in that hall during the present year. His subject was "America Re-visited," and, judging from the enthusiastic and repeated applause, our colleague's views on the great Republic pleased the crowded meeting. Mr. Watts lectures to-day, morning and evening, at the Hall of Science, London. In the morning he gives his impression on his recent visit to America. We expect our friends will muster in large numbers to hear this lecture, which we are informed is an exceedingly interesting one.

—The Rev. Robert Collyer, whom we have always greatly admired, says in his seventieth birthday sermon :

"The dream of threescore years and ten has come true, and during all that time I have never been absent from my pulpit on a single Sunday from sickness, and I have never been sick in bed one day in my life. I would not change my lot with any human creature I know. Nor would I have chosen any other seventy years for my life. None of the great eras of the past would I have exchanged for the present one. There is none so beautiful in the way of great accomplishment. I am glad to look back on all the years, glad that I was born in the good mother land, England, and glad that I was born again in this beautiful America."

—Col. Ingersoll, we are glad to know, has been for many months in the lecture field, preaching the gospel of Freethought,

and he proposes to continue his campaign against bigotry, ignorance, and superstition through the winter. Wherever he goes, in spite of the protests and abuse of the orthodox clergy, thousands crowd the large halls and theaters in which he speaks—in fact he could well afford to pay these "defenders of the Faith" for the good advertising they give him. It seems that "answering Ingersoll," that we used to hear so much of, is, in street parlance, played out." Ingersoll said to us some time since, "I really pity some of these poor preachers, for they actually think that I have come to their town to take away their little salary and take the bread from their children's mouths."

—We regret to learn from the following letter that Miss Wixon is "tew hard on paull." But then nothing better could be expected, as "paull" was an old bachelor and Miss Wixon is an ——

MISS WIXEN :

Deer Madem—I rode menny miles to hear you lecturer. I like sum of it butt i take sum septions to sainte paull. you made fun of him and sed how wimmen ort ter scon an spise him. but he haint no wuss then enny uther man. Why dont you dew yure hair up like uther fokes. uther wimmen dew as he sed tew dew an why dont yew.

i think yew air tew sassy tew sainte paull. he wuz a gret man. i dont take the truthe seker, but my sun he borries it. an mi gren darter sed when i left home yew go an see miss wixen fust, afore yew go tew the fare, so i did so. but i thot yew wuz tew hard on paull.

i remane

yoor Obedunt sirvunt.

—Professor Tyndall died on the 4th of December. He was born on the 21st of August, 1820, and it is almost needless to say that his seventy-three years of life have been an important factor in the development of that modern school of scientific inquiry which has almost revolutionized the world of thought. If the ballad-

maker may be said to be more potent than the law-maker, it may equally as well be said that in the world of thought, he who can present the lofty conceptions of scientists so that they may be grasped by the masses will be the most effective and the most beneficent leader in that mental development which is the one hope of humanity. Professor Tyndall was one of that brilliant galaxy whose efforts have served to make the deepest knowledge of science available to every intelligent man; and his epigrammatic Belfast utterances has had perhaps the most powerful effect of any single sentence ever penned. For nearly twenty years its brilliantly crystallized idea has served as a text for friend and foe alike in the grand battle against superstition.—*Secular Thought*.

We propose to make the March Magazine a Prof. Tyndall number

—Secular or Freethought churches appear to be springing up in the West in many places. There is one under the supervision of Rev. G. H. Putnam, at Carthage, Mo., one under the charge of Rev. M. W. Chunn at Luverne, Minn., one in Portland, Oregon, that employ as their teacher Katie Kehm Smith, an earnest, intelligent woman, also the First Free Church of Tacoma, Wis., Rev. Alfred W. Martin, pastor. There are many more churches in the West, especially that can properly be ranked as Freethought churches. The number, we are sure, will increase very fast in the near future. We hope none of these churches will be bigoted or sectarian, They should be willing to co-operate with Christian churches in any good work of progress or humanity. We are glad to learn there is a prosperous Sunday-school attached to each of these churches. We are sure there are many clergymen in Christian pulpits to-day that would be more than glad to minister to such a church where they would be at perfect liberty to teach the whole truth fearlessly without fear of a trial for heresy if they could get a living support. *The Day of Liberty is dawning.*

—THE FREETHINKERS' MAGAZINE is cordially welcomed as a fair, fearless, able and dignified expositor of liberal thought. It is not merely an organ of blind and blatant unbelief or of know-nothing agnosticisms, but holds that there are religious duties, the outcome of the moral sentiment of mankind that consist in doing good and endeavoring to make our fellow-creatures happy. Its pages are not devoted especially to showing the mistakes of Moses and that Jonah did not swallow the whale. It advocates deeds instead of creeds, honesty instead of holiness, rectitude and right-dealing rather than religious rites and church righteousness. It is negatively neutral regarding rival religions, but stands for equality of religious rights. It respects all religions so far as they tend to human good; and we have no doubt that when more fully informed it will accredit Islam first place as a religious factor for the redemption of the race from idolatry and ignorance, from vice, drunkenness, and destitution. We acknowledge a kinship to every Freethinker, that is, every thinker free from prejudice and false opinion; for such will surely be interested in Islam when he understands what it is, instead of what it is misrepresented to be.—*The Moslem World*.

—Mrs. M. A. Freeman, Secretary of the American Secular Union, writes to the *Investigator*:

“The question of taxation of church property is rapidly coming to the front. The people are awakening to the injustice of its exemption. Some time ago the *Chicago Daily News*, which no one will accuse of being radical, contained a significant article on this subject. It stated that a large block of land, extremely valuable, including twenty acres, was owned by the Presbyterian Theological Seminary of the Northwest, known as the McCormick seminary. The property it worth \$1,000,000 and yields a revenue of over \$50,000 a year to its owners. On the grounds are seventy-one houses besides the seminary buildings. The professors and members of the institution occupy three of these, the remainder are rented.

The houses are of brick, three stories in height, contain twelve rooms each, and rent for eight or nine hundred dollars a year. One hundred and fifty residences, it is said, could be erected on the land, so that the Christian management if unmolested will, in the near future, be enabled to realize from the investment \$100,000 annually. These buildings are in direct competition with adjacent property, are not used for seminary purposes at all, but only for the money there is in the dishonest speculation. The revenue from this property, if taxed like other property, would be some \$8,000 a year."

Now what would the people say if they were directly taxed eight thousand dollars every year to support this Presbyterian institution, and yet there is no difference in direct and indirect taxation, excepting this, that indirect taxation is stealthily taking your money out of your pocket when you do not know it. These people pretend to believe that Bible commandment which says: "*Thou shalt not steal.*"

—We do not believe that there are many places in this country where a man's business will be injured by an honest expression of liberal views if the man himself is a polite, gentlemanly citizen, that treats with respect the views of others. And we are glad to publish the following extract from a letter from A. Wilton, of Alexandria, Minn., who sends us \$3.00 as his subscription for Vol. XII. of this Magazine. Speaking of his orthodox neighbors and orthodox ministers, he says:

For my part—although in constant opposition—I have had very little trouble with them. My shop is adorned with large half-size pictures of Ingersoll, Herbert Spencer and Victor Lennstrand, which are facing every customer, and my library contains Spencer's, Ingersoll's and Darwin's theological works. Also in my shop and on a table behind my work-bench I have those books lying beside the FREETHINKERS' MAGAZINE, *Truth Seeker* and *Religio-Philosophical Journal*, *Freidenker*, etc., for everybody to look at, yet I have not experienced any danger. The present Methodist minister is a very cordial gentleman and furnishes me with the

Methodist Review and other literature of his own to satisfy my curiosity of seeing the reasonings (?) of the theologians, and I let him have the same privilege as to my papers and books. The Congregational minister at present, Mr Soper, came here from Rochester, N. Y. He is a very accomplished gentleman and liberal in his views, the best preacher we have had in this town, and he would do good if they understood him. I would recommend Mr. David West, Brandon, Douglas Co., Minn., as one to get subscriptions for the Magazine. I am myself obliged to walk on crutches and consequently cannot get around very well.

P. S.—Ingersoll with his daughter's baby I have had enlarged in an artistic crayon, and it is much admired by all who see it.

—At a convention of the W. C. T. U. held in Bradford, Pa., the following preamble and resolutions were unanimously passed. The world moves:

Mrs. Bertha Howe offered the following resolution which was adopted:

Whereas, The question of the appropriation of state school funds for the support of sectarian schools is again coming up for discussion and we as American women feel most deeply our opposition to such a manifest tendency toward the union of Church and State; and

Whereas, Realizing painfully our utter inability, owing to our disenfranchisement to prevent any obnoxious legislation which the voters of the country can be induced to ratify, there is nevertheless reserved to us the right of petition; therefore, be it

Resolved, That we do publicly express our unqualified disapproval of the use of the moneys of all the people for the propagation of the religion of any portion of the people under whatever name or by whatever pretext it may be tolerated.

—In his address before the Young Men's Hebrew Association at Carnegie Music Hall on last Tuesday night Dr. Briggs averred that biblical criticism was "sifting the rubbish" in the Bible, and said:

"In the case of Jonah, after a desperate contest, the anti-critics will eventually come over to the position of the critics, that Jonah is an inspired work of the imagination, a beautiful religious story, and so escape the storm of historical crit-

icism in the safe harbor of the higher criticism."

"The 'Book of Jonah' has long been accepted by the Presbyterian Church as a historical narrative of actual events. Naturally the new "heresy" of the Doctor's sweeping away this landmark of faith has caused much discussion among the ministers of the Presbyterian Church."

The Rev. Dr. Robert F. Sample, who was one of the prosecuting committee of Dr. Briggs, said yesterday :

"I believe, as the Presbyterian Church teaches, the 'Book of Jonah' is historically accurate in all its details. Most assuredly I believe that Jonah was swallowed by some great fish and lived in it for three days and three nights. Tradition says that he was cast up on the coast of Assyria, between Tyre and Acre. I had the exact traditional spot pointed out to me when I was in Assyria some years ago.

A SHARK MIGHT DO IT.

"The Bible does not say Jonah was swallowed by a whale, but by a great fish. There is a fish in the sea to-day which has a throat large enough to swallow Jonah. I looked the matter up once and I think the fish capable of swallowing a human being is a white shark."

Referring to the question of Dr. Briggs, "What will you do if the history of Nineveh has no place for Jonah," Dr. Sample said that it indicated that Dr. Briggs wanted the support of profane history as to Jonah and would not accept anything that was not sustained by the history of the times. The higher critics, he said, were often in error as to their facts and many of their former pet theories had been overthrown by historical discoveries

The Rev. Dr. John J. Stevenson, who was also one of those who prosecuted Dr. Briggs, said when shown his remarks about Jonah :

A GOOD FELLOW, ANYHOW.

"There is nothing new in this. He is at liberty to say anything he pleases about Jonah. I don't care about saying anything about Dr. Briggs' opinions. If I should say anything about this it would be looked upon as a personal criticism of Dr. Briggs. I have no feeling against

him. He is a good fellow. When I finished my work on the Prosecuting Committee I finished with Dr. Briggs."

Dr. Stevenson declined to say anything more about Jonah than that the "Book of Jonah" was received by the Church as a historical narrative. He said that negative testimony was worthless in attacking the received truths of the Bible.

MANY BELIEVE AS DR. BRIGGS.

The Rev. Dr. Charles H. Parkhurst said that he did not care to express an opinion as to whether he believed the "Book of Jonah" was historically correct or whether the story of Jonah and the whale was an allegory. He said that the Presbyterian Church accepted it as a historical narrative, but that many in it believe as Dr. Briggs does. Personally, he said, he did not think it was necessary for any practical person to bother his head about the question of whether the story of Jonah and the whale was a historical fact or an inspired work of the imagination. The conservative element in the Church, he said, would, of course, accused Dr. Briggs of another heresy.

—"My Honest Doubts" is an expression which we hear much too frequently in this day (and that from professed Christians). We cannot conceive how any *honest* person can have the doubts these words have come to imply."

We clip the above from the *Church Record* (Presbyterian). "Honest Doubts" are what troubles the orthodox world just now. If they were not *honest* doubts they would not be so discouraging. And the Presbyterian *Record* has another trouble. It says :

"Some young men, following the example of their elders, have come to think it an evidence of superior intellect to question God's word! (Romans, 12: 16.) In the past weeks we have met several who were afflicted with this fashionable ailment."

"Their elders" seems to be a stab at brother Briggs. We are glad to know it has become a "*fashionable ailment*," and that "young men are troubled with it."

THE
Freethinkers'
MAGAZINE.

H. L. GREEN, EDITOR AND PUBLISHER.

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Yours ever
Samuel P. Putnam

THE
FREETHINKER'S
MAGAZINE

FEBRUARY (E. M.)

THE FORWARD MOVEMENT IN
ADVANCE IN RIGHTEOUSNESS

By REV. M. W. CHURCH, PH. D.

ONE of the sad experiences in the life of a man of
religion who passes from the evangelical to the
faith, is the inability of the common people to
appreciate his motives.

I have been grieved with this kind of experience for many
days on which I declared the fact to my evangelical friends
that I had doffed the garments of the old faith, to be clothed
in a dress that had been made according to a modern and
scientific pattern, there happened to be at church a number of
persons from abroad. One of these attendants at church on that
Sunday morning was so poorly versed in reading character, and
in fathoming the desires burning in the soul of a man who had
climbed from the valley of superstition and bondage to the moun-
tain-height of mental and spiritual freedom, that he flattered
himself that I was prepared to throw myself to the dogs. He
remarked; "That young man is in the condition of mind in
which I wish to see him. I should like to take him to Minneap-
olis and show him the sights of the city."

Rev. M. W. Church, Pastor of Unity Church's, Laverne, Minn., and Rock Rapids, Iowa. A discourse
preached Sunday, October 22, 1893.

best wishes
yours ever
and P. Putnam.

THE
FREETHINKERS'
MAGAZINE.

FEBRUARY (E. M.) 294.

THE FORWARD MOVEMENT IN RELIGION—THE
ADVANCE IN RIGHTEOUSNESS.

By REV. M. W. CHUNN, PH. D.*

ONE of the sad experiences in the life of a public teacher of religion who passes from the evangelical into the liberal faith, is the inability of the common people to understand and appreciate his motives.

I have been grieved with this kind of experience. The Sunday on which I declared the fact to my evangelical congregation that I had doffed the garments of the old faith to clothe myself in a dress that had been made according to a more modern and scientific pattern, there happened to be at church a number of persons from abroad. One of these attendants at church on that Sunday morning was so poorly versed in reading character, and in fathoming the desires burning in the soul of a man who had climbed from the valley of superstition and bondage to the mountain-height of mental and spiritual freedom, that he flattered himself that I was prepared to throw myself to the dogs. He remarked; "That young man is in the condition of mind in which I wish to see him. I should like to take him to Minneapolis and show him the sights of the city."

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This person did not make his remark to me,—no, if he had done so I should have expressed my contempt for him and his vile pleasures with such a look, and in such language, that never to his dying day would he have volunteered to show another liberal minister the “sights of Minneapolis.” This person made his remark to some evangelical friends of mine, and they, in their zeal for the old faith, were quick to tell me of it, as showing whither, in the estimation of the common people, liberal religion is apt to lead its votaries.

My evangelical friends, having implicit faith in my desire to do good and not harm the world, would attempt to check what they considered my mad career by showing me that, if not in reality, at least in the minds of the common people, liberality in religion and looseness in morality go hand in hand. I am frank to confess that this argument of my evangelical friends had more weight with me than any theological argument which they could possibly advance. At that time I had seen little or nothing of the practical working of the liberal gospel in molding character. In my own case I had found advance in religion to mean advance in righteousness. The freer I had shaken myself from the fetters of religious dogma, the easier had I found it to journey toward the mount of holiness. Would the people whom I should influence by preaching the liberal creed have the same experience that I had had? Would the throwing down of the bars of religious dogma mean to them the throwing down of the bars of morality as well? If the overthrow of dogma means the overthrow of morality, then withered be the hand that is outstretched to shake the foundation of the time-honored city of dogmatism! I will not delay to tell you how I overcame this argument of my evangelical friends. Standing on this platform to-day after a full year's experience in preaching the liberal faith, and witnessing the effect of this preaching upon the lives of men and women, I wish to say as forcibly as a public speaker ever said anything, that the statement that liberality in religion and looseness in morality, necessarily, or commonly, go hand in hand is as false as hell! Never was blacker lie than this forged by the demons that dwell in the bottomless pit of perdition.

My religious experience since the day that I embraced the liberal faith would, if it were told, put to shame the religious experience of almost any evangelical believer that is so frequently

heard during the time of revivals. My religious experience has not been that of a man who flees from the wrath to come, and lays hold of the horns of the altar of sacrifice in order to escape that wrath. My religious experience has been that of a man who has been slowly but surely making advance in righteousness, and climbing step by step from the level of the sordid and wordly to the level of the pure and heavenly. During the time of my liberal ministry I have become acquainted with men who found salvation—not salvation from future hells, but salvation from present hells, hells of intemperance and licentiousness—nowhere else save in the liberal faith. Such men to-day are an honor to the liberal faith. During the time of my liberal ministry I have become acquainted with men and women who found peace and joy and hope nowhere else save in the liberal faith. These men and women declare that never was life so full and rich to them before as since their growth into the liberal faith. They are an ornament to-day to the cause they love.

The statement that a man's creed has no effect upon his life is only partly true. A man's belief regarding Abraham, Isaac and Jacob—that they were real persons who once lived in the world, or that they were legendary heroes who lived only in the imagination of the myth-makers—will have no effect upon his life. The question of the genealogy of Abraham, Isaac and Jacob is of no more importance than the question of the genealogy of Romulus and Remus, and the other fabled worthies of ancient Rome. A man's belief regarding God—that God consists of three persons, Father, Son and Holy Ghost, or that God consists of only one person—will have no effect upon his life. The Trinitarian may anathemize the Unitarian, and the Unitarian may accuse the Trinitarian of worshipping a monstrosity. But neither Trinitarian nor Unitarian knows any more about God than he knows about the inhabitants of the planet Jupiter.

A man's belief, however, regarding the government of the universe—that it is governed by a God possessing human attributes, such as love, hate, anger, or that it is governed by eternal and unchangeable law—will, have some effect, and a very marked effect upon his life. The man who grasps fully this latter and true conception of the government of the universe is in better condition to make advance in righteousness than the man who holds the former and untrue belief regarding the government of the

universe. The common evangelical conception of sin as transgression of the laws that a personal Creator imposes upon the world, and of the forgiveness of sin as the gracious act of this personal Creator in overlooking or pardoning the transgression of his laws, cannot tend to hasten the coming of the true kingdom of righteousness.

A few years ago while I was being examined by an evangelical council as a candidate for the ministry, the moderator of the council took occasion to question me again and again regarding my views of sin. He wanted to be very certain that I realized the awfulness, the terribleness of sin. "Do you conceive of sin as something most awful? Do you conceive of sin as something most terrible?" were questions that the moderator asked me at least a half score of times. I was young and experienced at the time, and never having been a sinner above all other men, perhaps I did not grasp the full conception of the awfulness and terribleness of sin. If I were standing an examination to-day as a candidate for the ministry, and the moderator, or any other member of the council, should ask me if I conceived of sin as something most awful and terrible, I should answer calmly and without hesitation: "Yes, I conceive of sin as something most awful and terrible. I conceive of sin as something so awful and terrible that there is no power in heaven, on earth, or in hell, which is able to pardon it. I conceive of sin as transgression of eternal and unchangeable law, and therefore an offense so heinous that the Almighty cannot pardon it. I conceive of sin as something so awful and terrible that all the blood poured out upon Jewish altars and upon Christian Calvary is powerless to wash away one stain that sin leaves on the soul of the transgressor of law. I conceive of sin as something so awful and terrible that it makes me heartsick to hear men flippantly proclaiming from their pulpits that the death of Christ had power to cleanse the world from sin, or to patch up the law that mankind had broken. I conceive of sin as something so awful and terrible that the man who sins must suffer the consequences of his sin in time and in eternity." I am confident that my answer to the question propounded by the moderator of the council would show that my conception of the awfulness and terribleness of sin was so strong and vivid that it would debar me from receiving the right of ordination. Does it not seem strange that an Agnostic should

have a stronger and more vivid conception of the awfulness and terribleness of sin than the moderator of an evangelical council has?

The truth is that the evangelical doctrine of the *forgiveness* of sin makes void the claim of this theology that sin is something most awful and terrible. Certainly this passage from the 1st Epistle of John, which strikes the keynote of the evangelical theology, does not set forth the awfulness and terribleness of sin: "If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world." It has been written that when the Emperor Constantine felt remorse because of the dreadful murders that he had perpetrated against the inmates of his own household, he went to the priests of the old religion, and asked them how he could obtain forgiveness for his manifold crimes. These priests declared to the Emperor that his crimes were so black that God would never forgive him. Constantine then went to the priests of the Christian religion, and they promised him full and free pardon for his many offenses against heaven. The atonement that the "Son of God" had made for the sins of the world were sufficient to wash white the hands that Constantine had baptized again and again in human blood. The eulogizers of Constantine deny this charge that has been preferred against him. The early Christians destroyed all writings that brought their religion into contempt, and so it is impossible to prove the truth of this event in the life of Constantine. Such an occurrence is certainly in full harmony with the character of such a murderer as Constantine, and with the Christian doctrine of the forgiveness of sin. We know that the evangelical theology, taking the hint from the story of the dying robber in the twenty-third chapter of Luke, who was promised speedy admission to paradise, does offer full and free pardon to every man, whatever his past record may have been, who accepts Christ as his personal Saviour. Such a plan of salvation is a travesty on justice.

The moderator of an evangelican council may proclaim in a stentorian voice: "Sin is something most awful; sin is something most terrible," and try to browbeat a young and experienced candidate for the ministry to assent to his doctrine of sin. But as soon as that young and experienced candidate for the

ministry began to do some deep and honest thinking for himself, he could not help seeing that the views of the moderator regarding the forgiveness of sin—viz.: the shifting of the whole burden of sin from your shoulders to those of another—gave the lie to the claim that sin is something most awful and terrible. The moderator of that council, catching a glimpse of my spirit of determination to do a little thinking for myself, prophesied that before many years I should be a Unitarian. Thank heaven, his prophecy has been fulfilled!

We must first rid our minds of all anthropomorphic conceptions of God, if we would truly realize the awfulness and terrible-ness of sin. Sin is not an offense committed against a parent, a loving father, who in caprice punishes or forgives his child. Sin is an offense committed against the moral law, and punishment follows sin as inevitably as night follows day. The only way to atone for sin is to suffer in full the punishment that inevitably follows in the wake of sin. Shakspeare uses some very beautiful language when speaking of the forgiveness of sin, but he gives us some pernicious theology in that beautiful language. In "The Two Gentlemen of Verona" he makes *Valentine* say:

" Who by repentence is not satisfied
Is nor of heaven nor earth, for these are pleased.
By penitence the Eternal's wrath's appeased."

In "Measure for Measure" he makes *Isabella* say:

" Why, all the souls that were, were forfeit once :
And He that might the vantage best have took
Found out the remedy. How would you be,
If He, which is the top of judgment, should
But judge you as you are ?

I fully endorse a portion of the sentence inscribed on the banner of the Western Unitarian Conference, "The Brotherhood of Man." The other words inscribed on that banner, "The Fatherhood of God," look to me like a last lingering desire to give God the attribute of a human parent—to make God in the image and after the likeness of man.

We cannot lay too much emphasis on the fact that the universe is governed by Law, and that the hosts of gods endowed with human attributes and passions which mankind has been so prone to worship never existed save in the minds of their worshipers.

This true conception of the government of the universe cannot fail to have a good effect upon every man who fully grasps it. When you make a man comprehend the truth that the universe is so governed that every transgression entails loss and suffering upon the one who transgresses, what inducement will that man have to play the *role* of the transgressor? What inducement has a sane man to thrust his hand into the fire? And what inducement has a sane man to give himself up to a life of sinful pleasure when he knows that such a life must end in a harvest of pain and loss? You say that men continue to transgress the moral law regardless of the consequences. Yes, and I believe that the old doctrine of the forgiveness of sin has had a tendency to embolden men to transgress the moral law. The old doctrine of the forgiveness of sin, with its "Great Physician" standing near to touch the burned hand and allay its pain and restore it to soundness, has robbed the fire of its terrors. Let man learn the truth that there is no great physician to heal his burned hand, but that he must bear his pains until he reaches the grave, and he will think twice before he thrusts his hand into the fire.

Once more, a man's belief regarding human nature—that it is utterly corrupt and ruined, or that it is imperfect and capable of improvement—will have some effect upon his life. During the week I have been reading in a book entitled "The Bible in India," about the Pariahs, that most degraded class of mortals in Southern India. For centuries the Pariahs have been the lowest of the low in India. They have been outcasts from society. They are despised by the upper castes; they despise themselves. They have no other ambition save to steal a little food and fire, enough to keep body and soul together. It brings tears to one's eyes even to read of this unfortunate class of human beings. I quote a few lines from the book referred to above: "The Pariah is himself so persuaded that he is a degraded and inferior being, as never at any epoch to have sought escape from his condition by industry and accumulation of riches."

Now, the theology that has been current in Christendom for centuries has branded human nature as something corrupt and degraded, just as the etiquette of India has branded the Pariah class. Prof. Charles Hodge, of Princeton Seminary, whose work on "Systematic Theology" still finds a large acceptance in Calvinistic circles, has this to say regarding original sin: "The whole

human race, by their apostasy from God, are totally depraved." He says again, when speaking of original sin: "It is, so far as we are concerned, an incurable malady." Even children of whom the saviour that Prof. Hodge professed to accept, says: "Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God," do not escape the branding of the Princeton theologian. He declares: "As soon as a child is capable of moral action, it gives evidence of a perverted moral character. We not only see the manifestations of anger, malice, selfishness, envy, pride, and other evil dispositions, but the whole development of the soul is toward the world. . . Job. 11: 12, 'Man is born like a wild ass's colt.' Ps. 58: 3, 'The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies.'" Verily, no Brahmin ever held the Pariah class in more loathing than Prof. Hodge held human nature. What incentive could a man who holds this terrible belief regarding human nature have to try to make somebody of himself? O Pariah of India, stealing a little rice and a few sticks of wood, and sneaking into the desert to dispute with the jackals about the flesh and bones of some dead animal, fortunate are you compared with us miserable sinners whom the Calvinistic theology has branded with the indelible brand of temporal and eternal ruin! It is not our province to pity you, O fortunate Pariah! It is your province to pity us. When the knowledge of our lost and ruined estate dawned upon us, hope died, ambition died; despair was born.

The man who refuses to lend an ear to this Calvinistic libel against human nature, and looks upon human nature as something which, though still imperfect, is capable of improvement, has an incentive to try to make somebody of himself. The belief that man is a fallen god fills our soul with despair for the future of the race. The belief that man is a risen ape fills our souls with hope for the future of the race. The Calvinistic doctrine of the total depravity of human nature quenches hope and stifles all desire to improve one's condition. The Calvinistic doctrine of the total depravity of human nature teaches man to throw away deliberately all natural means of improvement, and to rely upon the coming of some supernatural means from heaven.

There is many a young man who goes away from home with his mother's kiss upon his lips, his mother's blessing upon his

head, his mother's bible among his treasures, his mind completely saturated with this Calvinistic doctrine of the total depravity of human nature. Some temptation stalks across the pathway of that young man. His guardian angel whispers in his ear: "Be a man, you have strength enough to resist temptation if you will only use it. Depend upon yourself." But he turns a deaf ear to the voice of his guardian angel as if it were the voice of Satan that addressed him. The theology that he learned in childhood rings in his ears: "Human nature is corrupt and ruined by the fall of Adam. Man has no power to resist temptation save as it shall be granted him from heaven. If you would be saved, salvation must come from Calvary and not from yourself. The Scriptures say: 'Look unto Me, and be saved, all the ends of the earth; for I am God, and there is none else'" (Isa. 45: 22). The young man looks to Calvary instead of looking to himself for help. What reliance can there be placed on his weak and sinful nature? The young man is standing on the verge of the gulf of destruction. Its waters rage and roar, but he heeds not, for his thoughts are fixed on Calvary. Almost unconsciously his feet bear him nearer, still a little nearer towards the fatal gulf, but he is still waiting for the hand of the Almighty to be outstretched and snatch him out of the jaws of temptation. Alas! his mother's kiss remains, his mother's blessing remains, his mother's bible remains, but he is fallen and disgraced. This example is not an imaginary one, but is from real life. It would not be difficult to multiply this example a thousand-fold. I have seen the pernicious influence of this teaching of the total depravity of human nature upon the lives of others; I have felt its pernicious influence upon my own life. I have not yielded to grievous temptation—no, but it was not the fault of this old doctrine that I did not yield. If I had yielded to temptation, I should have cursed to my dying day the theological teaching that I learned in the innocence of childhood.

A friend of mine of the medical profession, Dr. G. W. Brown, of Rockford, Ill., has furnished me these statistics which it will be profitable to quote here: "There were committed to the prisons of Canada during the year 1891, 11,810 persons for high crimes. Of these 4,359 were Catholics, 3,631 Episcopalians, 1,624 Methodists, 1,498 Presbyterians, of all other denominations, 698; not one spiritualist, infidel or atheist." I would not for the world be understood

as saying that there are not thousands of the purest and noblest men and women in every branch of the Evangelical Church. These men and women are better than their creed. Their creed has not gained such a hold upon their minds that they are thoroughly convinced that human nature is totally corrupt and depraved.

Other things being equal, I would ten times rather trust a boy who had been trained in the liberal school of theology, and taught that human nature is risen and capable of improvement, than trust a boy who had been trained in the Calvinistic school, and taught that human nature is fallen and totally depraved. If I ever have a son, he may not go out of my door with the inspired and infallible bible among his treasures, but he will go out with the gospel of self-dependence ringing in his ears; he will go out with the truth burning in his mind that almost infinite possibilities are within his reach, if instead of despising human nature he will honor it, use it, train it, strengthen it.

THE GENESIS OF WORLDS—HOW THEY ARE LIGHTED AND HEATED.

By DANIEL K. TENNEY.

IF the readers of this Magazine would enjoy an expression of free thought upon a topic other than the exploded myths of theology, let them give attention. Further, prefatory, it should be said that the writer is not an astronomer, nor a scientist of any sort, but has given as much attention as a busy life would enable to all the sciences, to the extent that they have been made plain to common minds in books of popular comprehension. So the reader will exercise his own intelligent judgment upon what follows.

We were all told in our childhood that the universe was made in six days out of nothing, and doubtless thought that its maker well deserved the rest from such herculean labor which he took on the seventh day. All this we had to unlearn when we arrived at the age of intelligent reflection, and came in contact with the disclosures of science, which conclusively taught that the story of the creation was nothing better than a beautiful myth.

In lieu of that cherished fable, there was instilled into our minds another and totally different theory of creation, supported very generally by men of science, and known as the nebular hypothesis. This hypothesis stands to-day almost without contention, as truly explaining the development of the entire solar system, the earth, of course, and all there is in it, included. Let us see what that theory is.

The sun is said to be a ball of fire eight hundred and seventy million miles in diameter. Once upon a time, in the infinite and distant past, it was so much larger than it is now, that it reached out and embraced the elements of all the planets of the solar system, including their satellites, not excepting the planet Neptune, which is near three billion miles distant from the sun. The sun at that time, must, therefore, have had a diameter exceeding six billions of miles. All the hosts of heaven, which now occupy any portion of that diameter, had then no separate existence, but were integral parts of the great orb itself. How much farther its diameter had extended before the birth of Neptune we are not informed. It is demonstrated by astronomers that the solar system is only one of myriads of like kind bestudding the distant sky, and visible by the telescope. If the central orb of our system at one time had such far-reaching and all-embracing scope, by fair inference from the observed uniformity in natural processes, we may suppose that all the other central orbs of the infinity of celestial systems were at one time equally continuous and comprehensive, each in its own domain.

Now, the sun, at that remote period, so the theory goes, was a vast body of incandescent vapor, revolving in the incalculable frigidity of space. It began to cool off. In doing so there gradually accumulated on its exterior, and became detached, rings of cooler yet still molten matter, and these rings, in turn, were cast off by the centripetal force of the sun, like water from a revolving grindstone, and grew by inherent nucleation into planets, first Neptune, then in order, Uranus, Saturn, Jupiter, Mars, Earth, Venus and Mercury, and these planets, in imitation of their ancestor, themselves, in cooling, cast off by and by vast other masses which concentrated into satellites. Of this style is the moon, which was originally a part of the superheated earth, but was thrown off by the ring rule, or by some other cataclysmic force of nature, to do business on its own account. It is claimed

by some that its material once occupied the space now covered by our deep seas. If so, its excavation and removal contributed greatly to the interests of cheap transportation!

Now, if the material of the sun was so intensely hot in that long-gone period, when it constituted the solar system all by itself, it was certainly revolving in an element of more intense cold, for the sun has been chilled from an original diameter of six billion miles to one of less than nine million, and in like manner the planets and satellites have been frozen down so that the space now occupied by them and by the sun also, compared with the original diameter, is not relatively greater than that occupied by a like number of whales in the Pacific Ocean. It was evidently a cold day and a long one! Not content with this achievement, we are assured that the heat and light of all these planets and satellites proceeds exclusively from the sun; that these are slowly but surely waning; that the sun can yield only a certain quantity of heat and light, and that these are being continually dissipated into space, with no means of reclamation. In the language of Professor Winchell, "The total emission of heat from the sun is twenty-three million times the amount which reaches our earth, and sufficient to reduce the temperature of the sun two and one-fifth degrees annually, * * * so that it is obvious that the sun must speedily cease to warm our planet sufficiently to sustain animal or vegetable life," and thus that in time the earth will be clothed from pole to pole with sheets of massive ice forever.

If the premises assumed by the great minds which have supported this nebular theory are correct, the result predicted will surely follow. The theory has certainly a degree of plausibility in many of its assumptions, and in its concurrence with many observed facts, but it has for many years seemed to me, on the whole, quite as ridiculous as the tale of the six days cosmic genesis which preceded it. I am unable to believe that any sort of God, whether anthropomorphic, spiritual, heathen, polytheistic, pantheistic, or otherwise, ever predicated a universe in a hot fog, to terminate it in a universal ice-house. The entire scheme, to my mind, is no less preposterous than the story of the Gadarene swine, Lot's wife, or Jonah in the whale's belly.

Now, the consequences of this theory which more particularly concern the inhabitants of the earth are these: When the sun

had formed the ring which was destined to become the earth, and had cast it from the solar periphery into the surrounding space, the intensely-heated and still nebulous matter, thus rejected, gradually assumed the globular form, and itself continued the system of cooling and condensation which it had learned at the paternal fireside, until it formed a crust of cool and solid matter, surrounding its still molten interior. This crust, through ages of heat and cold, fire and flood, erosion and abrasion, submergence and upheaval, has finally developed into the earthly contour and substance which at present prevail, and which afford to us such curious and pleasant contemplations.

It is also claimed, in line with the same theory, that the original crust of the earth, thus formed by the cooling process, still remains, constituting what are known as the primitive rocks, and that upon these have been heaped the stratified rocks and the alluvium, chiefly by the eroding and abrading forces of nature. These popular views of the matter have many arguments in their support. For instance, if the earth was at one time a mass of incandescent vapor, it would surely cool off gradually, and commence to do so on the surface. Thus would be formed a solid cold crust, which would inclose the still fiery core, and prevent to a great extent its still further cooling. A rank growth of tropical vegetation would in time appear, such as seems to have been the basis of the deposits of coal and petroleum. Then a race of gigantic animal life would follow, such as could only flourish in a hot climate. The fossil remains of these are found all over the globe, in the frigid as well as the other zones. How could they ever have existed under other than those extremely tropical conditions which would attend a globe itself just emerged from a state of fervent heat? Besides, if the earth were not at first in a state of incandescence, how does it happen that its interior is at present a molten mass? These are exceedingly pertinent questions.

An integral part of this same theory is that the sun has ever been the only body which has furnished to all the planets their natural light and heat.

Now, upon a subject like that under consideration, it is much easier to detect error than to ascertain truth. I shall attempt to do both. It has been definitely ascertained by scientific experi-

ment, on high mountains and by balloons, that cold increases in a certain proportion to the altitude attained. No better proof of this need be cited than the perpetual snow and ice capping the tall mountain peaks. The altitude of perpetual ice even at the equator is only two miles and a half. The temperature of space is variously calculated by astronomers at from thousands to millions of degrees below zero. Between the sun and the earth there are ninety-three million miles of this inconceivable coldness. It is this very condition, coupled with the attraction of gravity, that has reduced the sun, so they say, from its former comprehensive immensity, to the very small comparative compass now occupied by it and its associate planets. The desperate cold of space is thus not only proven by scientific demonstration, but stands as an uncontested fact. Now, if this intense power of frigidity has been sufficient in the past, as the disciples of the nebular hypothesis claim, to thus cool down the entire solar system, what chance would an impulse of heat proceeding from the sun towards the earth have of reaching its destiny as heat? Clearly none whatever. It would be more likely to strike the earth in the form of a hot icicle!

It is said by the scientist that the entire radiated heat of the sun is equal daily to that which would be produced by the consumption of three hundred and eighty-four feet thick of anthracite coal aglow over its entire surface, and, it is added, that if the sun were composed of solid anthracite coal, it would be completely burned out in less than six thousand years. Now, if this intensity of heat at the sun be conceded, although I regard it as arrant nonsense, it is certain that, radiated into such coldness of space, it would cease to remain as heat at any great distance from the sun. The heat of a fire, at the fire, is one thing. That of the same fire at a little distance, is quite another. Strange, is it not, for instance, that a happy citizen of Seattle, that delightful city of Puget Sound, basking on his verandah, is comfortably heated before a fire ninety-three million miles distant, while the venturesome mountaineer who has climbed the heights of the grand and sky-cleaving Mount Ranier, in full view of the place, and three miles nearer the same fire, must hustle or freeze to death? Wonderful theory, wonderful humbug! So it is quite plain that no heat, as such, proceeds from the sun to the earth. That theory is entirely imaginary.

How about light? It is well established by careful observation, that light decreases in proportion to the altitude above the earth. The writer has often perceived and marveled at this fact, when roaming over the Alps and other high mountains, on a clear day. It seemed exceedingly strange that it should grow both darker and colder as we approach the supposed fountain of light and heat. Experiment has demonstrated that at a height of one mile and a half above the sea, the light is only one-tenth as great as at the surface. At a little over three miles the sun appears no brighter than the moon, and at four miles, the supposed rays of the sun are too weak to produce the rainbow colors of the solar spectrum. Only the yellow is seen, and that without lines. It is thus demonstrated that the space beyond our atmosphere, instead of being irradiant with light from the sun, is in total and absolute darkness. So it would seem that if old Sol were desirous of dispatching a cargo of heat to the earth to comfort us, he would have to tuck it up very warm at the start, or we would have to thaw it out before the stove on its arrival, and it would also be necessary to accompany the cargo with a headlight, to point out the way through the blackness of darkness.

The coolness of the earth's surface and its molten interior were one of the predicates of the nebular hypothesis. Science seeks to account for everything upon rational principles, and has done much in that direction. It was assumed, therefore, that because the earth is molten in its interior, it must have originally been a body of igneous vapor, upon which a crust accumulated by cooling, and that it and all the other planets and satellites have gone through the same process, or are still engaged in the effort. It was an easy and rather plausible way of accounting for the internal fires. If it be true, however, of which I have no doubt, that neither heat nor light, as such, proceed from the sun, and that the earth, as to its condition of caloric, was never materially different from what it is to-day, but that all these things can be rationally accounted for upon a wholly different basis, then there will remain no further need of speculation upon the nebular hypothesis, and no reason to suppose that either the sun or any of the planets or satellites are or ever were bodies materially differing from the earth in substantial elements. The primitive "hot fog," and "ultimate ice-house" theory, may then be laid at rest.

It is due to that eminent body of Freethinkers who have devoted their lives to the development of truth, to say, that none of them have ever claimed that the nebular hypothesis is anything else than a system of scientific guess-work. The distinguished astronomer royal of Ireland, Sir R. S. Ball, says: "It is emphatically a speculation. It cannot be demonstrated by observation, or established by mathematical calculation." But it is true, also, that hundreds of volumes, written by distinguished scientific men, have been filled with eloquent speculations in cosmogony, based upon the assumed verity of this hypothesis, and well-nigh all popular scientific literature treat it as an ascertained truth of science. It appears to me the height of scientific absurdity.

Whence, then, come our solar light and heat? The answer to this question was well given before the Chautauqua Society of History and Natural Science, by Dr. Henry Raymond Rogers, an eminent scholar and investigator, who has devoted to its consideration many years of his mature life and thought. Concurring with him are many other independent thinkers and investigators. It is in substance this: The earth is an immense dynamo magnet. Its atmosphere is a vast reservoir filled with the magnetic or electrical principles, these being identical. It revolves with a velocity of one thousand miles per second in its pathway, and one thousand miles per hour on its axis. So, also, the sun and moon, and the millions of star worlds are all stupendous dynamo magnets, polarized in immensity, and revolving with ceaseless energy and rapidity. These vast dynamos, in rapid revolution, must and do generate and circulate between themselves constant currents of electrical energy, in circuits as vast as the universe, and in manner precisely like that generated by our well-known dynamo machines, which distribute light and heat and power, along their smaller circuits. The power embodied in a mass in motion, and consequently its capacity for producing electrical energy, is estimated by multiplying its velocity in feet per minute by its weight in pounds. The earth contains two hundred and fifty billion cubic miles of matter, moving at enormous velocity. The mass and velocity of the other planets are in proportion. Electricity is evolved by the rapid movement of material bodies not in contact. The distance between the revolving celestial magnets, compared with their velocity and capacity as elec-

trical generators, and with the immensity of space, renders them sufficiently close for purposes of electrical generation and circulation. Light and heat are produced by electrical currents only when they meet with resistance. A familiar example is that of the platinum coil in the incandescent lamp. The current passing along the ordinary wire is so resisted in its circulation by the smaller platinum, as to give out heat and intense light. In like manner, the vast and continuous electric current proceeding from the sun to the earth meets for the first time resistance from our atmosphere, and this produces, best in the lowest and densest atmospheric strata, the heat and light which we have hitherto attributed to the heat and light rays of the sun itself. It is thus electricity in atmospheric contact that does the whole business. Electric currents freely pass through space, from the sun or other planets, to the earth, without regard to its darkness or its temperature.

Another inference of the nebular hypothesis is, that neither the sun nor any other planet, save the earth, is capable of sustaining animal or vegetable life, with perhaps some doubt as to the planet Mars. That consequently all the heat and all the light given out by the sun, except less than one two-billionth part of it, which is intercepted by the earth, is altogether wasted, so far as the production or stimulation of life is concerned. It seems that such an expenditure of celestial energy for so trivial a service is altogether too ridiculous for belief, for in nature there is no waste.

The entire theory of interplanetary electrical currents, and the consequent light and heat on our planet, is exhaustively examined and demonstrated in the addresses of Dr. Rogers, and shown to comport, in every particular, with all scientific knowledge. Want of space forbids its further elaboration here.

As to the internal heat of the earth, that is accounted for in the same manner. The electrical currents, interrupted and resisted in their passage through the earth, generate intense heat, just as we know such currents to do when operated by and through the machinery of the electric light and power plants now so common throughout the country.

Another mode of accounting for the internal heat of the earth has always seemed to me quite probable. Heat is produced by friction, percussion and compression, as well as by

electrical contact. The force of gravity, drawing toward the center of the earth every particle of its matter, would seem to produce a compression of the earth's crust upon its core, so immense as to engender many thousands of degrees of heat, and thus to hold the contained matter forever in an igneous solution. Force, arrested, is always converted into heat. What, therefore, becomes of the heat produced by the ceaseless and gigantic force of the waves of the sea continually pounding upon its shores?

With the internal heat of the earth thus abundantly accounted for on rational principles, its consequences in earthquakes and volcanoes, and in violent upheavals and depressions of the earth's surface through the infinite ages, need not here be enlarged upon. It is sufficient to say that modern geology recognizes no such thing as primitive rocks in existence. What were once considered such, are now conceded to be rocks once sedimentary and stratified, but subsequently melted and metamorphosed by the internal fires of the globe. The crust of the earth has forever been in a continuous evolution. As mountains have been worn away by the tooth of nature, and their *debris* been spread by aqueous agencies on the floor of the seas, the increased weight has pressed them downward to the fiery center where they have been melted away, been thrown up again by volcanic action, or elevated in mountain chains, only again to be eroded and carried seaward in a perpetual succession, so that the interaction of aqueous and igneous agencies has transformed the earth from hot to cold, from center to circumference and back again, times without number, and will so continue forever. If this circulatory rule prevails as to the earth, it is reasonable to assume that it does so in the sun and in all other celestial bodies, so that all are as well adapted for life, intelligence and beauty, as this little orb, our present abiding place. For reasons not fully known to us, the climate at the poles has been torrid, and that at the equator, frigid. Glacial periods, and periods of great caloric, have succeeded one another. No nebular theory can account for both.

The conservation of energy is a modern scientific deduction now accepted by all scholars as a verity. By it no force is ever lost, no atom wasted. All is conserved somewhere in the universe, so that its power and capacity for reproduction is always the same, though endless mutations continually occur. Applying

this rule to the subject under consideration, the electric or magnetic currents, given out by the sun and received by the earth, or by any of the other planets or celestial systems, are in no part wasted or exhausted, but after accomplishing their errand, are returned again in a never-ending and retroacting circuit, in accord with the eternal law of supply and demand, which has ever controlled and sustained, and ever will, the entire cosmic scheme of nature. So that the professional theory of Winchell and many others, that "the sun must speedily cease to warm our planet sufficiently to sustain vegetable or animal life," is altogether foolish and unworthy of further eminent utterance.

The nebular hypothesis is exceedingly nebulous, and altogether visionary.

THE BIBLE AND THE ASSYRIAN MONUMENTS.*

By PROF. A. L. RAWSON.

IN the *Century* for January, 1894, we are offered a few carefully written pages on the old question of the confirmation of Bible text from ancient monuments—this time from those exhumed in Assyria.

I am reminded of the exploits of the renowned Baron Münchhausen, one of whose excursions was said to have entended to the moon. The Old Testament stories are said to have been connected with Assyrian history and the monuments, without one iota of records on them to connect them with the Hebrews, are offered in evidence, so I offer the moon, although it does not bear one mark to record the Baron's visit—yet it proves his visit just as much as the monuments prove the Bible story true.

The truth is, as every archæologist knows, that the text of the Bible was written many centuries after Babylon had been destroyed (538 B. C.), and the efforts to carry back the "sacred" writings over that long series of ages is vain.

One fact ought to be conclusive as to the antiquity of Hebrew writings, sacred or profane, which is that their alphabet had its birth during the first century B. C., after Simon, the Maccabee, struck the coins named after him "Shekel of Simon" (or half-shekel,—as there is no real whole shekel), and therefore it is later than the letters of the Samaritan, and also of the Palmyrene

* A review of an article in the January *Century*, by Prof. Morris Jastrow, Jr.

style, as has been shown in this Magazine, in the article on the "Moabite Stone."

Xenophon (401 B. C.) marched his army of the ten thousand defeated Greeks over the desolate plains where those ancient Assyrian cities once stood, but were so ruined as to be beyond recognition, as to site, even.

The romancers who composed the fabulous stories in the Old Testament, were but partly learned in Assyrian history, as their errors in facts show. It was a fatal error to credit Cyrus with the capture of Babylon, as appeared when a cylinder was found which bore an inscription giving the honor of the deed to a general sent by Cyrus several months in advance of his visit. So when Cyrus came to Babylon he was received by friends, or subjects who met him outside the walls, and spread their garments and other tokens of submission in his way to welcome him. The story of the "Hand-writing on the Wall," at the sumptuous "feast to a thousand of his lords, princes, his wives and his concubines," dissolves like a picture from a magic-lantern at a public lecture. Even Prof. Jastrow, Jr., settles one point. The Bible text reads, "fingers of a man's hand came out and wrote over against the candlestick upon the plaster of the wall of the king's palace." He says (p. 396), "the walls of the palace chambers were generally found to be lined with slabs of marble, lime-stone, and alabaster, on which were sculptured scenes illustrative of life and events in Ancient Assyria and Babylonia, and accompanied by explanatory inscriptions." There is no evidence that plaster had been spread over them so that the "fingers of a man's hand" could have written the awfully awful words recorded in "Daniel" v: 25-28, in the sight of the King Belshazzar. There was no such king as Belshazzar, as was proven in the article "WHEN?" in this Magazine some years since from records on Assyrian monuments, which give the names of the actual kings of the whole line for centuries.

The learned Professor gives us a very good version of George Smith's translation of the Deluge story from the brick-books, and compares with it the Bible story, which is clearly an imitation of the Assyrian original with later variations. Not being in the cuneiform, or any system of writing older than that, the Hebrew text must belong to a later date, and, as has been said, cannot be older than about 100 B. C.

Professor Jastrow, Jr., quotes from (Smith's) the Assyrian story of a deluge: "At a time when neither the heavens above nor the earth below existed, there was the watery abyss, the first of seed, the mistress of the depths, the mother of the universe, . . . the very gods had not yet come into being," and compares Genesis i: 1, as translated by himself: "When God began to form the heavens and the earth, the earth was without form and void, and darkness was over the face of the deep."

Just why the Professor renders *barashath bara elohim* (the Hebrew in English letters) by "when God began," is not clear. The Hebrew literally means, "Beginning the gods began." That would also render the Assyrian idea as to gods—in the plural, as the Hebrew text does, for it was a fact that a plurality of gods was the belief of that age—the age of Herod when Genesis was written, and the Assyrian Greek, and Roman, and Hindu, and Egyptian notions of the unknown were mingled in poetic and beautiful confusion. I feel the pressure of the Church in such matters, and rebel while the Professor bows,—and I do not criticise him. I am only sorry that any one learned as he is should feel willing to try to sustain the theory of the Church as to history. Archbishop Ussher invented the popular system of Bible chronology now in use a few years ago (1660), and it really is not a safe measure of time when applied to real history. It is good enough for "sacred" history, which is founded on dreams and visions and faith.

The various parallels between the Assyrian and biblical stories of creation, only prove the imitative, adoptive, or, in modern phrase, the plagiaristic habit of the Jews, for they never credited any other people with anything they "borrowed," except in the instance of the jewels, etc., in the story of the Exodus, and that very fact is one proof that the story is a myth.

Professor Jastrow, Jr., says frankly (p. 406), concerning the other traditions related in Genesis, as the fall of man, the building of the Tower of Babel, and the dispersion of mankind, the bricks are as yet silent, but there is every reason to suppose that these traditions also formed a part of the common stock which the Hebrews took with them upon their departure from Ur-Kasdim."

Are we expected to believe that the *Semitic* Hebrew was derived from the *Aryan* Kaldean? That is as likely as it is to derive revelation from plagiarised Assyrian poetic legends.

In his Section III. Professor Jastrow, Jr., deals with real history, as to the Assyrians, and tries hard to connect Hebrew fables with it by adopting Kanaanitish names as Hebrew, but it does not satisfy the careful reader, because those kings who invaded Palestine and Syria recorded their deeds on the rocks at Dog River and elsewhere in Mount Lebanon, as also on their cylinders and other monuments at home in Assyria, minutely, but never named a single Hebrew man or city or event. The conquerors from Egypt observed the same truthfulness in their records of campaigns in Syria and Palestine, and never named a Hebrew man, city, or thing, although the Bible says such campaigns occurred in the time of their most noted Hebrew kings. This proves that the inventors of the "sacred" history of the Old Testament were more zealous than wise. A pious liar (like "Saint" Paul, for instance), should be very learned to be successful.

The Professor evidently intends that his readers shall accept the story in II. Kings, xix: 35, where "the angel of the Lord smote in the camp of the Assyrians 185,000, . . . so Sennacherib, King of Assyria, departed and went and returned and dwelt at Nineveh," although when he, the King, recorded the events of his campaign in Palestine, he forgot all about the loss of his army. He was killed by *his two sons* in "Kings," by divine revelation, but by only *one son*, as recorded on the monuments, and in the books of Polyhistor and Abydenus. But we can excuse any little errors in "divine revelation," for we know our own failings.

Professor Jastrow, Jr., concludes his essay as here: "When these (Nebuchadnezzar's) annals shall be found,—and there is every reason for hoping that they will be,—we shall no doubt read of his expedition against Judea, of the attack upon Jerusalem, of the destruction of the city, of the capture of King Jehoiachin, and of the carrying away of Judeans to 'the waters of Babylon.'"

But if so, we shall be more blessed than was Herodotus, who visited Assyria (470 B. C.), and never heard a word about any Jews, either then in that country, or who ever had been there, although, according to Ussher's (inspired?) chronology, Daniel and many thousands "of the children of Judah and Benjamin" had been in the country for two generations and more, and filled

the highest political places next to the King, and were freed by "Cyrus, King of Persia" (536 B. C.).

It is curious to note that the writer of the Ezra fable names the two divisions of the country Judah and Benjamin, while in other "inspired" accounts the northern part is called Ephraim, Israel, or Samaria. This shows that the story grew by degrees, and was not carefully edited by Ezra, although he had the assistance of the "Holy Ghost" (2 Esdras xiv: 21), and five supernaturally endowed scholars.

The simple truth is, Ezra (Esdras) was the real editor of the Old Testament, probably during the building of Herod's (Solomon's) Temple in Jerusalem, and the knowledge of Assyrian history was then fragmentary and partly erroneous. Later discoveries have corrected historical knowledge, but failed to correct the errors of the inspired Bible fabulists. Theologians hate to correct their errors, or any of their predecessors' mistakes.

In Egypt it was expected that Brugsch Bey, Maspero, and other Christian scholars, would discover ancient monuments which would clear up all doubts as to ancient biblical history of the Jews in Egypt, and the Exodus. The monuments were unearthed in many thousands, but, as Brugsch Bey wrote, a short time before he died, "The monuments are silent as to the Hebrews," either in Egypt or in Palestine. The very best twelve Christian scholars who have examined the story of the Exodus differ five hundred and eighty years as to the supposed date of that mythical event. Assyrian monuments are also silent as to the Hebrews.

But all these old cast-off clothes of the human mind, the theology and dust of the past, the worn-out machinery with which priests have heretofore ground the manhood out of their flocks, and stupefied them into blind faith and credulity, are now merely *bric-a-brac* in the museum of comparative mythology; nothing to quarrel over, that is, there would not be, if such stuff was not put before young men as intellectual food under false pretenses at a very high price, and so displaces better knowledge which might have been gained in the time wasted.

Masonic writers have attempted to write history backwards, and prove the regular succession of their Order from the Grand Master Architects who sat next the Pharaoh in dignity of office, and were the overseers of the building of the temples in Egypt.

But their partial success only exposes the artificiality of the history as a system. As mystical orders there is nothing to criticise, neither in the Lodge nor in the Church.

The defenders of the "sacred" history have the same artificiality to contend with, and even less ground to stand on. The Church is built on mysticism. St. Paul was a mystic—or the writer who invented Paul was a mystic—a gnostic—who knew what he knew from his experience in his dreams and visions, where he saw Jesus—or made Paul see Jesus—and the heavens, and angels, and all the other imaginary and fanciful and ghostly things pertaining to the so-called heaven and hell of the theologians. I welcome Professor Jastrow, Jr., among the mystics, and hope his next article in any magazine will enable him to lay aside his theological mask.

THE MARRIAGE PROBLEM.

BY CYRUS W. COOLRIDGE.

"To be, or not to be; that is the question."—*Shakespeare.*

MANY thinking people who have made a study of the question which forms the subject of this article claim that the present system of marriage is not calculated to breed good men and women. They prove by statistics that the rich, the educated, that is to say, those who have the means and ability of raising good children, have a very limited number of children, while the dwellers in the slums, the poor, the ignorant, the vicious, have large families. Poverty breeds poverty, and ignorance and vice can seldom become parents of enlightenment and virtue. The children of the slums are a curse to the world. They are born under very unfavorable conditions; their physical and mental needs are neglected before and after their birth; they are to a certain extent irresponsible beings; they inherit from their parents various diseases of body and mind; many of them fill our hospitals, insane asylums, and prisons; very few of them are the flower of humanity. Poor children! are they responsible for their actions? Can we blame the son of a habitual drunkard for not being a respectable member of society? Is the son of an old libertine responsible for his sexual passions? Many children are "pushed by unseen hands"; they cannot control their actions, even if they realize the evil consequences of the same.

If a man invent a machine which proves to be a menace to the lives of the people, we condemn the inventor, not the machine; but if a man rears a son who proves to be a murderer, we hang the son, not the father, and yet the probabilities are that the seeds of murder were sown in the son's brain by the father's hands. Very few parents trouble themselves about the future of the human race; very few of them know what a crime it is to give life to a being who cannot be taken good care of. How many children of to-day have *perfect bodies and minds*? What role can children with imperfect constitutions play in the drama of the world? How can we advance on the scales of civilization, when the majority of the children are not fit for the duties of life?

In the November number of the *Cosmopolitan Magazine*, appeared a short story, entitled, "Dealing in Futures." A young man wanted to marry, and as he was thinking about the woman whom he meant to marry, an apparition appeared and introduced itself as his future son. "What can I do for you, my son?" the young man asked. "Give me a good constitution," the apparition replied. How true these words are! "Give me a good constitution,"—such is the cry of thousands and millions of unborn children. "You have no right to call me into existence, unless you can make a decent man of me."

People bestow a great deal of care upon the breeding of cattle. No intelligent farmer would use for his cattle the services of a worthless animal, simply because his owner keeps him in a nice stable; but in marriages among men the "stable" often occupies a very conspicuous place. Are human children of less value than cattle? We often witness marriages of men and women who are neither physically nor mentally adapted to each other, but who, nevertheless, call themselves husbands and wives, and, as a consequence, become parents of undesirable children. We may indeed tremble for the future when we look at the large number of children who physically, mentally, and morally, are complete failures.

Very few people understand the nature of marriage; very few know the rights, duties and obligations that it involves; very few realize that the rights of man include also the rights of woman. There can be no greater crime in the world than to force a woman to become a mother against her will, but very few know it. How many are aware that our laws, which punish so severely rape

without the legal bonds of marriage, do not recognize rape within the bonds of marriage? How many know what crimes and vices are committed under the cover of the law? Some time ago the editor of *Lucifer*, a brave, honest, clean-minded man, was imprisoned for having published in his paper an indignant protest against a rape committed upon a sick, helpless woman by her brutal husband. What shall we say of an institution which tolerates such crimes and punishes a man for bringing them to public notice? Are the defenders of *conventional* morality afraid of the truth? Do they prefer gilded vice to plain morality?

The common opinion is, that in order to get married, all that is necessary to do is to go through a certain ceremony. No matter whether the man and the woman love or hate each other; no matter whether they are or are not fit for married life, the ceremony is sufficient to make them husband and wife. Such is the conventional view of the marriage question. I have no objection to the wedding ceremony, but is the ceremony really essential, and does the *fact* of marriage depend upon it? Can it unite two beings who are separated by nature? Can the blessing of the Church, or the consent of the State, take the place of affection? How can marriage exist without love? If the husband and wife are indifferent to each other, can we expect good children from their union? Does not the present form of marriage sanction the grossest prostitution? Does it not take the vilest forms of immorality under its protection?

Shall we accept Mrs. Grundy's opinions as infallible? Is it our duty to be bound by conventional views? Is it possible that the union of George Eliot and George Henry Lewes was an immoral affair because the laws of England would not sanction it, while the union of a young American girl and a worthless old English lord is moral? Think of it!

How does the world treat a girl who goes astray and lives an immoral life? She becomes an outcast; she is excluded from society, and, in "Christian" communities, from the Church, also. Very few treat her with kindness; very few seem to realize that a sinner is, after all, a human being who, as Walt Whitman said, should not be excluded from the world, so long as the sun does not exclude her. From the heights of our own purity we look down at her and say, "We are holier than thou!" We consider our-

selves so pure that we don't allow her to touch us, and yet such girls are not always to blame. Many of them sell their bodies, not because they love vice, but because the conditions are such that they cannot get the means of subsistence and preserve their purity. Very few know how hard it is for a working-girl in a large city, whose income is sometimes less than four dollars a week, to withstand the temptation of bettering her condition by prostituting her body! To starve, or sin,—what a terrible problem this is! What a sad reflection upon the civilization of the nineteenth century. Other girls are victims of men's lust; they are deceived and ruined under the promise of marriage. Having once taken a "false step," they find it very hard to live virtuous lives. But whatever the cause that leads a woman to such a step might be, we don't want a "fallen" woman to enter our household; we don't want our daughters to associate with her. Even those people who call themselves Christians, and pretend to be followers of the great man who said to a woman taken in adultery, "Neither do I condemn thee," have very little pity for a woman of loose morals.

But how different is the case when a woman, under the form of marriage, sells herself to a man for the sake of a home or position. If Miss Jones marries Mr. Smith simply because he is a man of wealth, we don't condemn her, we don't consider her an impure woman, and yet, *morally*, she is no better than a common prostitute. This is the plain truth, and let us not deceive ourselves by giving a spade another name.

Let us be honest. If a woman loves the man whom she marries, if she knows him to be a good, noble man, worthy of her affection, a man with a pure mind, with no stains on his conscience, her marriage is moral, and we have no right to condemn her even if she omits the wedding ceremony. But if her heart does not beat with love, if she has no respect for the man whose wife she is about to call herself, if she marries him for pecuniary considerations, she is not a pure, virtuous woman. Let the highest representative of the Church or the State proclaim her to be a lawful wife, she is not and cannot be one. Her marriage may be perfectly *legal*, but it is not *moral*, and neither the Church nor the State has power enough to turn vice into virtue.

Let us not deceive ourselves. Let us not eat the husk and throw the kernel away. If the State or the Church is in favor of

the husk, it is not our duty to shut our eyes and swallow it. The Church claims that marriage is a sacrament. It does not inquire into the motive of marriage, it only insists that it should be made before the Lord. With this latter claim I find no fault. Certainly, the "Christian" is at liberty to act in accordance with the dictates of his conscience. If he thinks that he cannot be called a human being unless that title is bestowed upon him by the Church, he is welcome to his opinion. If he is convinced that on a certain day it is sinful to work or to play, let him spend that day in reverential and devotional idleness. If it is his conviction that he cannot live with the woman he loves unless his God is informed of his desire to marry her, it is his sacred duty to inform him. But where did he get the right to put his collar upon my neck? Where did he get the authority to regulate my life according to his notions and opinions? I believe it was Borne who said that every man has a right to be a fool, but no one should misuse that right. I have no intention to abridge the liberty of the so-called Christian, no matter what I may think of his views and actions. If I make no attempt to control him, why should he not leave me in peace?

Why should our deepest and most sacred feelings be a matter of publicity? Is the human heart an open window at which every passer-by has a right to take a look? Are the passions and feelings of one's heart a "tale told by an idiot, full of sound and fury, and signifying nothing"? Must they be open in order to satisfy the curiosity of every idle man? I said before, and I say again, that I raise no serious objection to giving publicity to the act of marriage, but I emphatically protest against the assertion that external forms can do the office of internal feelings. Man must be taught that marriage without love is prostitution, let the State or the Church say what it will.

We Americans often boast of our democracy, of our simplicity of life, but what shall we say of some of our rich girls, whose only ambition is to marry titled European men? Think of a woman who marries a man for the sake of his name only, for the pleasure of being called Countess So-and-So! By what name shall we call this kind of marriage? Can a woman who marries a man only for the position which she expects to secure in society by the virtue of his name, pretend to be pure and virtuous? Had she been called mistress instead of wife, would there have

been any substantial difference? We know that mistress is a disgraceful title, and wife an honorable, but a label is a thing of no real value. If a woman becomes a mistress under another name, her *real* position is not altered. If she is conscious of what she is doing, she must despise herself.

Think, also, of a man who marries a girl for the sake of the money which she expects to inherit from her aged grandmother! Think of the morality and purity of such a man! Can people who look upon marriage as a business affair, have any respect for themselves?

It is true that not all love-matches are always a success, but what of it? If I think myself to be in love with a woman and marry her, I have done nothing wrong. If afterwards I find out that I have been mistaken, that my love was only a momentary spark, not a deep feeling, and we separate by mutual consent, I have done nothing for which my face should blush. It was my misfortune to make a mistake, but who is free from mistakes? Life's journey is full of thorns and stones, and we are all liable to stub our toes. Any opinion honestly held, any action conscientiously done, should not be judged severely. I don't blame a man for being honestly mistaken. I condemn only those who knowingly do wrong.

When Vera Pavlovna, the heroine of Tchernyshevsky's "What Is To Be Done," married Lopoukhoff, she was perfectly honest and sincere in her feelings. She was, however, disappointed. Not before many years have gone she discovered that Lopoukhoff's nature and hers were differently shaped. She became acquainted with her husband's friend Kirsanoff, whose character was a duplicate of her own, and she naturally fell in love with him. Have we a right to condemn her? Certainly not. But suppose she had no affection for Lopoukhoff, and married him simply to escape from the "cellar," as she called her father's house, would she ever gain the esteem of the intelligent readers of Tchernyshevsky's book?

But if many of those people who don't have to struggle for their daily bread, and who have received a tolerable education, don't understand the nature of marriage, what shall we say of the poor and the ignorant? How can we blame them for being what they are? "Father, forgive them, for they know not what they do." It is true that it is morally wrong to bring forth chil-

dren unless they be children of love ; and let me further say, that it is a crime to call into existence a human being unless we are certain that the world is in need of such a one ; that is to say, unless the parents are sure they can supply it with a strong body and a healthy mind ; but how shall we impress all this upon the minds of the poor and the ignorant ? They are destitute of imagination ; they don't realize the consequences of their acts. How can we prevent them from following their inclinations ?

Some reformers demand that diseased, weak-minded, insane, or criminal persons, should be forbidden from going through the ceremony of marriage ; but will such a measure prove beneficent ? I doubt it. I am of the opinion that legislation upon this subject would be useless ; that prohibition does not prohibit ; that the vicious and the diseased would marry without the legal ceremony, and thus defy the law.

Education is the only means to check this evil. Light, more light—that is what we need. But let it be understood that the atmosphere of the “social cellar” is so heavy that light cannot penetrate through it. The cellar is a poor place for life and health ; it must be destroyed. To use plain language, the present economical conditions must be overthrown ; heartless monopolies and corporations must retire from the field, and Justice must be the sovereign of the world. It is hard to enlighten people who have to toil all day long for their bread, and often have the dread of starvation before their eyes. When the economical condition of the masses is bettered, the task of education will be considerably lighter.

In a recent article in the *Arena*, Rabbi Solomon Schindler insists that the science of the sexual functions should be taught to children in the schools. Such a demand will shock the sensibilities of the modern prudes of either sex, who believe in a fig-leaf morality, but I think that Mr. Schindler is right. Ignorance is not a virtue. The children of to-day will be the men and the women of to-morrow. Is it right that we should let them feel their way in darkness ? How can they avoid mistakes, if they are ignorant of the laws of life and health ? Of course we cannot demand that children of tender age should be instructed upon this subject, but when they are old enough to understand it, they should not be left in ignorance.

Speaking of education in connection with the marriage ques-

tion, I wish to say, that even those who tower above the masses in intelligence, are not free from fault; even those who mean to be just have prejudices they cannot get rid of. Not very many seem to understand that the wife is entitled to all the rights that the husband enjoys; not very many know that the wife should not be deprived of the right of doing things which the husband does with impunity. Many of us still live in the realm of darkness. Man's views on the most vital questions are influenced by the existing custom. "The down-cast eyes of timid acquiescence pay to impudent authority the tribute of a thoughtless Yes." But time must come when conviction will take the place of senseless custom; liberty and justice will defy statute laws, and the reign of reason will drive away all the conventional and superstitious notions. Man will learn that he has no moral right to live with a woman unless he truly loves her and is loved by her; he will understand that he has no right to abridge her liberty. She is under no obligation to stay with him any longer than she can honestly sustain the relation of wife. If her love for him ceases, he has no claim upon her.

Some readers may object to this statement and ask, what will become of the children, if divorces are to be made so easy? Who will bring up and educate the children, whose mother leaves their father for the sake of another man with whom she happens to fall in love? To which I reply: Who now takes care of children whose father and mother hate each other? If the fire of love is extinguished in the hearts of the parents, if they can no longer look upon themselves as husband and wife, can the children expect to find happiness? Will not, on the contrary, their lives be made miserable, in a home where love does not dwell? Is not separation better for the children, as well as for the parents? People who separate by mutual consent will not neglect their children. They will be taken care of either by the father or by the mother.

Man and woman should meet on equal ground. A woman should not be looked upon as a toy made for the amusement and pleasure of man. She is not to be complimented and admired only for her beauty. She should be regarded as a human being *per se*. Physical beauty may not last through one's lifetime; physical charms may fade, the face may become furrowed with wrinkles, but intellectual beauty remains. "The mind should outlast youth," as Colonel Ingersoll says. "If, when beauty

fades, Thought, the deft and unseen sculptor, hath not left his subtle lines upon the face, then all is lost. No charm is left. The light is out. There is no flame within to glorify the wrinkled clay." But so long as men look upon women as beautiful dolls, it cannot be expected that women should pay more attention to the cultivation of their minds than to their external appearances. It is perhaps very well to be beautiful, but of what avail is physical beauty if the intellect has no charms at all?

A woman should always retain her individuality. There is no reason why she should be considered the property of some one else, even in name. Why should a single woman be styled Miss, and a married woman Mrs.? Why should a woman adopt her husband's name? It is true that a name signifies very little. "What is in a name?" as Shakespeare asks; but what would men say if they had been obliged to adopt their wives' names? Think of a man calling himself Mr. Helen B. Smith! But is it less absurd for a woman to call herself Mrs. Henry A. Smith?

At our present state of affairs a woman is not regarded as an individual who has a right to occupy some place in the world upon her own merits. How different are our notions of man and woman! Mr. Smith is always Mr. Smith; that is to say, he he is a human being. His family relations are unknown to us. But Miss Smith has no individuality of her own; she is the *maiden daughter* of Mr. Smith; and the Miss Smith of yesterday becomes the Mrs. Jones of to-day. Yesterday she was some one's daughter, to-day she is some one's wife. In short, she belongs to this and to that, but not to herself; she always wears another person's mantle.

All this must change. Man should not consider himself the lord of creation; he should not consider woman an inferior being. The man who imprisons another does not deserve to be free himself.

Equality ought to be the flag under which we should fight the battle of life. If we really care for the future, if we desire to make the world nobler and better than it is now, we must have free men and free women. No great progress can be expected when one-half of the human race is free and the other half is bound in chains of slavery. The individual body must be entirely well in order to perform perfectly the functions of life. If one-half of the body is in a diseased condition, it cannot be said that the other half is well. So when one-half of mankind is deprived of the rights of man, the other half cannot be entirely free. "When the world is civilized, man will know that to enslave another is to imprison himself."

OYSTER BAY, L. I., January, 294.

LITERARY DEPARTMENT.

WHEN THE MISTS HAVE CLEARED AWAY.

BY FRED IRISH.

OH, the Age of Truth is coming,
And a future great and grand,
We are living in the dawning,
We can feel it just at hand.
Soon the promise of the morning
Will burst into glorious day,
When the mists of Superstition
From the mind shall fade away.

REFRAIN.

Oh, glorious tale !
Truth shall prevail !
Nevermore again to fail,
In the dawning
Of the morning,
When the truth shall claim its own.

We are standing on the border,
We are waiting on the line,
We are listening for the order,
We are watching for the sign.
Many a heart with joy is throbbing
At the coming of the day,
When the mists of Superstition
From the mind shall fade away.

When we view the path behind us,
Which the foot of man has trod,
May its gory page remind us,
What the past has done for God ;
Let us take its lesson with us,
As a bulwark and a stay
To the tide of persecution,
When the mists have rolled away.

When the Sun of Truth has risen,
 And its glory fills the world,
 May it find no soul in prison,
 May we hear no curses hurled,
 But may glorious peace, triumphant,
 Rule the earth with gentle sway,
 When the mists of Superstition
 From the mind shall fade away.

DR. JOHN PRESTON MANN—FUNERAL ADDRESS.*

BY C. DE B. MILLS.

I ONCE heard Wendell Phillips say,—it was at the funeral of William Lloyd Garrison,—“No life closes without sadness. Death, after all, no matter what memories surround it, is terrible and a mystery. We never part hands that have been clasped life-long, in loving tenderness, but the hour is sad.”

So it is in the common feeling of us all; so, in the universal testimony of the experience of human kind. It is the rupture of dear and sacred ties, the extinction to outward eye of a near and cherished presence: the light is gone out, the soul in manifestation—it was here, it is departed; we see, we know it no more. The curtain drops; we have reached in relation to that life—so far as sense and sight may know—the end. Birth is the beginning; death, to all outward seeming, is the end. Afloat upon the sea of time, buffeting as best we may its billows, we drop one after another into the silent gulf of the deep, and the generations and the ages know us no more forever.

I speak of it, as it is to the outward seeming. Such is the report to the five senses. Happily, however, these senses do not furnish the full inventory of the man. They are not the sole source, in the larger meaning, of his knowledge. Within his nature are impressions, insights, perceptions, that are paramount in their clearness and commanding force to all that is borne in upon him from without. When Locke and his school, in the closing years of the seventeenth century, were so strenuous in affirming their primal postulate—“Nothing in the mind but what was first in the sense,” Leibnitz, one of Germany’s great thinkers, responded, “Yes, nothing except the mind itself.”

The mind sees change; it has within it a consciousness so deep as to be ‘inextinguishable, of a somewhat that is unchanging—eternal. It sees death; it posits, it affirms life. It sees end; it affirms continuance. There are things we cannot do. It is impossible to suspend breathing by an act of will. There are things that are unthinkable; truths whose existence we cannot disimagine. Let one think, if he can, of annihilation, in the full meaning of that term; his intellect will recoil, it cannot grapple with such a concept, cannot believe in such a possibility.

So Science, which often vaunts itself upon finding its ground and sole warrant in observation, in what may be ascertained and verified by the senses—Science affirms certain eternal elements in the world—the indestructibility of force, etc.

* Abstract of the remarks made by C. De B. Mills at the funeral of Dr. John Preston Mann, at Croly Farm, Syracuse, July 15, 1893.

It thus lays its appeal to an inner perception. For the indestructibility was never submitted to observation. Tyndall, in language that holds of true poetry, describing the changes that go on continually, working constant mutation of form and structure, speaks also of the law of conservation of this persistent energy. "Waves may change to ripples, and ripples to waves; magnitude may be substituted for number, and number for magnitude; asteroids may aggregate to suns, suns may resolve themselves into faunæ and floræ, and faunæ and floræ all melt in air;—the flux of power is eternally the same. It rolls in music through the ages, and all terrestrial energy—the manifestation of life as well as the display of phenomena—are but modulations of its rhythm."

The thought declares this in the realm of morals and religion—declares the pervading presence of Supreme Power that is moral, that is beneficent, that is ruling all things well, making the bad good, the good better, evolving light from darkness, life from death, growth and beauty from the very bosom of ugliness and decay.

In witnessing death, we do not see the whole fact. There has been a living impression wrought by that soul that dwelt enshrined in flesh; an impression which transcends the changes that overtake the seen and temporary, which abides beyond death, and fixes the image ineffaceably on memory's page, on the tablet of the heart. And this all the more, if the soul was a royal, a loving, a fraternal soul, one in whom the great virtues and affections shone forth. Such a soul writes an indelible impress upon us. Its presence beams in the memory, lives in our freshest thoughts, is a companion, a mentor, a beckoning guide, an inspiration and uplift continually. Thus this mortal is putting on immortality. Everything passes, yet nothing dies. The seen perishes, but it is transfigured and glorified in a quenchless life. The royal spirits we have known—being dead they yet speak; absent they are here; silent, unseen, they beam upon us and fill us with a high companionship. Death, separation, bereavement are extinguished in the presence of the immortal real. There—in that world—

"Everlasting spring abides."

It is pleasant to me to stand here to-day, and say that such a soul was the dear friend and brother whose visible presence is henceforth withdrawn. A true son of the highest, he has left a memory that it shall be a delight to cherish. I knew him in the early forenoon of his career. He came to this city when the hard battle against slavery was on, when Jacob's friends were few. Loyally he stood with the little band that witnessed for justice and uttered rebuke against the crime of the nation. In this allegiance he never faltered; he hoped on, hoped against hope. He knew in sure perception that

"God is just
And every wrong must die."

How enthusiastically I have heard him speak of his old teacher, Beriah Green! Of that powerful mind he had felt the force. He had been thrilled and lifted by that magical voice of eloquence. To have known such a man—one so opulent in gift, so charged with life-enlarging, quickening power—was rare fortune to any. Sir Joshua Reynolds said: "I feel a self-congratulation in knowing myself capable of such sensations as Michael Angelo intended to excite." So our friend might well have felt a self-congratulation in knowing himself capable of

such enlargement and high resolves as Beriah Green had the power to awaken. John Preston Mann was one of the men who had these divine susceptibilities, and they were awakened in him never to sleep henceforth any more.

He was devoted to science in the province of the healing art. The human frame, with its delicate and vastly complex organization, its hundreds of millions of cells and fibers so built as to constitute a whole of symmetrical order of exquisite fineness and perfection; the 7,000,000 pores making twenty-eight miles of human drainage—all this wonderful temple of man's body, fascinated and enchanted him, and he gave the emphasis of his life to study of that stupendous theme. His success corresponded to his enthusiasm and devotion. Many the ones he has delivered and cured, the deformed or malformed and crippled he has restored. Children with club feet or distorted and disabled limbs, he made sound and whole. The pursuit of this work was a passion with him. He inscribed his name and personality in the memory of multitudes whom he treated and cured.

He was free in his thought; large, catholic and progressive in his faith. He felt that he could afford the luxury of a religion that did not degrade, but rather gave continual uplift and growth. A religion that sought the Supreme One in his image revealed here on earth in humanity; holding that he best worships God, who most serves man. That the invisible Presence is fittest known in his laws, and obeyed in honoring them. Truth was his divinity, righteousness his ritual, a noble human life the incense he offered day by day. He belonged to no one of the churches of earth, finding their enclosures too limitary for his broad, expanding faith, but he was a member, as I believe, of the general assembly and church of the first born.

He was an advancing spirit. He never believed that the final word of the divine wisdom had been spoken. Religion to him was a growth in thought, in inward power, without end. Truth is perpetually being revealed, and the scripture of God's word grows age by age, the final apocalypse waiting ever the flowing periods of time for its discovery and utterance. He never built a localized heaven; he realized that the infinite Presence is everywhere, that the heaven of heavens is here and now as truly as anywhere in the universe of space. The soul carries its heaven within it, and finds bliss in its every abode without. Salvation he knew as a present attainment. He had already in his activity and in his repose entered upon the life eternal.

“ For what need I of book or priest,
Or sibyl from the mummied East,
When every star is Bethlehem's star?
I count as many as there are
Cinque-foils or violets in the grass,
So many saints and saviors,
So many high behaviors,
Salute the bard who is alive
And only sees what he doth give.”

Fare thee well, thou loving, faithful, worthy brother! The wide career is open before thee, we doubt not, for ardent pursuit of thy loves in science, in thought, in high service to all. In the immensities of God are the mansions where may abide thy progressive spirit. Fare the well, and may the benediction of thy pure, loving soul rest upon us all to cheer and incite, to teach new lessons of duty and lift to new heights of possession and spiritual joy.

THE CLERGY OF KANSAS CITY.*

BY W. BENJ. PUTNAM.

THE delivery of the lecture by Col. R. G. Ingersoll on "Myth and Miracle," at Kansas City, Oct. 22d, necessarily brought forth criticism from the pulpit, which, as is usually the case, dealt only with generalities, and in no instance answered from a practical standpoint the arguments set forth by the champion of "Freethought"—only treating "Liberal thought" and Mr. Ingersoll in a slurring manner; yet Rev. Coombs says all his arguments can be answered. Why do they still remain unanswered, if that is true? Rev. Coombs says:

"Ingersoll is unknown among serious thinkers. He is without the advantage of an academic education. He is but the retailer of the skepticism of a Strauss, a Paine, a Voltaire. Granted that Mr. Ingersoll is no thinker, that he is but the echo of other thinkers."

Bishop Usher says:

"Voltaire, Bolingbrook, Hume and Volney were great men intellectually. Hume was a philosopher, Paine a brilliant meteor, but Col. Ingersoll is but a babe in intellect beside these men."

In making the statement that Mr. Ingersoll is but the retailer of the skepticism of a Strauss, Paine, or Voltaire, and that he is but the echo of other thinkers, the clergy have unguardedly admitted that Strauss, Paine, Voltaire and others were thinkers. If it be acknowledged by the pulpit that Thomas Paine was a thinker, then his master production, the "Age of Reason," emanated from the source which its title implies, and to deny his argument under this admission is to flaunt the insignia of intolerance in the face of reason.

That Mr. Ingersoll has not the advantage of an academic education is a point against their own argument, for if he has attained his present heights of thought, masterly oratory and literary talent without an academic education it only proves a decisive point in his favor. It illustrates the fact that a sufficient quantity of "good horse sense" is the most effective diploma a man can possess.

Rev. Coombs speaks of the Colonel as "Pagan Bob," and says, "The Almighty does not seem over nice in the choice of instruments. Sometimes he uses a Pharaoh, a Judas, a Cyrus, a Roman judge, sometimes an ass and Colonel Ingersoll."

Had Mr. Ingersoll coupled the name of any orthodox minister with an ass, he would have exposed a vulnerable point in professional courtesy; he would have shown a weakness of his position and justly laid himself open to a personal attack of ridicule; but, as it is, the Colonel again has the vantage-ground for he says in the early part of his lecture, "I am not attacking persons, but ideas."

Thinkers do not deal in personalities when handling "facts," and the Rev. Coombs should at least have shown an equal courtesy to the object of his attack, whom he is pleased to call "pagan," as this "pagan" has shown to him and his brothers preachers. It is but the oft-repeated tactics of the clergy when battling with "Freethought;" when they are unable to answer by argument they put in

* A potent reply to their various criticisms of Col. Ingersoll's lecture on "Myth and Miracle," delivered at the above named city, October 22, 1893.

the time assailing their opponent with personal ridicule and abuse, and like Rev. Cromer quoting from John Frapp says, "That sapless fellow, that carcass of a man, that walking sepulcher of himself, in whom all religion and right reason are withered and wasted, dried up and decayed; that apostate in whom all natural principles are extinct, from whom God has departed."

Of course John Frapp was a thinker; he probably does not regard men as thinkers when they endeavor to liberate the human mind from the shackles of ignorance, prejudice and superstition.

When we look for a thinker we do not select a man who has a finished theory, a creed, a dogma, an impassable barrier of limitations beyond which he dares not go, and who regards all men who do not believe as he does as being fools or fanatics. Mind cannot grow when hampered by prejudice, or hedged about with limitations; it expands only with freedom of thought and liberty of information. The Creator did not endow man with reason to have it dwarfed, but he expects man to exercise his mind according to his capacity. Were this not so, why was the race ever given the power to think?

Bishop Usher told how brave the Colonel was and said:

"The Colonel is desirous of taking all elements of fear out of men in their religion, but it may be asked how it came that the Colonel was so full of fear as to surrender to a boy of 17 who cornered him in a pig-pen where he had run for safety. What had he to fear even for death if there be no hereafter, and he as colonel of a regiment was there to play the hero?"

Of course this is true; a holy man of God, like the father of his country, would not tell a lie either with or without a hatchet. He probably believes this story for the same reason that he believes in Joshua's astronomy, Jonah's chemistry, or Noah's interesting yachting expedition, simply because somebody says it is so. But be that as it may; perhaps the Colonel was run down, cornered in a pig-pen and captured by a boy of 17. Why cite such arguments as this to prove the fallacy of "Freethought"? Why dissect this poor "echo of thinkers," or "intellectual babe," this "pagan," as you are pleased to call him.

When R. G. Ingersoll, Thomas Paine, and others, stands upon the rostrum of "justice and common sense" and appeals to the race, "he who hath a mind to think, let him think." Why not meet them on the foundation from which they challenge the truth of Christianity—*reason*? Why not meet them in the "arena of common sense," under the banner of "truth" and fight the bloodless battles of intellectual warfare? Then if the "Goliath" of superstition is slain by the stone of philosophy and science, hurled by the youth "reason," let him die like a hero and go down in history as a martyr of a lost cause, a cause which a progressive world has outgrown. Let them do this instead of hurling anathemas at the enemy's back and rallying for a last stand around the banner of bigotry, implanted in the mire of the despond of intolerance.

(For a correct account of Colonel Ingersoll's war record, see Report of Adjutant-General of Illinois, Vol. VIII., pp. 330, 331.)

Says Rev. Coombs:

"He is altogether destitute of reverence." . . . "Nothing is sacred to him." . . . "There is no belief so sacred, no institution so revered, no tem-

ple so holy, no hope so tender, no love so dear, but that must be touched by his vandal hand. He reverences neither man nor God."

Does not Mr. Ingersoll plainly say that the ties of home are the most dear and tender ties that man can reverence? He says: "Is it not far better to love your wife and children, than to love any God whatever? I love what man has done honestly, not through pretense, but honestly." Christianity blesses a hundred-fold the man who will forsake father and mother, wife and children, for the cause of the Lord. (Matt. xix: 29.)

Again, quoting Mr. Coombs:

"So but once be led to speak with lightness and contempt of God, of heaven, of immortality, of right, of the sacredness of faith and mystery of prayer, and never henceforth will these be to you what they were."

Says Reverend Cromer:

"He has so combated the notion or idea of God, that he has become insensible to all means of knowing God. He has gazed with open eyes so long into the blazing noonday sun, that he has become blind, and denies there is a sun."

Is the man living who can point to one utterance of Mr. Ingersoll, where he denies the existence of an Infinite Cause, or forsakes the hope of immortality? As to there being a God, he honestly says, "I do not know." Neither do you preachers "know"; you believe there is, but you *do not* "know". Ingersoll has said, "To know is one thing, to believe is another, and to hope is still another." He does deny the existence of the God of Christianity, for he has said, "I believe in a God who is a gentleman." And in his lecture here he says, "*If there be, amid the constellations an Infinite being—and I don't know whether there is or not, this being the only world I was ever in—*"if there be a being whose thoughts and dreams are constellations, He can get along without me; our wives and children need us more than He. We can place flowers in their path, and pick the clouds from their sky."

Mr. Ingersoll has always asserted that right is the foundation of all truth, and when a minister of the gospel says he speaks with lightness and contempt of right, it shows that the speaker is ignorant of what Ingersoll believes, or he willfully perverts what he knows to be the truth.

As to the sacredness of faith, and the mystery of prayer, I believe that faith has been the bulwark of fanaticism, and the mask of ignorance; behind its saintly defense intolerance has leered, and the inquisition wrought its torture; in its holy and sacred name "reason" has been crucified, and religion dyed with crime.

Of the mystery of prayer Mr. Ingersoll says: "Mothers sacrificed their babes—God silent. Millions and millions destroyed each other—God silent. Martyrs burned at the stake—God did not rescue. Inquisition—God silent. Wars of extermination—the banner of the cross dripping with blood floating over a thousand fields—God silent. Famine—no help. Pestilence—no help. Centuries of slavery—no protest. Has any blow been saved, has any storm been stopped, has any pestilence been stayed, because of prayer? If not, then it is absolutely absurd to think of asking this God to water your vegetables." . . . "Prayer becomes a pantomime, ceremonies mere motions, mindless and meaningless."

Again says Reverend Coombs :

"In the name, then, of the State whose foundations Atheism would undermine," . . . "in the name of the God we worship, the Christ we love, and the heaven to which we go, I pronounce Mr. Ingersoll a traitor to Humanity's cause."

Why do the reverend gentlemen persist in confounding Infidelity with Atheism? Why not say, for truth's sake, that to be an Infidel is to believe in a Supreme Cause, and to be an Atheist is to deny Him. Then, with an honest purpose, quote the text with Reverend Cromer, "The fool hath said in his heart, there is no God."

Thinkers have studied science, while ascetics pored over musty volumes of ancient tradition; the recluse finds God in theory, the Liberal finds him in fact; sees him in nature, in astronomy, geology, botany, natural history, in fact, finds God in everything.

The daisy, born in the meadow, nestling on the bosom of Mother Earth, smiled upon by the sun, kissed by the dews of night, speaks more of the Infinite Cause than all the volumes of theology man has ever written. He who reads God in Nature, reads his revelation on those pages which no priestly hand can interpolate. The God of the Infidel and Deist is the highest possible conception of that Infinite Cause, who reveals only as man discovers; that Infinite Cause which moulds a tear and guides the planets in their course; that conception which raises the Infinite from the notions, whims and frivolities of mortal, and places Him on an eminence of justice, where not only this world pays homage, but all the worlds throughout the constellations of illimitable space.

When a man says he don't believe in the orthodox God, or don't believe God ever wrote a book and made it contradict itself on one hundred and forty-four subjects, as the Christian's Bible does, then the reverend gentlemen of all creeds jump up and say, "O! he don't believe in anything; he thinks that when he dies he is just like a dog, no immortality, no hope, no nothing."

Again says Reverend Coombs :

"Mr. Ingersoll has made some contributions to the truth, in his attacks on some superstitions. In his merciless satires on a mediæval theology, by challenging thought [how could a man challenge thought, if he was not a thinker?], the great jester has unwittingly helped forward God's cause."

As long as it is the mediæval theology on trial it is all right, but they forget that modern orthodoxy was born of this same mediæval theology, after it had stained the pages of history with the blackest crimes, bloodiest sacrifices and most inhuman tortures the world has ever known, and reverted the race from the progress of civilization backwards towards barbarism.

"It always makes a vast difference whose ox is being gored."

Rev. Charles B. Mitchell says :

"Infidelity is egoistic, while Christianity is altruistic. Infidelity is selfish, Christianity is broad, liberal, charitable, unselfish."

I maintain that the opposite is true, and the Christian doctrine and history will bear me out in the assertion.

The belief in the straight and narrow way, and the few there are that find it. The saving at last of a favored few of the faithful, and the damnation of the most of us. The greater exultation in heaven over the one sheep that was lost, than over the ninety and nine that went not astray, makes the reformed bawd more acceptable to the Almighty than a pure virgin, who has sinned scarcely in thought.

It was this broad liberal feature of Christianity which enabled John Calvin to burn Michael Servetus at the stake. It is this same unselfish principle which is persecuting the Seventh-day Adventists in the South at the present time. It is this same liberality in which the Church believes, when she endeavors to stifle free-thought, and keep her adherents where they are willing to pay some one to do their thinking for them.

Infidelity is so selfish that she wants to know why there is not some plan so humane, so broad, so just, that the greater portion of the race will not be damned because, 't is said, one day a woman ate an apple. The Infidel is so egoistic that he could not enjoy even Paradise, if he knew a single soul was weltering in damnation. He wants a plan, as Mr. Ingersoll says, "Where there is room for my wife and children, for all my friends, nay, for all my enemies and for all the race."

We want a plan that can be indorsed by "reason," instead of faith; a plan which we do not believe, but "know to be true!" This brings us face to face with the fact that there can be no *just* redemption, unless it is as broad as human frailties, as deep as human sin, and as high as the moral conception of Divine Goodness. It is very unjust to damn the greater portion of the race, not for anything they have done, but because they don't happen to believe just as some theologian in past days says they must.

Moral law is just as universal as "natural law." If we violate nature's laws, we alone have to pay the penalty, and just as certain as her laws are violated, sooner or later the penalty must be paid. This teaches us that, for a violation of the "moral law," we, and we alone, will have to give account. The shoulders of Jesus have become overweighted by the sins of the past; let us remove that burden, and place the load where it belongs—on the record of the evil-doer.

According to ancient history, there have been forty incarnate Gods and Saviors, sixteen of whom were crucified. If there had been ten thousand Saviors born, and every one of them crucified, it would not, and could not, from the standpoint of "sense," alter the immutability of natural law. Every individual would still be accountable for his actions within the measure of his intellect, education, heredity and environments.

Teach men to know that there is no way of avoiding the consequences of their misdeeds in this world, or any other, and I want to say that when this principle is inculcated in the minds of the race, we will not have to put bells on street car conductors to make them honest, or require a man to take an oath to insure his telling the truth. Then people will do right, because it is right, not because they think there is a devil in a hell somewhere who may get them, if they do wrong. Then people will stop their evil doings because they think "Jesus paid it all, and he will wash my sins away."

Says Reverend Mitchell :

"In the estimation of even common decency, it is impossible to characterize the course of him who goes about the country making a business of knocking down the props which sustain struggling men and women, and who does this thing for revenue only."

I say, Hail ! to the man who can knock the props of "faith" from the minds of the race, and supplant that flimsy support with a firm conception of "justice and common-sense," and let people begin to think, and learn that no preacher, priest, or pope, stands between them and the Infinite Cause. That never, since this world was first launched out among the planets, were men any nearer to this Infinite Cause, than they are to-day, if they only place themselves in harmony with "natural law."

Bishop Ussher, referring to the immense audience which greeted Mr. Ingersoll, says :

"It is but melancholly proof, that in Kansas City the standard of humanity and religion is low."

He thus takes it for granted, that if men are "liberal thinkers," or sympathize with such, and believe in a God who is as much above the orthodox conception as the "Freethinkers' heaven" is above the "orthodox hell," he must necessarily be a very low moral character; his standard of humanity is low. As the Colonel says, "*Let us have some sense.*"

Reverend Coombs says the Colonel follows the habits of the lawyer, rather than the judicial instinct, in giving only one side of the question, and was well paid for it.

When appealing to "common sense," instead of "faith," only one side of theology can be taken, and that is those facts which are most in harmony with the knowledge which science and advancing civilization reveals. It does not require "faith," nor a prejudiced opinion, to read the history of the world, as revealed through science, or read the story of Omnipotence, written in indelible characters in the text-book of worlds throughout the constellations of illimitable space, but a one-sided opinion does endeavor to make the advanced knowledge of the present day bend to fit time-honored "myths," and "sacred superstitions." As Reverend Mitchell says, the Colonel is in the business for revenue only.

Is it reasonable to suppose a man will travel about the country and deliver free lectures, when people are so anxious to learn of grander hopes and nobler aspirations, that they will pack to the doors the largest theatres of our cities, whenever the opportunity is offered to hear a man talk who is so near civilized that he is willing to say what he thinks? If the Colonel does make \$25,000 a year from his lectures, I will warrant that not a dollar of it ever increased by usury, or is used to rob and oppress his fellow-man, or the hungry ever went from his door with an empty stomach and in their hand a missionary tract which read, "God feeds my lambs," "The Lord is my shepherd, I shall not want."

It is needless to answer all the slurs and insinuations cast by the clergy of this city against Mr. Ingersoll and liberal thought, but the few I have quoted

only go to prove the fact, that if a man desires to be popular with orthodox people, he must think, if he thinks at all, in the channels which his fathers thought ; but it is nevertheless true, that the men at whom the finger of scorn has been pointed in the past, like Gallileo, Huss and Luther, and, as the clergy unwittingly admitted, Paine, Voltaire, and others, have become, in the estimation of succeeding generations, philosophers and thinkers.

If Mr. Ingersoll was by profession an orthodox preacher, and defended Christianity with the same intelligence which he now attacks it, he would be considered, by these same gentlemen, the peer of a Beecher or a Spurgeon. His thoughts would be scattered weekly by the Associated Press throughout the civilized world. Christianity would point to the massive brain, the honest face, the master eloquence, the noble character, the stainless record of the man, and say, "A nobler instrument never graced God's cause ; see what Christianity can do to develop the higher qualities of the soul. No eulogy would be sufficient to do justice to his honor. But as it is, no epithet is too vile, no anathema too mean, to hurl at this man who dares to try to take from the minds of the race the shackles of creeds, bigotry, intolerance, and sacred superstition ; and remove the sins and crimes of men from the shoulders of the Infinite, and place them where they belong, and where they will most surely go, on the records of their authors.

If the Church had the power, she would do to-day with R. G. Ingersoll, as she did with that "patriot and statesman, Thomas Paine." She would deny him the right of burial in any cemetery ; would pervert the facts of history (Bishop Ussher has already attempted it) ; she would endeavor to tarnish his reputation, defile his honor, falsify his teachings, and try to make it appear that this man was the meanest wretch that ever disgraced the earth ; in fact, so mean he helped put out the fires of hell.

Let us take for our motto, the text chosen by Reverend Coombs, "Prove all things ; hold fast to that which is good." Let us take this for a foundation, and "think from the standpoint of thinkers," and see if we have not the right to revise our conception of the Infinite, as the race grows in knowledge ; see if we cannot conceive of a God of Humanity, with a heaven large enough for the entire race. See if we cannot prove that immortality in which the Church believes, only, that the murderer does not swing from the gallows into Paradise, because some priest or preacher causes him to change his mind ; but instead, he will be required to face his own record, and steadily progress on the other side, until he reaches that condition of advancement where he outgrows the evil committed here. Let us see if we cannot prove that the other condition is as real as this, where we will have something else to do besides play on golden harps, walk on golden streets, and contemplate the rubies, emeralds, sapphires, and precious stones in the fence on which the pearly gates are hung. See if we cannot find out something about the other condition, that we may mould our lives here, so we will not be required to lose valuable time, when we get there, in unlearning the erroneous teachings inculcated here. See if this life and the next are not so "closely allied," that when we can see things "as they are," and will place ourselves in "harmony with facts," we can feel the touch of unity.

PEN-POINTS.

Editor Freethinkers' Magazine :

That was a pertinent question that Mr. A. Schell asked of Mr. S. M. Ingalls, concerning "the universe being governed by law or an over-ruling intelligence."

Mr. Ingalls, and those of his way of thinking, seem not to note this one troublesome fact, that there is no knowledge or intellect in, or about, this mundane sphere, but such as belongs to, and is embodied in, each body corporate of living nature; man setting forth the highest example. That each of these intelligent bodies have brain, or brain-matter; and brains bear fruit of intellection and knowledge.

So we say, where there is intellect there is brain, or brain-matter. Where there is brain there is body,—a living machine.

If there is a governing deific intelligence, where is the brain of that intellect, and where is the body to hold the brain?

All the intelligence we have knowledge of, is limited and finite. Prof. John Fiske says intelligence implies limitation. Where is the limit to Deity, if there be such? No! Outside of man and his predecessors, there is no knowledge.

Did you ever think that women, especially mothers, were the most active agents in the perpetuation of superstition, of any other class of people? Mothers teach their children the absurd habit of praying to the supposed God, as soon as they can talk. What the mother tells the child it never questions, till late, or later in life, if ever.

In the September number of your excellent journal, is the report of John Ray, as saying, "When I began to doubt, I did not dare to disbelieve what an affectionate and loving mother had taught me." By the time the child is ten years old, it is stuffed full.

Fetich and God constitute the alpha and the climax of superstition. They are the terminology of man's ignorance, the multiple reflex of himself. At God, the unknowable and mystery, all reason stops, and knowledge ends. They are intangible and out of reach. They are endless figures of futilities. They are the summation of intellectual foils. The magazine of infinite emptiness. He is lost in stifling shadows, who is caught in their stultifying embrace.

Professor Agassiz said: "God goes out where Darwinism comes in." Who can deny it? And why should not religion, faith and worship, go with it? They are a part of the same useless excrescence. From the time Charles Darwin set foot on deck of the good ship *Beagle*, till the day of his death, what use had he for God or religion? None!

He lived the life as did J. S. Mill and others, without that pseudo-potentate. But their lives overflowed with morality, good will and altruism, or regard for others. This excels many, and equals the best.

A. S. HUDSON, M. D.

STOCKTON CAL., Sept., 1893.

IS THERE A GOD—AND WHAT IS HIS CHARACTER?

BY HENRY SHARP.

PROBABLY there is no word in the English language more frequently used, and one more differently defined, than the word God. Eighteen hundred years ago, a man said, "There are Lords many, and Gods many," and they have been increasing ever since. We are informed that there are at this time over two hundred different Christian denominations, all claiming to worship the same God, but such is truthfully not the case. The Roman Catholic God admits no person to enter heaven, except he declares his faith in the infallibility of the Pope, and is ushered into heaven through the gate by the politeness of St. Peter. The Greek Catholic God is some less strict in his views, and hence the fact that we here have two Gods. Also, in Protestant denominations we have different Gods. The Baptist God saves only such as are baptized by immersion, perfectly regardless of moral character. The Methodist God only saves those who shout and say "Amen!" and are sprinkled; and the Presbyterian God only saves those whom he predestinated to be saved, regardless of any act of theirs, and despite the sophistries of popes, priests and preachers. We have just as many Gods as we have different religions, and, yes, and technically speaking, we have just as many Gods as we have persons who express their opinions on the God subject.

We now have three Gods who are now under the hatches of a civilized, intelligent, scrutinizing public, viz. : The personal God of the Bible, a universal God, and *no* God at all. As to the personal God of the Bible, or any other personal God, it takes the mythological student but a short time to plainly see that the Bible God is a near relation of his cotemporaries, Saturn, Mars, Jupiter, etc. As to the *no* God at all, he is decidedly preferable to the Bible God, for he demands of us the observance of *no* silly dogmas of Church creeds, and leaves us to work out our own happiness by observing the mandates of Nature and her divine teachings, intuition, and reason. The universal God is now being treated by modern *savans* scientifically, without the least fear of God, hell, or the devil, and such men as Darwin, Huxley, Tyndall, Haeckel, and Helmholtz, have opened wide the door of nature's grand arcanum, and we begin to behold the beatific sights of its unbounded glories.

In discussing the Causator of physical phenomena, the word God is a misnomer, and is of barbaric origin. It had its origin at a time when barbarism considered woman an entire subordinate, and man the lord of creation; not for a moment considering woman an equal factor in solving the great problem of human life; and since the day that the God of the Bible took a rib from Adam's side and made woman a subordinate to man, he has been woman's curse, and being such, the word should be eternally obliterated from the English language, and the word Infinity, Force, or Energy, substituted in its place—words which admit of male and female qualities and attributes.

Has God, or Infinity, body, parts and passions? Answer: Yes, Infinity has body, parts, and passions. The body of Infinity consists of moons, planets,

stars, and every phenomenal substance in the universe. The moons, planets, suns and stars, are the hands, feet, lungs, and the entire universe constitutes the body of Infinity, and the moving power of those phenomena is the soul or energy of God or Infinity.

Where is that part of Infinity which gives matter geometrical form located? There are but two places where it can be located, viz., inside of the universe, or outside of the universe. As, I believe, it is universally admitted that there is *no* outside to the universe, it is not probable that God, or Infinity, is located there; and hence we take it for granted that phenomenal Power is an entity permeating each and every geometrical form from the atom to the elephant, and from the mole-hill to the mountain,—the etherial and astral worlds being completely filled with the life-principle of Infinity. In considering that part of Infinity called principle, or rule of action, Infinity had no beginning, and can have no end. To illustrate, there was never a time that 2 and 2 did not make 4, nor was there ever a time that 6 from 12 did not leave 6; nor was there ever a time when the three angles of a triangle did not equal two right angles, etc. So Deity, considered as a principal, had no beginning, and can have no end.

As to matter and its phenomena or various changes, it is enshrouded in mystery. When it came, or how it came, and when it will depart, and to where it will go, are mooted questions; but one thing is morally certain, we have the physical facts before us, and having such facts we can form a physical thesis, and thereby enter into a metaphysical theory with some show of certainty.

We physically know there is a secondary planet called the moon. In taking Laplace's theory of cosmogony, or world-making, we can say that the moon was eliminated from the earth by an innate energy, and also say that the earth was eliminated from the sun by the same innate force, and also all the planets of our solar system, by the same innate power, and in like manner the sun is but a primary planet of some other great central planet, and we may follow this series *ad infinitum*, and shall forever find the Causator of phenomena of matter an innate quality of matter, and not an outside Being, as claimed by the Christian world. And we can reiterate the grand aphorism of Pope, almost two centuries ago:

“ We are but parts of one stupendous whole,
Whose body Nature is, and God the soul.”

And also, that great German theologian, who said, “ God is a being whose center is everywhere, and whose circumference is nowhere.” Consequently, every physical structure, from the atom to the sun, and from sun to sun, and from star to star, constitute the body of Infinity, and the soul of Infinity is the inherent Force, or Energy, which gives matter phenomena. The child asks, “ Who made that tree grow? ” and we answer, God. That is correct; but the question is, where is God, or Energy, while making the tree grow? Is he outside, building it up like a carpenter building a house, or is Energy, or God, inside building it up? Evidently inside, and every atom in the universe contains within itself an atomic proportion of God, or Energy, and are eternally struggling, as Edison says, to get into proper relations, and are held together by their own inherent persistence, or attraction. That is to say, God is an inherent quality of matter, giving it form, quantity and quality.

Yes, God has a body, and that body is the physical universe.

Now let us analyze the qualities of the soul, or sensation, of God, or Energy. To the soul of God belong all the desires and passions manifested in matter, viz. : Hearing, feeling, seeing, smelling, and tasting, are qualities of the soul of God, or they are the sensations of the universe. One philosopher says : "God is the light which lighteth every man that cometh into the world ;" and that is correct. And another says, "God is love," and that is correct. And another says that "God is angry with the wicked," and that is correct ; and, in short, the laws of the universe reward virtue and punish vice, just as certainly and promptly as if we were under the control of an outside personal God. All physical phenomena are but photographs of internal desire, or energy manifesting itself in geometrical form. We are informed that Christ was God manifest in the flesh, and so he was ; and so was Christ's mother God manifest in the flesh ; the whole animal kingdom is God, or Energy, manifest in the flesh, and the whole vegetable kingdom is God manifest in vegetation ; and the entire mineral kingdom is Energy, or God, manifest in the various qualities and quantities of the mineral kingdom, and when the sun extended from its center to Neptune, making it in diameter 5,700,000,000 miles, it was the God manifest in nebular matter and from that time till now, God, or Energy, has constantly been giving itself different geometrical forms.

The soul, or sensation of God, is made up of male and female qualities, and those qualities enter into all the matter which constitutes the three kingdoms, mineral, vegetable, and animal. What is love?—we are told that God is love. Love is the struggling of male and female atoms to get into proper and happy relations, and when they reach that condition they are held together by the law of persistence or attraction. Does God ever change? Answer : That part of God called the soul, which is made up of qualities, or principles, never changes. The mathematical formula, that 2 and 2 make 4, never changes ; neither do sins, co-sins, tangents, co-tangents, and no mathematical formulas ever change, nor do the social or moral laws ever change, but finite minds take different views of them, from their ignorance of the effects of those laws. What is God? Answer : God is a principle, or spirit, permeating the universe, and making himself, herself, or itself, into the various forms to be met with in the mineral, vegetable, and animal kingdoms, by environing itself in matter.

THE CHARACTER OF GOD.

How does God punish wickedness? Answer : By imposing misery on the person who violates inflexible laws. To illustrate : He punishes the intemperate person by the loss of his mind, and the disgrace of his character. He punishes the liar by the fact that his neighbors have no confidence in him. The laws of the universe (which are God) punish the violator of the law much more certainly than a personal God. Can God forgive sins, or violations of natural law? Answer : Emphatically *no*. All that has ever been said concerning the forgiveness of sins by God, is sheer nonsense. Christ emphatically says that the sin against the Holy Ghost can *not* be forgiven, neither in this world nor the next, which meant the inflexible laws of nature. He (Christ) also says : "If ye forgive one another's sins, God will forgive you of yours." That shows that as for our deal-

ings towards each other, God, or universal law, leaves us to settle our own difficulties between ourselves. And this view is strictly in accord with Paul, when he says that, "Know ye not, brethren, that ye shall judge the saints?" I now can think of no Pagan country which had not a more sensible system of punishments and rewards than the personal God of the Bible. Even our aboriginal Indians judged themselves; in cases of murder they murdered the murderer, and sent his spirit in peace to join the murdered person's spirit, leaving the Great Spirit to attend to his own business.

But I notice on page 561, September number FREETHINKERS' MAGAZINE, that Doctor Greer says: "A belief in the existence of God is the basis of all religions." Admitting such to be true, it then becomes the duty of the philosopher to examine the religions built on this personal God basis, and see whether or not mankind would have been infinitely much better off without either his God or his God's religion, or a religion founded on a personal God for a basis. I am not sufficiently informed in ethical culture, to say of how much good the ancient, or mythical Gods, exercised over their advocates, but I am very certain that the Bible God of Abraham, Isaac and Jacob, was, has been, and is, one of the most injurious beings that civilization has had to contend with. On page 562 he says: "An inorganic structure would utterly be devoid of life." I would ask leave to suggest to Doctor Greer that the entire universe is one vast organic structure, and the idea of an inorganic structure is becoming obsolete. You chop down a tree, you only change the organic force of that tree from the aggregation of atoms to the disintegration of atoms. Hence, in the economy of nature there is no inorganic structure. On same page he says: "Design must have a designer; that designer must have been a person; that person, God." Very well; does that prove that God was a person outside of the object designed or formed, building it up like a brick mason building a chimney? By no means. You ask me who built that tree. I say God. You say that that proves it a personal God. I answer yes, if you call the tree God; but I call the Force, Energy, or God, the Power that collected the atoms and formed them into geometrical form. There is this difference,—your God is a phantom, and I see my God at work every moment.

Again Doctor Greer says: "Thus reason is the exponent of nature, and nature is the exponent of God." Well, I am an object of nature, and you say an exponent of God. Very well; do I, as an exponent of God, point to an outside God, or to a God within me? That is to say, do I, as an exponent of God, point to an infinitesimal of a universal God incarnated within my body, or do I, as an exponent, point to a God outside of the universe? I say that I am an infinitesimal of the male part of Energy incarnated, and my mother, sisters, wife, and daughters, are each infinitesimals of the female qualities of Energy, or God incarnated, and that part of God called woman should be the highest object of man's adoration. Adam or no Adam, Fall or no Fall, Jesus or no Jesus, woman should be the first object of man's divine adoration, and her children next, and your neighbors next; and let a personal, abstract God, adore himself, and stay away from worldly affairs, for he evidently does mankind more harm than good.

On page 562 he again says: "There are others who have an idea that God is located everywhere in nature, and nowhere in particular." My opinion is, that

the last adjunct of this sentence is his own poetic imagination. It is not probable that any person who has read and reflected sufficiently to enable him to effectually discard from his mind the idea of an anthropomorphous God, should have made any such postulate as here stated, for when a person says that God is everywhere, and is a principle, he would not be likely to say that God is nowhere in particular.

On page 562 he says: "You cannot conceive of God apart from intelligence." That is correct; and you cannot conceive of intelligence apart from organic structure. That depends very much upon what you consider organic structure. Intelligence is that knowledge which a human being has of natural phenomena and universal principles. I would suggest to the Doctor that a universal intelligence, made up of phenomena and principles, existed long prior to the time when Energy or God formed man, and as Dr. A. Wilford Hall, editor of the *Micro-cosm*, says: "Man is but a microcosm of God, or the universe." The intelligence which man is a recipient of, is but an infinitesimal of the intelligence of the universe. To illustrate: It was 95,000,000 of miles to the sun long before man obtained that intelligence. Opium existed in the poppy long before chemists obtained that intelligence. And I ask the Doctor to excuse me for suggesting that all the intelligence known to mankind, that both principles and phenomena, were fully developed before *savants* discovered them. The universe is an organized structure, and Force, or Energy, or God, is an innate quality of that substance (and not an outside Being), giving this substance or matter geometrical form.

What is man? Man is an infinitesimal of the spirit of God incarnated in the human body, made up of male atoms, What is woman? Woman is an infinitesimal of God's spirit incarnated in the human body, made up of the female atoms of God's body. How long will man retain his present geometrical figure? Just as long as the spirit of God within him desires to. When will man die, or pass the transition called death? Just when the spirit of God within says so. What is our destiny after death; to have the same shape, features, and desires as here, in a refined sense of the word? Answer: Because I saw persons after death, and they were the same, and heard them talk, etc.; and they were the same individuals refined. And this earth will in time be made up into men and women, and each person will take into spirit-life a part of earth matter, at death, for a spiritual body, leaving less and less of this earth, until it is used up, or the life principle used up.

ALHAMBRA, ILL.

SHORT LETTERS AND EXTRACTS.

J. F. Power, Springfield, Mass.:

Although I have little or no sympathy for the orthodox doctrines and dogmas, I have a certain amount of respect for the Church and the rank and file of its adherents. About the age of twenty years I voluntarily took to reading Spencer, Huxley, and others, and so impressed was I with the reason and wisdom of their words, that I stand to-day, at the age of 27, a *positively confirmed agnostic*. And I have an unwavering belief that religion is a farce, and the Bible a fossil of ancient ignorance.

F. A. Dunham, Anacortes, Wash. :

I cannot afford to be without your splendid Magazine, and have tried to make others think the same, but could not. Every month it improves, and each number seems incapable of being improved upon.

Ole E. Hagen, Crookston, Minn. :

Two months ago I started a Radical People's Party paper, a paper that is just as open to an Infidel as a preacher. The paper is printed in Norwegian language. Wish you would make a notice of this in your Magazine.

Jane C. Hitz, Washington, D. C. :

I inclose a money order for \$6.50, in payment of my subscription to the Magazine, and my annual contribution of \$5.00. [For the last six years we have annually received such a letter as the above, from this young lady in the government employ.—ED.]

Charles Hikethier, Ryan, Iowa :

I cannot refrain from writing a few lines expressive of my approbation of your efforts in the Magazine work. There is no doubt you are having quite a struggle, financially, to keep the Magazine going, and I hope you may have the hearty co-operation of all true lovers of mental liberty. The Magazine is growing better with every number, and if all the friends of Freethought in this country will stand by, there can be no doubt of your success. I inclose \$2.00, one of which is for a trial subscriber, the other a contribution.

Mrs. M. M. Turner, Washington D. C. :

I am deeply and daily grateful to Science for the many victories she has won in her warfare with dogmatic theologies, and for the "everlasting arms" with which she protects me from rack, screw, fagot, while I give voice to my honest convictions, that are, to me, myself, my life, my whole being. Science is not yet victorious enough to protect from the persecutions of the churches of to-day those bread-winners, whose reason is stirring in them and whispering of truer, broader and better things, than the old superstitions on which the clergy fatten.

Daniel K. Tenney, Chicago :

I am greatly pleased with the contents of your Magazine for January ; especially with the editorials by Underwood and Wakeman. They breathe the true spirit of free thought in unmistakable language. Our friends who expect to eradicate from the human mind all religious emotion or aspiration, indulge in grave error. Religious sentiments are here to stay. It is to disencumber them from the thralldom of superstition, fraud and falsehood, inculcated by the so-called sacred books and by the clergy, that should inspire a persuasive but firm effort of the true Freethinker.

C. G. Pomeroy, Columbus, Ohio :

You may think—and justly, too—that I am mighty slow in getting around to your office and *lubricating*, but I have all the time intended to tap your door and drop a dollar in the "slot," and "here she goes." In the West currency is high up, and business low down ; nevertheless as we pull and strain, stretch and

cut for a dollar, we will save one now and then for the FREETHINKERS' MAGAZINE. It is clearing the way for coming generations, for emancipation from brain-bondage—the deadliest of servility. It should be on the table of every library, and family, in America. Go on; you are doing more good for humanity than all the patent missionaries in the land.

E. L. Pepper, Anthony, Kansas:

I find many willing readers of the Magazine, and many would subscribe, if times were not so hard, and money so scarce. I attend the Baptist Sunday-school, and I always take with me a number of the FREETHINKERS' MAGAZINE, and quite frequently get a chance to read some unanswerable argument to the entire school. They are getting so that some of the most orthodox tremble in their boots when I hand out my Magazine, but they have to take the medicine, and I have been giving it to them in allopathic doses for about two years, until I have about upset the beliefs of some of these Baptist water-fowls. [We are glad to learn that our friend is using the Magazine as a Sunday-school text-book.—E.D.]

Dr. S. W. Wetmore, San Diego, Cal.:

Last night San Diegans were the recipients of a rich treat. It was more than a treat to me, for I had never had the pleasure of listening to the distinguished Freethought lecturer, Jamieson, before. Louis Opera House was filled to the rafters, and cheer after cheer went up to heaven (?) as he facetiously scored for Freethought Evangelists *versus* Talmage, Moody, Sam Jones, Martin, and hosts of others that are "joined to their idols." His topic was, "Church and Theatre," and to say that he handled the Church without gloves, would be drawing it mild. He informed me that he might come here for a permanent abode. In which event the five thousand or more Liberals here will be made happy, and the Church sick.

Silas A. Wurtz, Cincinnati, Ohio:

I am about to enter the Freethought lecture field, and anything you can do for me by way of introducing me to the Liberal public, will be appreciated. The themes of my lectures are: 1. "The Downfall of Theology *versus* the So-called Fall of Humanity." 2. "The Ideal Christ (Truth) the Universal Harmonizer and Guide." 3. "Systems,—their Origin, Merits, Demerits, Downfalls and Transformations." 4. "The Chaos of Church Matters." 5. "Universal Cyclic Progression." 6. "The Eternal Universe, Visible and Invisible." 7. "The Twenty-six Conflicts Between Science and Religion."

I am a graduate of Butler University; spent ten years in the ministry of the Disciple Church; and passed through a post course of six years in the study and illustration of Universal History, Religion, Infidelity, Science and Philosophy. Have different works in preparation for the press, and am in original projects for the propagation of Freethought publications, literature, lecture and dramatic works.

Wolf Karp, San Diego, Texas:

There are a few Liberals (?) here, who like to read Freethought publications, but never like to pay for them. I have lent them copies of the Magazine, and they seemed to be pleased with them, but they refused to subscribe for it. One

of the number fell into the hands of a Christian lady, and she burnt it at the stake. Some godly people here have tried very hard to get me discharged from my position as clerk in a store, because I wear a Freethinker's badge. The result was, my employer asked me if I was an Atheist, as had been represented to him. I replied frankly that I was. He said, "I thought you was a Jew, and believed in God." I told him that I was born a Jew, but had changed my belief, and that now my only creed was TO DO GOOD. Then he said, "If that be so, I do not care what you do believe. So long as your creed is *to do good*, you can remain in my store, regardless of what people have to say." I was greatly pleased with Mrs Alma B. Warner's article, entitled "Consigned to Hell." She is a noble woman.

Dr. B. A. Wright, M. D., San Jacinto, Cal. :

It is impossible to get up a club here. The people live on delusion. Prejudice runs rampant. A Freethinker that dares express his views, no difference how politely, is branded as one that has grieved the Holy Spirit away, and is, therefore, beyond the reach of mercy. The wickedest men here (and there are very many), that go to church occasionally, and pay liberally and keep their mouths shut, get a second or third-class through ticket.

There are four or five quite decent Freethinkers here, but they dare not, by word or action, oppose the theology of any of our churches, for fear of losing their business or office. The churches and societies that it is necessary to live in accord with, in order to be allowed to live in peace, are the Presbyterian, Methodist, Episcopalian, Baptist, Holiness, Campbelites, or Christian, Catholic, and Mormon. All of the above in a population of less than 2,000. I am quite hard pressed for means, but hope ere long to do more for the cause of mental freedom.

Cyrus W. Coolridge, Oyster Bay, N. Y. :

A man who glories in being an "illiberal Liberal," of *The Iron-clad Age* and *Truth-Seeker* stamp, and complains that the infidelity of the FREETHINKERS' MAGAZINE is of a mild form, and is not calculated to displease a Christian, needs a little enlightenment. He should be told that the mission of Liberalism is to instruct and enlighten, not to displease and ridicule. If you want to convert a man to your views, you must treat him with kindness. Harsh words and ridicule will not convince people that Liberalism has a *raison d'être* to exist. If Liberalism has nothing to offer to suffering humanity, if it is only a destructive force, and all it can do is to denounce Christianity as a bundle of lies, it is doomed to die. Reason and kindness may persuade orthodox Christians that our way of thinking is the right way, but abuse and ridicule will only make the gulf wider. In an article published a few months ago in one of our illiberal Liberal papers, I find among other things the following expression: "Read the Bible for yourself, and you will become convinced that, instead of being the Word of God, it is a dirty, stinking lie." Think of using such an article for missionary purposes! Many of our free-thinking friends are very bigoted; they differ very little from the orthodox Christian, who threatens us with the wrath of Jehovah, if we don't believe in his creed. There is no excuse for a Liberal to lose his temper, and strike hard blows when, mild words would be more effective.

EDITORIAL DEPARTMENT.

A PROFESSOR TYNDALL MEMORIAL NUMBER— CALL FOR SUBSCRIPTIONS.

WE are doing all in our power to make this Magazine a great success, but we shall surely fail, unless we have the earnest co-operation of all the friends of Freethought. We have arranged, at considerable expense, to make the March number a valuable Professor Tyndall Number. We have engaged a number of the ablest Liberal writers in this country and England, to contribute to that number, among whom are the well-known names of George Jacob Holyoake, Elizabeth Cady Stanton, Charles Watts, Prof. C. De B. Mills, Prof. A. L. Rawson, Thaddeus B. Wakeman, and B. F. Underwood. A very fine portrait of the late distinguished scientist will appear as the frontispiece of this number.

We are not able to publish many more copies of that number than are ordered in advance, therefore, as it is very important that this most admirable number have a very wide circulation, we earnestly request *each one of our subscribers*, so soon as they read these lines, to order as many copies as they can afford to. This March number will be sold at the low price of ten cents a copy, or \$10.00 a hundred copies. Each one of our friends ought to take at least ten copies, and we hope some who are able will order one hundred copies. By giving this number an immense circulation, you will do good in many ways.

First. You will show the world what a grand man this noted Freethought Scientist was—which will be conclusive evidence that it is not necessary for a man to be a Christian, nor a Mohammedan, nor a Buddhist, nor a member of any of the world's religions, to be a perfect man.

Second. By presenting this number to your orthodox neighbors, you will prove to them that some of the best men and women living are non-Christians, and that the best religion in the world is the Religion of Humanity. That, in fact, all the good there is in any of the religions of the world, is the little of this Humanitarian Religion that each contains.

Third. This Prof. Tyndall Memorial number will be a splendid sample number of this Magazine to circulate. It will aid you greatly in procuring a large club for the Magazine in your town or neighborhood, or in obtaining trial subscribers. It will be one of the best Freethought missionary publications ever before issued, and we are sure will do the cause of Liberalism much good.

You can send the names and the money, and we will mail the numbers, if you so desire. Now let us immediately hear from every friend of this Magazine.

OUR MONTHLY REPORT.

FOR want of space we will not make our monthly report as heretofore, only say that Mr. C. J. Curtis, of Bradford, Penna., has procured the largest club during the last month—twenty-one names—and is entitled to the first prize offered. There are no second and third prizes, as there are four clubs of six each, and two clubs of five each.

SAMUEL P. PUTNAM.

SAMUEL P. PUTNAM, whose portrait is the frontispiece of this number of the Magazine, was born about half a century ago, in Chichester, New Hampshire, where the atmosphere of orthodoxy so strictly prevailed that even the hills took on a somewhat gloomy aspect in the sunniest weather. To be an Infidel at that time, in that place, was an almost unheard-of monstrosity. All went to church; the only excuse was sickness. The only amusements were funerals and donation parties. Both were equally well

attended, and conveyed the same impression of solemnity. Sunday was the great day. From miles around the scattered farming population would pour in and converse in low tones around the horse-sheds and grave-stones. There were three services a day,—morning, afternoon, and early candle-light, with the Sunday-school besides. All were fellow-travelers to eternity, and heaven was the goal. Only a few, however, expected to get there, and the terrors of hell-fire were expatiated upon with fear and trembling. The prospects of this life and the hereafter were rather barren.

Mr. Putnam's father was the clergyman of this parish, and never yielded one iota of his orthodox convictions, and he preached total depravity, the atonement, and eternal punishment, with intense earnestness. Although engaged in the antislavery reform, the Church that upheld the "sum of all villainies," was, to his mind, still a divine institution. However, nature would prevail in spite of the artifices of religion, and along with "Baxter's Saint's Rest," and "Pilgrim's Progress," and "Paradise Lost," was the poetry of Shelley, and Shakespeare, and Scott's novels. The beautiful mountain scenery, the far-off blue summits, the loveliness of Spring, taught something to the growing mind of beauty and splendor, and the bands of the Puritan faith were broken.

Mr. Putnam was obliged to work his own way through the academy and college, as the salary of a country clergyman in these remote towns was not enough to guarantee an education beyond that of the common school. Mr. Putnam fitted for college at Pembroke, one of the most beautiful villages on the Merrimack River. He was in the Dartmouth Class of 1862. In the junior year the war broke out, and he enlisted in the army. During his varied experiences as a common soldier in the Valley of the Shenandoah, the religion of his youth, bred in blood and bone, prevailed, and "conversion" ensued, with its usual accompaniments of ecstasy and devotion. The influence of this feverish experience remained for many years.

Mr. Putnam was promoted from the ranks to a captaincy, and after four years service left the army in 1865. Carrying out his purpose formed at the time of conversion, he entered the Chicago Theological Seminary, on the west side of the city, near Union Park, and studied for three years, and graduated. He entered

the ministry and was ordained to preach the gospel, and his piety and orthodoxy were eminently indorsed. He labored for three years at De Kalb and Malta, Illinois. He was then, by his intellectual changes, compelled to enter the Unitarian denomination. He remained in its pulpit until 1877, growing more radical, and distrustful of Christianity even in its most liberal forms. He was at Toledo, Ohio, North Platte and Omaha, Nebraska, Evansville, Indiana, and Northwood, Massachusetts. In 1877 he abandoned Christianity altogether, and under the Civil Service rules secured a position in the Custom House, New York. By this process of evolution he became a confirmed Materialist and Atheist, which he is unto this day.

He contributed to the *Truth-Seeker*, *Investigator*, the *Infidel Pulpit*, and other Freethought journals, and became well known throughout the Liberal ranks. During this period he published "Prometheus," "Gottlieb," "Golden Throne," "Waifs and Wanderings," "The Problem of the Universe," and "Ingersoll and Jesus," poems, novels, and essays. In 1884 he was elected Secretary of the American Secular Union, and after that devoted himself wholly to Freethought work. In 1887 he was elected President of the Union.

In connection with George E. Macdonald he started *Free-thought* at San Francisco, which was consolidated with the *Truth-Seeker* in 1891. He was elected President of the California State Liberal Union in 1889. During the nine years of his services in the field, he traveled and lectured in almost all the States of the Union, and organized a large number of local societies. In association with Mr. Macdonald, of the *Truth-Seeker*, he initiated the movement for the Sunday opening of the museums in Central Park, New York, which has reached a successful issue.

In 1891 he was elected President of the Freethought Federation of America, which was organized as a political movement, in view of the tremendous political power of the churches manifested in the Act of Congress to close the gates of the World's Fair on Sunday. To carry out the purposes of the Federation, he labored for three months at Washington, during the winter of 1892-93, to repeal this obnoxious religious legislation. There was great public agitation in regard to the matter, but not-

withstanding strenuous efforts, the act closing the Fair on Sunday was not repealed. Mr. Putnam spoke before the Committee of the House of Representatives on "The Constitution and Holy-day and Holidays." The battle being transferred to Chicago, he went there at the opening of the Fair in May, 1893, to co-operate with the American Secular Union. The battle was successful in the courts, and the Fair was kept open on Sundays.

In connection with this struggle, Mr. Putnam published his widely-circulated pamphlet, "Religion a Curse, Religion a Disease, Religion a Lie," which he claims strikes at the root of the whole evil; the sentiments of which are now fully indorsed by many who claim to be Freethinkers. The book, as the title indicates, is, in our opinion, and that of many others, too sweeping in its statements, although all will admit it contains very much valuable truth. He also published his "Pen Pictures of the World's Fair," which gives a very good description of the Fair itself, and shows the triumph of secular principles.

In connection with Judge Waite and the officers of the American Secular Union, and John R. Charlesworth, and officers of the Freethought Federation, he devoted himself to the organization of the International Congress of Freethinkers, which proved to be one of the most successful Liberal Congresses ever known in the world's history. Mr. Putnam is now engaged in writing a book that he entitles "Four Hundred Years of Freethought," which we understand will soon be published by the Truth-Seeker Company. It is a big undertaking, and the attempt shows that Mr. Putnam has much energy and perseverance, and also great faith in his literary powers. Such a work, ably, fairly, and well written, would be a most valuable publication. We hope and trust that the President of the Freethought Federation will prove himself fully competent for the great task he has undertaken, and that when the great volume appears we hope and trust that it will be so full, complete, and fair to every branch of the Freethought party, and to all the honest workers in the cause, and so true to history, that the general verdict of the Liberal public will be, that Mr. Putnam has proved himself to be, not only a most intelligent Liberal, but also a fair, unbiased, truthful and intelligent historian. We must, of course, await the appearance of the great work before we pass judgment upon it.

OUR RELIGIONS THAT WERE.

"Religions are opinions—*prove but one,*
And all men mingle in a common faith."

—*Shakespeare.*

A GREAT many sentimentalists, especially of the *semi*-Liberal variety, have been of late flirting quite vigorously with a lot of old religions that have come to us from past ages and far-off climes. The Congress, or Parliament of Religions, at Chicago, during the Columbian Exposition, gave especial prominence to strangely-garbed priests, pleading the religions of China and Japan, Siam and India, Arabia and Palestine, Greece and Rome, the Papacy and Protestantism, ending up with Rev. Joseph Cook. These pleadings are now put upon the world in a bulky-volumed report, and are worthy of a passing consideration. That they are all religious fossils, was pointed out in my address at the Freethinkers Congress (see December number of this Magazine). But these fossils have still quite lively advocates among us, native and foreign, who challenge attention. Edwin Arnold's "Light of Asia," the Occultism of the Theosophists, the Propaganda of Mohammed Webb, are samples of the livelier forms of these "Asiatic mildews" which have "sicklied o'er" the modern cast of thought in Europe and America, in a way that has gained much Liberal sympathy and apology of late years.

Now, if there is anything in the Law of Evolution, this flirtation with these ghosts of the past can never be other than a "futile dalliance." There is no body nor substantiality to these phantasms, when they attempt to materialize with us, and to become "*our* religions that were." They were, and indeed are, very terrible among the barbarous peoples who first realized them, but the science of civilization has taken "the life" out of them, and after crossing the Atlantic they are shades, or dreams, like Virgil's departed ones who crossed the River Styx.

Par levibus ventis, volucrique simillima somno.
Only like the empty winds, or winged sleep.

Thus it is amusing to contrast the gentlemanly Mahommedanism of Mr. Webb with the fire and sword of the original "faithful"

who converted Africa, Asia and Europe by conquest. Nothing can be more gentle or insinuating than Mr. Webb's appearance before American audiences. He might be taken as a model of what Christian, or any other missionaries, should be. But the trouble is, that no grace of matter or manner can recall the spirit that science has exorcised. "Our religions that were" have indeed left behind their enormities, their fastings, prayers (mostly), and their asceticism, caste, woman-slavery, persecutions, etc. They have become civilized, decent and tolerable. Nay, by bringing into contrast the shortcomings and absurdities of the Church creeds among us, and appealing to a common love and humanity, which our churches have practically forgotten, they have done much to deserve the sympathy they have received from Liberals.

But this sympathy is attended with a danger: These old religions are ugly dreams or *paralyzing* shades, for they are *pessimistic* as to this world, which they all attempt and hope to get rid of, by a *Nirvana*, or a Heaven, hereafter. The fear of immortality has to them made *this life* a terror, or simply a stage of preparation, having no ultimate object or hope in *this world*. Renunciation, sacrifice, and heavenly devotion, is the sum and burden of their Bibles and songs. Their influence over our civilization has, therefore, been enervating and bad. Europeans are not properly of those enervated races, nor should we try to submit to their religion, or philosophy of earthly despair. The Greek, Roman, German, Scandinavian, Anglo-Saxon, and American races, are of the *heroic* type, who set out to make a triumphant victory of this life, and a heaven of this Sun and star-lit Hall of Earth. They have been handicapped by these "Asiatic Mildews," and by tyrannies and bad Political Economies, but the sublime hope has never left us, and never will, until the human race becomes of age, and takes general charge of its affairs. This final triumph of Science and Humanity can be achieved only under the leadership of the Liberal elements of our western civilization. This was the duty indicated by Thomas Paine as the great triumph of "The Age of Reason," just one hundred years ago, and before another century is gone the Liberal heroism of the world may be well on its way towards the organization of some *tolerable* heaven on earth. But it never will be accomplished by Asia's unheroic, pessimistic way of going back on this life, either from love or

fear of any sort of celestial or supernatural immortality. We must learn to pull together, and take up arms against *our* "sea of troubles," as did Achilles, Cæsar, Hermann, Siegfried, Adolphus, William, Cromwell, Washington, Lincoln, and those who sustained them. The "higher integration" of the Religion of Humanity lies next before us—is, indeed, the mighty hope that inspires the present. To doubt would be treason. To falter would be *the* unpardonable sin.

These thoughts lead to another—a duty to the *native* believers in these vast old devitalized religions of Fetichism, Astrology, Polytheism and Monotheism. That is, to remember that these religions are to them natural growths, as unchangable as their skins, and no more than their skins can they be *ex*-changed, one for another. The way out, for all these peoples, is at the top—into civilization, by Science and Humanity. These peoples are, and should be treated as, the *wards* of civilization, and should not be destroyed by missionaries forcing a hostile, useless, and to them an utterly demoralizing religion upon them, as has been the case with our Indians, the Hawaiians, New Zealanders, South Africans, etc. They should be protected, helped, and educated up and out into civilization, by proper teachers acquainted with their customs, their evolution, and able to follow its indications. Thus they may be led out to the Religion of Science, the only religion that can be proved. The present "rum and religion" colonizing is simply murder and robbery in their most cruel and inhuman forms.—Do you say that all such education is romancing and impossible? Then, before you thus conclude, we ask you to read a little book called "The Redemption of the Brahman," by Richard Garbe (Open Court Publishing Company, Chicago). You will there begin to realize the fact that the Brahmanism which appeared so purring and lovely at Chicago last summer, is, at its home, a tiger, a "holy horror," utterly impervious to Christianity; but that *one* Liberal English officer and scholar held and used the key which chained that tiger, and which needs only to be further used to unlock the chains of mental, social and material slavery which make to Asia's millions *Nirvana*, or death, or anything *but* "life and immortality," their highest relief and blessing.

T. B. W.

GOVERNMENT, PERSONAL FREEDOM, THE
PUBLIC GOOD.

THAT government is doubtless the best which most effectually protects the people in the enjoyment of their rights, with the least possible infringement of their personal liberties. A parental government is for a population in a state of intellectual childhood. The more the people come to think for themselves, and to be a law unto themselves, that is, to act intelligently and from a sense of right, the less governmental restraint will be required. Nevertheless, with the progress of civilization, the functions of government must increase in number, for it has to take charge of many enterprises of public interest, and impose restrictions upon others when they are inimical to the public good. Labor has become so specialized that many of the most important industries can be conducted to advantage only by individuals and corporations able to employ large numbers of men. The functions of government to-day are increasing. The number of corporations is growing larger, and many of them gaining in wealth. These corporations will, in the future, be made, to comply with such reasonable conditions as the public interests demand.

We cannot, however, believe that evolution, which has produced the individual and organized industrial enterprises of the age, implies the ultimate transfer of their ownership and management to the State, and the substitution of the collective will for that of the individual and of organizations that have done and are now doing the work. It is clear enough why some kinds of business, for instance, the trial and punishment of criminals, and the postal service, should be under State control, but why should the government do more in regard to the raising of corn, or the publication of books, magazines and papers, than to protect all the workers, employers and employed, who are engaged in such enterprises, in all their legal rights?

If the rapid growth of corporations and their great power is beyond question, it should not be forgotten that the competition between them is also keen and increasing. This must necessarily tend to make them feel their dependence upon the people, and lead them to bring their methods and their influence into harmony

with public interests. The general intelligence of the masses is increasing. Their leaders are becoming more wise and sagacious. The power to correct legal wrongs is in their hands, if they will but use it, and it is not likely that in the future there are to be any combinations so powerful and oppressive that the government will, as a *dernier resort*, have to take possession of all the means of production, and assume general management of the business of the country. That the complex interests of the people may demand the extension of governmental control or supervision, is very probable. Experience has acquainted the American people with the evils of the control of the railroad system in a rapidly-growing country, by unrestricted private enterprise. The railroad was followed by railroad monopolies, "pooling," the enormous power and influence being used for their own ends, even against the public good, indifference frequently shown to the proper service of the people, and negligence resulting in disaster. These, with other evils, are sufficient reasons with many for desiring that all our railroad lines be managed by the State: In time this change may be effected. In France, in 1877, ten competing lines failed, when the State purchased them and made them the basis for acquiring the railroad property of the country. It at once assumed the management of its own lines, and soon constructed many lines of additional railroads, laying them out when they were needed, and prohibiting private enterprise from constructing competitive lines. This policy in France has been fairly successful. Belgium owns the greater part of the railroads of that kingdom. Germany and England have been moving in the same direction. In England the railroads are simply under close government surveillance. In this country railroad corporations have things about, but not entirely, their own way, and, of course, use all their influence against State interference.

Our telegraph system is likely sooner or later to come under government management, as it is in England. The increased control by the government of the more important public interests is in keeping with the expansion of the jurisdiction of the State, which has been a characteristic of social evolution. The superiority of governmental administration over private management in great enterprises which concern the entire population, is generally conceded. At the same time, there is danger of governmental interference with the personal affairs of the peo-

ple; but it should here be observed, that while the enormous operations of trade, manufactures, and industrial pursuits in general, have required that the State increase its functions, replacing individual enterprise with its own management, as in the case of the postal service, there has gone on with this change, decline of governmental control of the individual, and of interference with the personal and business affairs.

In France, from the eleventh to the fourteenth century, ecclesiastical and lay officials regulated both production and distribution, and from them commercial and business licenses had to be obtained. Later, under the monarchy, it was a legal maxim that "The right to labor is a royal right, which the Prince may sell and subject can buy," and, down to the time of the Revolution, the land swarmed with the officers whose supervision and dictation extended to about everything in private life.

In England, as late as the sixteenth century, there were councils authorized by the government to fix wages, prices, etc. The contrast between those times and the present, when men work, buy and sell and conduct their business, and deport themselves as they choose, subject only to such legal restraints as are required in the interests of justice between men and men, shows that progress has consisted in the enlargement of personal freedom and responsibility as well as of the functions of government. Individuals have acquired greater power and additional incentives to compete with one another in every field of activity, and to unite in organizations, and thus combine to carry on competition with other similar organizations, while the principle of co-operation has been prominently illustrated by the State in acquiring new functions, and in co-ordinating them with the older ones and using them to promote the safety and convenience of the general public. There has been constant co-operation, as well as competition, by every nation as a whole, with other nations. Competition and co-operation are the centrifugal and centripetal forces of social life, and are equally necessary. Competition stirs men to activity, and is the condition of improvement in every field of thought and work. Co-operation combines men for defense, unites them for work to which individual effort is unequal, and develops human sympathy and brotherhood.

The intelligence and philanthropy of the nation and the world should be attracted to the solution of the problem which the

frightful inequalities of our social and industrial life present. The evil is certainly beyond charity or alms. It can be removed only by making it possible for the industrious and temperate and frugal to earn sufficient to obtain the necessaries and comforts of life. There is work enough to do, and clothing enough for all, yet the extremes of poverty and wealth are seen on every hand. One who penetrates beneath the surface and inquires into the underlying causes of these inequalities, must find that they consist, not entirely in the improvidence, intemperance and idleness of the many, and the superior wisdom and virtue of the few. When, for instance, one considers that the value of property is enormously increased by increase of population, and by the rise of industrial and other conditions, and that the increase of value is the result of the aggregate activity of the population, it is evident that the great advantages resulting from the change, belong in justice to the many, and not to the comparatively few individuals to whom, under the present system, they chiefly go to enrich.

A system under which an individual or corporation can amass wealth rapidly, while the employés are scarcely above want, is wrong, and the wage-workers have a right to be dissatisfied with it, till it is so changed as to admit of a more equitable distribution of the products of labor. More of the profits of industry should go to the many, and less to the few. Thousands of employés see the injustice resulting from our industrial methods, and would gladly co-operate with those who work for wages in securing the changes in the line indicated, provided some definite and practical plan could be carried out, and on a scale which would guarantee its success. The difficulty of experiments here and there, involving a lessened profit to those whose money is invested in the business, is too obvious to require a statement, for they must still compete with those companies in the same industries which are enjoying the advantages of large profits at the expense of the employees.

In some places in England, in France, and in this country, profit-sharing has proved successful. An extension of this method might solve by voluntary combination and co-operation a problem of which our partisan legislators are in dense ignorance, and to which most of them, absorbed with party claims and ambitions, seem to be indifferent.

The principle of competition, fundamentally operative in the process of evolution from the beginning, cannot be excluded now, but as the brute nature of man is reduced, and as the moral side of his being becomes more and more in the ascendant, the "competition" will be in the higher humanities, and in more effective methods for realizing in the outer world the visions of the inner world, the human mind and heart. As Darwin told his readers,—some of whom have been slow to understand his words,—the principle of natural selection ceases to be an important factor in development, in proportion as intellect and the moral sentiments become active forces. Sympathy and co-operation continually soften the competitive struggle, and turn it into emulation, into doing the greatest amount of good for humanity. B. F. U.

BOOK REVIEW.

"PEBBLES FROM THE PATH OF A PILGRIM," by HARRIET B. HASTINGS, published by H. L. Hastings, 47 Cornhill, Boston, a book of 319 pages, illustrated, has been sent to us for notice. This is a very beautifully printed and splendidly bound volume with the author's likeness as a frontispiece, and if it only contained good common sense, would be a fine ornament for a Freethinker's center table, but that is just what it lacks. We have looked through it, and we must say, if we speak truthfully, that it contains about as much orthodox superstition and foolishness as any book we ever read, not excepting the Bible. And as we like to make our notices of books of some value to the publisher, we will here say to any good orthodox Christian whose eyes fall upon this notice, that this work contains in a condensed, attractive, and well-written style, evidently by a perfectly sincere, honest and good-intentioned woman, the quintessence of orthodoxy. We are sure there never was a book published better adapted for an orthodox Sunday-school library. There is not a scientific, reasonable, or rational idea in it. Nothing but well intended, pious, superstitious stories about God and Jesus, heaven and

hell, and salvation, and lost and saved souls. Let children get their first lessons in relation to religion out of this book and follow it up with that kind of mental diet until they are twenty-one years of age and there will be no danger of their ever becoming "Infidels," nor scientists, or thinkers of any school of philosophy. It will so dwarf their brains and blast their judgment that they will thereafter care to know nothing but "Christ and Him crucified," and their minds will be in such a condition that, if not exactly prepared to burn heretics, they will derive great pleasure and consolation in burning heretical literature like this Magazine.

The good, pious author of this book relates some interesting (?) experiences. Here is one of her stories. How she "Sought and found Jesus."

"Then the question arose again. How could I 'mortify the deeds of the body'? The passage was a mystery to me, but I thought I had found the key. My mother had made for me a long calico apron, which came down to my feet, to wear when washing dishes, and to do house-work in. I always hated that apron. It was so much longer than my dress, and of a very homely color, and it always mortified me to wear it. It

almost made me cry every time I put it on. There was nothing in the world I disliked like that apron, and I concluded this was my cross, and that there was nothing I could do to 'mortify the deeds of the body' like putting on that apron, and wearing it to meeting."

She undertook the task, "with the Lord's help," and finally succeeded after a severe trial with "angels of the Lord around about her." She says, "with a firm step and a determined will I pressed my way through the crowd of boys and girls who were holding their mouths to keep from laughing and disturbing the meeting." This apron worried the old preacher a little, but the adventure was the cause of her own conversion and that of many others, and she explains it by saying, "God's ways are not our ways." This apron episode it seems was one of God's ways. We would suggest that some of the stylish dressed sisters of our fashionable churches try the long apron experiment. It would be no more ridiculous than their long dresses dragging through the dirt and mud, but then it would not be *fashionable*, and might not prove to be to them one of "God's ways." Our orthodox friends ought to purchase thousands of this book.

"THE PHILOSOPHY OF MENTAL HEALING," by LEANDER EDMUND WHIPPLE, and published by The Metaphysical Publishing Company of New York, is a tastefully bound and well-printed book of 234 pages that claims to prove the practicability of Mental Healing. The author says in his preface that "during the years in which the curative influence of mental practice has been demonstrated, there has developed a quiet, yet earnest appreciation of the importance of the work. This is naturally expressed," he says, "in a constantly increasing demand for some book which will give a correct idea of what Mental Healing is, and what may reasonably be expected to result from an understanding of its principles. To meet this growing demand for information of a practical nature, the present volume has

been prepared, with the belief, that the results of experience must prove of value to earnest inquiries."

This book contains sixteen chapters entitled as follows: "Metaphysical Healing," "Metaphysics vs. Hypnotism," "The Potency of Metaphysics in Surgery," "The Progress of the Age," "Intelligence and Sensation," "Mental Action," "The Physical Reflection of Thought," "The Mental Origin of Disease," "Curative Influences," "The Physical Effects of Anger," "The Influence of Fear in Sickness," "Illustrative Cases," "Cures that have been Effected," "Muscular and Inflammatory Conditions," "The Common Grounds of Healing Methods," "Conclusion."

DR. BARROWS' GREAT HISTORY OF THE PARLIAMENT OF RELIGIONS, we learn from the Parliament Publishing Company, is soon to make its appearance. Dr. Barrows was the president of the Parliament, and it is claimed this book will be the most full and correct report published. The publishers inform us that "Dr. Barrows' history of the Parliament is the only authentic book describing that great event. It alone will furnish adequate account of the proceedings of the Parliament. None of the cheap imitations will compare with it in richness of illustration. These pictures have been sent from all parts of the earth for the express purpose of furnishing the wealth of marvelous illustrations adorning this book.

Many of the most important papers were not read in full, some not at all, in the Parliament, and others were but partially reported in the papers. The learned story of the religions of the world has never yet had such a chapter as the very extended account of Pung Kwang Yu, Chinese Secretary of Legation, of Confucianism. Here for the first time in human history China has told the world its impressive story with a scholarship and literary felicity worthy of the highest honors of any European university "

If Dr. Barrows gives us a full and fair history of the Parliament, it will be, in our estimation, one of the greatest ortho-

dox eye-openers ever presented to the public. It will show that the superstitions of the various religions of the world are all about the same thing, that some of the heathen religions contain less absurd doctrines, than the Christian religion, that in fact the most absurd creed in the world is the Christian creed, and that what there is good in the Christian religion was to be found in some of the so-called heathen religions many hundred years before the Christian religion had an existence. In our opinion the Parliament of Religions was the death-blow to Christianity, and will make the "foreign missionary cause" the laughing stock of intelligent people the world over. Only think of it. Raising, every year, millions of dollars to send our mythical, cruel and unreasonable orthodox religion to a people who have a much better one. It is like sending a quantity of cheap, shoddy clothing to a well-dressed family and ask them to exchange with you—or more properly to throw theirs off and put yours on. That the "heathen" has never done so to any great extent is evidence that they are not fools.

"THE ANTIQUITY OF MAN," that has been advertised in this Magazine under a Christlike-looking portrait that ought to recommend it to Christians, is spoken very highly of. One of its admirers writes:

This remarkable work unfolds the heretofore hidden mysteries concerning the origin and promulgation of Christianity. It appears through the testimony given from occult sources, that the life and teachings of Apollonius of Tyana were utilized as a basis upon which to formulate the Christian religion. Even the name of Jesus Christ seems to be of heathen origin, and to have been coined from the names of the gods Hesus and Kristos or Christos. Hesus was the name of a god of the Celtic Druids, Kristos was the Greek name of the Hindoo god Chrishna. Through the efforts of Constantine at the Council of Nice, the leaders of both these religious sects were brought together and induced to combine their respective religions, and whereas one sect had worshipped the god Hesus, and the other Kristos, they agreed to

merge the two gods into one who should be called Hesus Kristos. It is claimed that the name Jesus Christ originated in this combination as a necessary factor in the formation of Christianity, and to this assumed character was given the credit of the life and teachings of Apollonius of Tyana, while his name was suppressed. We are told in this volume where the early Christians found the myths and rites which they adopted and relabeled, and by combining them with the teachings of the great sage and philosopher Apollonius of Tyana, they formed the religious system that the Western world now knows as Christianity.

"THE MONISM OF MAN OR THE UNITY OF THE DIVINE AND HUMAN," by ALLYN GORTON, M. D., published by G. P. Putnam's Sons, is a book of 297 pages, and like all books from this popular publishing house is gotten up in the latest and best style of book-making in every particular—the print is large and clear, the paper of the best quality, and the binding, plain, attractive and substantial, and as to the contents we can best give our readers an idea of it in our limited space by giving the "Preface" and "Contents."

PREFACE.—The volume herewith given to the public comprises a series of essays that was contributed by the author to *The National Quarterly Review* during the period of his editorial charge of that work. The essays have been rewritten and the subject enlarged upon so as to form a consistent whole. In the discussion of the subject, the author, while mindful of the verities, or established truths, has been hampered neither by the creeds of Christendom, nor the dictum of Science. He can not pretend to have fathomed the depths of the subject, since it is unfathomable. While he thus recognizes the limitations of finite faculties and the vastness of the sphere of unexplored knowledge, he has endeavored to be in all things rational. If he has succeeded in this endeavor he will abide with content any difference of opinion that may exist between the reader and himself.

CONTENTS.—"Philosophy," "Matter, Life and Mind," "Soul and Body," "Body and Soul," "The Unity of the Natural and Supernatural," "The Unity of Divine and Human Agency" "Critiques of Divine and Human Agency," "The Scope of Inductive Philosophy."

ALL SORTS.

—Please send us at once one dollar for ten March numbers of this Magazine.

—Reader, how many of the March Magazine will you order to hand your friends?

—One of the best likenesses of Prof. Tyndall will appear as the frontispiece of the March number.

—Elizabeth Cady Stanton, we are pleased to announce, will furnish something each month, during the present year for the pages of this Magazine.

—The March number of this Magazine will probably be the most valuable number we have ever before issued.

—Do not fail to read our editorial entitled "A Professor Tyndall Memorial Number" and then respond at once.

—You will do good service for this Magazine by handing a copy to your local editor and requesting him to give it some notice, either favorable or adverse.

—"Cosmology against Theology," just published in pamphlet form, ought to have a very large circulation. Reader, will you not at once send us \$1.00 for ten copies?

—If two hundred of our subscribers will each order before March 10th ten copies of the March Magazine we will make that number twice the size of any former number.

—Remember that the Prof. Tyndall Memorial Number of this Magazine to be issued next month can be had for ten cents a copy. Reader, you ought at least to take ten copies to circulate among your friends.

—Hugh O. Pentecost has been changing his views on some subjects, and some of our contemporary liberal journals object. Why should they? Has not a person the right to change his opinions as often as his reason demands it?

—"I was surprised, when I heard that Grabrox had joined the church." "I wasn't. I happened to be present when he and his business partner shook dice to see which member of the firm should join."—*Indianapolis Journal*.

—George E. Macdonald is adding greatly to the value of the *Truth Seeker* with his graphic pen. He has been a wandering sheep, or rather goat, for a year or two past, and we are glad to welcome him back into the Freethought fold.

—The *Boston Investigator* seems to improve with age. It is always a great satisfaction to us to peruse its most interesting pages. The Liberals of America owe a great debt of gratitude to this valiant, long-time advocate of Universal Mental Liberty.

—Remember, George Jacob Holyoke, Elizabeth Cady Stanton, Charles Watts, Thaddeus B. Wakeman, B. F. Underwood, Prof. C. De B. Mills, Prof. R. L. Rawson, and a number of other of our best Liberal writers will furnish articles for the March Magazine.

—Timothy—"Say, Ma, did our baby come from heaven?"

Ma—"Av coorse he did."

Timothy—"Well, he was a durn fool to leave heaven for a place like this, and then run the risk of never gittin' back again."

—We wish to call the especial attention of our readers to the funeral address in this number by our old and valued friend Mr. C. De B. Mills, of Syracuse, N. Y. For many successive years we were uplifted and enraptured by his eloquent utterances at the annual meeting of the friends of human progress at Waterloo, N. Y. We are glad to announce that Mr. Mills will be one of the contributors to the Prof. Tyndall Memorial number.

—We hope our friends will make an effort to get at least *three* subscribers at each post-office where the Magazine is taken, so that we can send them in a package, they will be so much better protected.

—*Miscellaneous Notes and Queries*, a monthly magazine of ninety pages, of history, folk-lore, mathematics, mysticism, art, science, etc., price \$1.00 a year, is one of the most valuable publications on our exchange list. Published by S. C. & L. M. Gould, Manchester, N. H. Send 10 cents for a sample copy.

—*Progress*, of Port-of-Spain, Trinidad, West India, a bright, well-printed magazine of fourteen pages, comes to us well filled with most valuable Freethought matter. The annual subscription is but sixty cents. We hope some of our good American Freethinkers will help on the "missionary work" by subscribing for *Progress*.

—The Rev. Sam Jones recently preached to the colored people at Dyersburg, Ky. After the sermon, a good old sister came to him and said: "Brer Jones, God bless you; you is the preacher for me; I understand every word you say. You preaches just like a nigger; you has a white skin, but, thank God, you has a black heart."—*Ram's Horn*.

—During the last month we have brought out three valuable pamphlets, viz.: "A Call to Fidelity" by Augustus W. Dellquest, price 6 cents; "Cosmology against Theology," price 15 cents; a third edition of "Life and Career of Bradlaugh," by George Jacob Holyoke, price 15 cents. We will send ten of the first for 50 cents, and ten of each of the others for \$1.00.

—"O ye hypocrites!" was the most common words of denunciation that Jesus is reported to have uttered. If he should now appear the "second time" he would have good cause to more often repeat it as he observed the many people who in pri-

vate admit they do not believe any portion of the orthodox creed, but publicly profess to be very orthodox. In common parlance, the woods are full of that kind of hypocrites.

—We notice with great satisfaction that some of our Protestant friends are now favoring the taxation of Church property. They seem to endorse this just measure for the reason that the prospects are, that the Catholics will soon have more property to exempt than they have. This reminds us of one of Henry Ward Beecher's stories: Two boys catch on to the hind end of a wagon to steal a ride. One loses his hold and falls off and at once shouts to the driver, "Whip behind!"

—*To Charles S. Parks:*

Yes, we do differ, self only to blame,
Not much is required of one who is lame;
It is only with wings that a bird can fly,
So I would not commend a snail to try!
If each does his best, on improvement bent,
He can "rule his stars" and environment:
Through evolution's development sure,
He will reach his own—there is nothing truer.

MRS. C. K. SMITH.

(See page 970, December Magazine.)

—The Buffalo *News*, the most popular secular journal in Buffalo, gives this Magazine the following notice in its issue of January 22d:

The FREETHINKERS' MAGAZINE has grown to be a very useful periodical to others than freethinkers. It deals with history, discovery and the humanities in ways not strictly polemical, using the scientific method very largely and beneficially. It will hardly pay any student of the history of mankind to miss the investigations of its scholarly contributors, even if the facts arrayed by them do not lead him to the conclusions in matters of religions which the magazine as a whole seeks to forward. The tone of the negative side of religious discussion has been improved by the intelligent course of this magazine. Its editor is an uncompromising disbeliever in Christianity, but

deals fairly with his opponents, so far as the presentation of fact is concerned. The January number is a particularly strong one. The leading article, "The Antiquity of Man," by Myron H. Goodwin, is specially worth reading.

—We have concluded for the next three months to send this Magazine to three persons and over *at the same post-office* for \$1.00 each. We hope every person who now takes the only copy at a post-office will try to get two more at a dollar each, so that we can send the *three* in one package so that it will not get damaged in appearance as when rolled up.

P. S. We are glad to announce that the rolling-up process has been discarded, and single magazines will hereafter go in paper envelopes.

—LONDON, Jan. 5.—A dispatch to the *Times* from Vienna says that Archbishop Salvator has perfected an automatic mitrailleuse that will fire from 450 to 480 shots a minute. Smokeless powder can be used in all weathers. Forty thousand rounds have been fired from one barrel of the new gun without the barrel showing any defect. The weapons cost 1,000 florins each.—*Buffalo Courier*.

How some Christians enjoy inventing instruments with which to kill other Christians not of their faith, and other human beings, notwithstanding that Jesus is reported to have said, "*Love your enemies.*"

—Chauncey Depew made the Pope a visit the other day, probably to assist his presidential "boom" for 1896, and, on account of his high standing in this country, was excused from kissing either the Pope's big toe or any other part of his "holiness." The report of the visit by Chauncey states that the Pope's door-tender said "that the universal rule was for those presented to fall on their knees and kiss the Pope's hand on the Papal ring, but as my appointment was unusual and I was a Protestant, he would inquire. The answer showed the exquisite tact of the Pope. 'The Holy Father,' said the Monsignor, 'directs that in your case the ceremony shall be precisely the same as if

you had a private audience with the President of the United States.'" That was cool for "the Holy Father." He would only require to be treated the same as the President of the United States. Chauncey probably is now sure of the Catholic vote, but it may be one of those booms that "kicks" at the other end.

—The *Sentinel* quotes a negro philosopher of Wakeeney, known as Uncle Nathan Brown, concerning the condition of things in Western Kansas. The people hired a rainmaker named Boyd, who failed and pulled out. "I 'low dis heah country ain't nevah goin' to get no mo' rain," said Uncle Brown. "De good Lawd, in his justificatin', didn't see no use ob a fall ob de heavenly waters, an' you all done sent foh Mr. Boyd. Den the Lawd said, Ef you gwine to put yo'r trus' in Mr. Boyd, den trus' Mr. Boyd. Den de Lawd pulled out. Den Mr. Boyd pestiferated wif de elements a spell, an' he pulled out. Wif de Lawd pulled out, and Mr. Boyd pulled out, how you gwine to 'spect any rain?"—*The (London) Freethinker*.

—A grand audience, filling every part of the Boston Theater, greeted Col. Ingersoll last Sunday night with heartiest applause as he came upon the stage to give his great lecture on the "The Gods." For two hours the people listened eagerly to every word, applauded rapturously every good point and regretted when the feast was over. To hear Col. Ingersoll is a present joy which remains a glorious memory as long as life lasts. If the gods live, they heard the naked truth about themselves last Sunday night. We wish all the priests and ministers of the gods could have been there to hear their divinities painted in honest colors. We imagine but few were present. There is nothing that priests and ministers dislike to hear so much as the truth about their gods and their religion. Col. Ingersoll had for an audience those who admire the man and love to hear his words, and this

greatest master of human speech must have appreciated the sincere testimonial of the thousands of friends and admirers when, at the close of his lecture, he was compelled to return to the stage to acknowledge their tribute to his genius and greatness.—*Boston Investigator*.

—A young lady organist in a church in Colorado was somewhat captivated with the young pastor of a church in the next street, and was delighted to hear one week that by an exchange he was to preach the next Sunday in her own church. The organ was pumped by an obstreperous old sexton, who would often stop when he thought the organ voluntary had lasted long enough. This day the organist was anxious that all should go well; and, as the service was about to begin, she wrote a note intended solely for the sexton's eye. He took it, and in spite of her agonized beckonings, carried it straight to the preacher. What was that gentleman's astonishment when he read: "Oblige me this morning by blowing away till I give you a signal to stop. MISS ALLEN."—[*Youth's Companion*].

—The new liberal churches that are to grow in the future cannot be called exclusively Unitarian any more than Quaker, Universalist, Free Religious, or Independent, because all and not one of these, and many more forces are at work creating them. There is an inevitable synthesis taking place. That synthesis must have a name before it gets very much farther along. When people use a name with an apology or an explanation it is an indication that that name is inadequate. What we have said of the word "Unitarianism" is still truer of the word "Christianity." There is a bigger thing coming into the thought and love of intelligent people everywhere than "Christianity," and that is UNIVERSAL RELIGION.—*Unity*.

—A resident of Maspeth, L. I., who objected to the Lord's prayer being read

in the public school, requested Edward Fagan, President of the Board of Education, to have the reading dispensed with. Without consulting his associates in the Board the president directed the teachers to stop reading the prayer during school hours.

When Mr. Fagan's action became known such a storm was raised that a meeting of the Board was called to revoke the order.

The session was a lively one, and several members expressed the opinion that the president had exceeded his authority in issuing the order without first submitting it to the full Board. The meeting adjourned without any action being taken, and now the entire Board is being censured.

The feeling on the subject is so intense that an effort is being made to call another meeting of the Board and have the order rescinded.—*New York World*.

—After eleven years we have succeeded in settling the pay-in-advance question. There is another question we now propose to settle. We have stated it many times, but for some reason have not been understood. We *will not* hereafter acknowledge the receipt of articles, or state whether or not we will publish them or return rejected ones, even *if postage stamps are enclosed*. Send in your article, keep a copy and watch the issues of the Magazine. If published, you will in that way find it out. And do not ask us to correct them for you. *Write them as you desire them published* before you send them. We have wronged some of our friends heretofore by giving them encouragement that their articles would appear, when we afterwards found it impossible to keep our promise. We have articles enough on hand for five issues of the Magazine, and they are still coming. We propose to reserve our energies to use in making this Magazine one of the best ever before published.

—The following "Religious Humor" we clip from *The Literary Digest* which, by the way, is one of the most valuable publications on our exchange list:

"Ah, parson, I wish I could take my gold with me," said a dying deacon, who was very wealthy, but very selfish. "It might melt," was the minister's consoling reply.—*Exchange*.

Not long ago, a London preacher indulged in a little bit of sarcasm over a small collection. And he did it very neatly in a preface to his sermon the following Sunday. "Brethren," he said, "our collection last Sunday was a very small one. When I look at this congregation, I say to myself, Where are the poor? but as I looked at the collection when we counted it in the vestry on Sunday last, I exclaimed, Where are the rich?"—*Exchange*.

The English newspapers relate the following story of Bishop Temple of London: A lady was narrating to his lordship how her aunt had escaped from a railway accident. "Five people in the same compartment were killed, and my aunt alone escaped; wasn't it providential!" "Humph!" said the Bishop, "don't know your aunt; can't say!"—*Exchange*.

"Deacon," said a minister out West, after a heavy sermon, "I'm tired." "Indeed," replied the Deacon, "then you know how to pity the congregation."—*Exchange*.

A little girl met a little boy in the street crying. "What are you crying for, Edward?" she said. "Cause my mamma is gone to heaven," sobbed the little fellow. "Oh, don't cry, Edward," she said, "perhaps she hasn't."—*Exchange*.

A colonel, commanding a British regiment in India, requested a drill-sergeant to ascertain the religious views of some new recruits. The latter were paraded, and the sergeant cried out: "Fall in. Church of England men to the right; Roman Catholic men to the left; all fancy religions to the rear."—*Exchange*.

"What do you think of your new minister?" And Sandy, scratching his pow, answered: "I dinna think muckle o' him. Six days he's eenvisible, and the seventh day eencomprehensible."—*Exchange*.

—It is very evident from the following proclamation that the world moves. It has taken this God's second-thought being, who was the product of one of old Adam's ribs, some time to acquire equal rights, but she is "getting there" in spite of the orthodox God, Church and State. This proclamation should be framed and hung up by the side of Lincoln's Emancipation Proclamation:

PROCLAMATION OF THE GOVERNOR OF
THE STATE OF COLORADO.

Whereas, The ninth general assembly of the State of Colorado, passed an act, approved April 7, 1893, entitled, "An act to submit to the qualified electors of the state the question of extending the right of suffrage to women of lawful age, and otherwise qualified, according to the provisions of article 7, Section 2, of the Constitution of Colorado; and,

Whereas, The said question, as provided in section 2, of said act, was submitted to the qualified voters of the State of Colorado, at the general election held on Tuesday, November 7, 1893; and,

Whereas, After canvass of the official returns of said election by the state canvassing board, it appeared that of the votes cast

35,798 votes were cast for "equal suffrage approved," and

29,451 votes were cast for "equal suffrage not approved;"

And that the majority for "equal suffrage approved" was 6,347 votes;

Now, therefore, I, Davis H. Waite, Governor of Colorado, do hereby proclaim, as provided in section 5 of said act, that every female person, a resident in Colorado, shall be entitled to vote at all elections in the same manner in all respects as male persons, and subject to the same qualifications.

Done at Denver, December 2, 1893.

DAVIS H. WAITE,
Governor of Colorado.
NELSON O. MCCLEES,
Secretary of State.

TYNDALL MEMORIAL NUMBER.

VOL. XII. MARCH (E. M.) 294. No. 3.

THE Freethinkers' MAGAZINE.

H. L. GREEN, EDITOR AND PUBLISHER.

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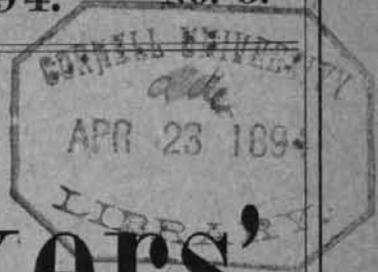
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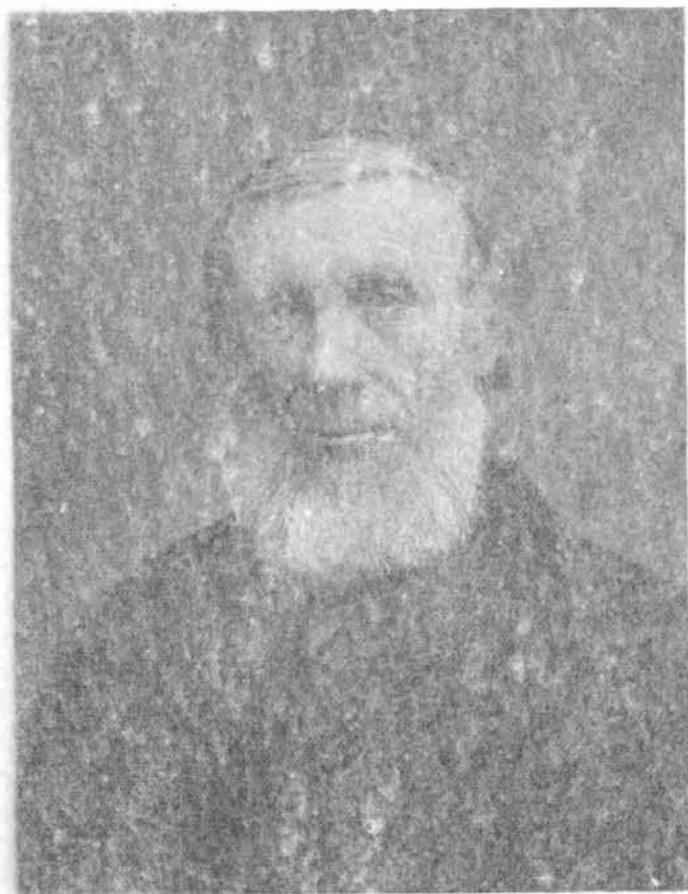
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THE
FREETHINKERS'
MAGAZINE.

MARCH (E. M.) 294.

CHARACTERISTICS OF PROFESSOR TYNDALL.

By GEORGE JACOB HOLYOAKE.

PROF. JOHN TYNDALL was, in my judgment, the greatest Irishman since Burke. He was born August 21, 1820, at Leighlin Bridge, near Carlow. He had all the intrepidity, brightness and vehemence of his race. He saw the verities of science without losing the vigor of imagination, which enabled him to endow truth with light. He nothing knew to fear, and nothing feared to know. I leave to others, better able than myself, to estimate his discoveries, and explain the qualities of his mind. His career was a romance, and will seem so to another generation. His escapes from death would be counted miraculous and Providential, had they occurred to a Christian. If Heaven does take personal care of philosophers, it must have had considerable trouble with Tyndall. Besides, his intellectual proposals were as startling as his physical discoveries. He was in favor of two hospitals, one in which the patients should be cured by medical resource, and another in which patients, equal in number and similarly afflicted, should depend for their restoration upon spiritual resources. Prayer and medicine were to have a fair field, a fair trial, and each was to be judged by results. Tyndall was always for putting principles to the test, but theology did not take to it, and his challenge was never accepted. Probably it

would have been as difficult to get patients as priests into the prayer hospital.

The community of Queenwood Hants, founded by followers of Robert Owen, and with which he was popularly identified, although he warned them they had not money enough for the purpose of founding a self-supporting industrial city, so equitably and morally organized that it should be impossible for those living in it to be depraved or poor, subsequently became an Industrial Training College, in which the highest education was combined with training in industrial professions,—on the plan afterwards followed at the Cornell University. I was gratified to find that Tyndall was one of the distinguished teachers of physical science engaged at Queenwood. Whenever I required information respecting Queenwood in his day, or upon any other subject, wherever he might be or however he might be occupied, he would send me, in his beautiful hand, an ample answer.

His generous discernment and estimate of the contests and exertions of obscurer persons, who bore, according to their means and ability, the standard of Freethought in evil days, was always conspicuous in him, as it has been in Huxley and Spencer. I remember meeting Tynnal one day in Dundee, when the British Association for the advancement of science met there. The Duke of Buccleuh was President. Narrow-minded, of little knowledge, and possessing a larger share than was due to him of Scotch intolerance, the Duke had a bad time in the chair while Tyndall was addressing the saints and philosophers assembled. When the meeting was over I said to Tyndall, "It's very well for you you have come to Dundee late; the Duke's ancestors would, and I think he would, treat you like a witch, and try the persuasion of fire upon you." "Ah! Holyoake," he replied, "it's very well you went before us. We do but gather where you have sown." This compliment was far beyond any merit or influence of mine; but it was like Tyndall to say it.

It was then, I think, that I spoke to Huxley and to Tyndall, asking when they intended to take into their hands the representation of the British Association,—they who, by daring, advanced and substantiated thought, were naturally at the head of it. The wise and generous answer I received was, that "while Lyall, Murchison, Buckland, Sir David Brewster, and others, were living, their sentiments were to be respected. They have made

the scientific movement what it is, they have made us what we are, and because we are younger, more ardent, and perhaps aspiring, it is no reason why we should push older men from their pedestals, where their genius and service have placed them.

Like his great friend, Professor Huxley, who invented and popularized the wise term, Agnostic, Tyndall preferred to be known by that name, instead of the term Atheist: seeing it requires infinite knowledge to affirm or deny what is expressed by atheism. Science limits its assertions to the possibility of proof. But this consideration did not prevent him from vindicating the personal morality of atheists. In his lecture on "Man," he said, "If I wished to find men who are scrupulous in their adherence to engagements, whose words are their bond, and to whom moral thriftiness of any kind is subjectively unknown; if I wanted a loving father, a faithful husband, an honorable neighbor and a just citizen, I should seek him and find him among the band of atheists to which I refer. I have known some of the most pronounced among them, not only in life, but in death,—seen them approaching with open eyes, the inexorable goal with no dread of a hangman's whip, with no hope of a heavenly crown, and still as mindful of their duties, and as faithful in the discharge of them, as if their eternal future depended upon their latest deeds."

One night he was delivering a lecture in the Midland Institute in Birmingham, when he spoke on the same subject, with his accustomed eloquence, and cited my name in an illustration of what he meant. The whole passage was printed in the *Times*, but I have not it at hand to quote, and if I had it would be egotistical to do it. Afterwards I said to him, that since he had it in his mind to say what he did, I was glad he said it in my native town, and before my townsmen. He said, "Ah! that explains what I could not understand at the time. The passage was followed by great cheering. Now I see it proceeded from the regard by which you were held by your fellow-citizens." Tyndall thought the passage itself was too daring and too advanced to meet with applause on its purport in an assembly so distinguished, respectable and Christian.

His stormy career, his noble impetuosity, his unwearied devotion to science,—never hasty, yet never resting,—never sparing himself in the service of mankind,—naturally brought him

invalid years at last. It was on the Alpine rocks which he loved so well, and where he dwelt so often, where he met an Alpine mountaineer, the eldest daughter of Lord Claude Hamilton, whom he married. Though she killed him, he was fortunate in his choice. She mistook a bottle containing chloral instead of a medicine provided for him, and gave it to him. And when she told him what she had given him, he simply remarked, like a philosopher, without reproach or perturbation, "Ah! my poor darling, you have killed your John," which showed the affection subsisting between them. A competent and frequent guest, Mr. Herbert Spencer, testifies to the unmeasured kindness, without ceasing, with which Mrs. Tyndall tended her husband in his disabled days. The devotion on her part, Mr. Spencer says, was equalled by the gratitude on Tyndall's. Writing to Spencer, Tyndall said that his wife's self-sacrificing care of him had raised his ideal of the possibilities of human nature.

On the death of Faraday he became a resident director of the Royal Institution, and for twenty years he lived in Albermarle street, London. On his leaving there he asked me to accept a number of books which had accumulated beyond his needs. He built himself a beautiful house at Hind Head, Surrey, and he had also a beautiful *chalet* and library high among the Alpine rocks, where he spent so much of his time. Many are content, indeed most people are, to visit the Alps now and then, but Tyndall dwelt upon them. He was all for the "summits," and the "morning," like Browning's "Grammarian":

"Here, here's his place, where meteors shoot, clouds form,
Lightnings are loosened,
Stars come and go! Let joy break with the storm.
Peace let the dew send."

He bought eighty acres, at the cost of nearly £4,000, that he might have space and freedom about his home, but he allowed working families to scour his land, and carry off whatever they could sell. Parties visiting the place could picnic there. He created no privileges and made no restrictions, save that visitors should break no fences nor litter the ground with newspapers. While his house was being built, he and Mrs. Tyndall lived in a one-story iron house. She, though the daughter of a lord, did

all the cooking without any servant, and Tyndall said they never were happier.

Tyndall often complained to me of Mr. Chamberlain, when at the Board of Trade, depriving him of his appointment as Scientific adviser to the Board, and contended that niggardliness, with regard to coast-lights on the Irish seas, was leading to loss of life. He was very bitter against Mr. Chamberlain. I never thought it possible that Tyndall could become a Unionist with Chamberlain, and profess the opinions of one he detested so much. Tyndall became bitter against Mr. Gladstone, with a vehemence that was unseemly in a man of science, since both sides in politics must go upon probability, and both may be mistaken. When an adversary told Voltaire that he was no better than he should be, Voltaire said, "I am very sorry to hear that, as I always had a very high opinion of you—but perhaps we are both mistaken." Nevertheless, Mr. Gladstone, who never reciprocates bitterness, in 1891, hearing that Tyndall was ill, sent, with characteristic magnanimity, a sympathetic letter of inquiry. Tyndall highly appreciated the compliment. "Yes," he said to a friend who spoke to him on the matter, "I love the man; he sent me a delightful letter, full of sympathy, in my illness, and full of good wishes for my recovery." Like Lord Tennyson, Tyndall had at once affection and hostility, and could say, with the poet, "I love the man, but hate his politics." Politicians, and especially theologians, will long make a posthumous bother over Tyndall, thinking to obscure his famous principles; but we may say of him, as he said when unveiling the statue of Carlyle on the Thames embankment, "In Switzerland I live in the immediate presence of a mountain, noble alike in form and mass. A bucket or two of water whipped into a cloud can obscure, if not efface, that lordly peak. You would almost say that no peak could be there. But the cloud passes away, and the mountain in its solid grandeur remains. Thus, when all temporary dust is laid, will stand out, erect and clear, the massive figure of Carlyle"—and we may add, of Tyndall. To Tyndall nature was a universe of untried existence—a treasury of hidden truth, whose value no man could calculate. In the laboratory, down in the mine, on the mountain peak, he sought for unknown truth. His favorite saying was an expression of Emerson: "I *covet* truth." That was nature.

JOHN TYNDALL.

BY ELIZABETH CADY STANTON.

IT may be gratifying to our democratic preference for self-made men, to know that Tyndall was born in the masses, and that his place in the classes he made for himself. His father, though an humble tradesman, was a man of energy and intellect, a clear, original thinker, far beyond those in his position, and exerted a beneficial influence in the early years on his son's education. John Tyndall was born at Leighton Bridge, Carlow County, Ireland, August 21, 1820. He received a strict religious training, and early became thoroughly conversant with the Bible. His illustrious ancestor of the fifteenth century, translated into English, both the Pentateuch and the New Testament, the latter the basis of the King James version. For his liberal ideas on religion he was imprisoned for months, then strangled and burned at the stake—a common fate for thinkers in the fifteenth century. Some of his spirit passing down the centuries, evidently found an abiding-place for three score years and ten, in our British naturalist and philosopher, who was always ready for controversy, on questions of faith, as well as facts. Having a deeply religious nature, he early began to reason on the prevailing creeds and dogmas of the Church, and soon rejected all the popular superstitions, and, in consequence, endured his share of misrepresentation and persecution. Being well drilled in mathematics, he became a surveyor and engineer at the early age of nineteen.

But scientific explorations had more attraction for him than practical work in well-worn grooves, and through the influence of Faraday and German scientific teaching he commenced his life-work. In company with Professor Knoblauch he attended the lectures of Runsen at the University of Marburg, and made a series of experiments on Magnetism, on which he published some valuable papers. He graduated in 1851, and went to Berlin, where he worked in the laboratory of Professor Magnus. Returning to England, he was elected a Fellow of the Royal Society.

Says a recent writer: "The establishment in Albemarle street is a half-way house between Science and Society. It performs

a great deal of scientific work of high value. It gives courses of lectures on a great variety of subjects. Its Friday evenings were at one time a favorite resort of one of the most cultivated sets of London society, and it was Tyndall who made them so. Many celebrities, English and foreign, have there made their bows to the London public; or to so much of it as could get access to the very ill-ventilated, and dangerous lecture-room of the Institution. I used sometimes to say to Tyndall that I expected to be poisoned by the bad air, or burned to death on the narrow and crowded stairs. 'You will die in a good cause,' was all the answer to be extracted from him."

You could not get him to admit that anything was wrong with his darling institution. He was proud of it, as, in spite of these and some other physical drawbacks, he had a right to be. He delighted in a brilliant audience and in a brilliant lecture, and spared no pains to bring the two together. He got the best men he could. None of them, I think, was his superior in his own line.

A gentleman who often met him in London society as well as in the Royal Institute, speaking of his appearance, says: "If you met Tyndall for the first time, the impression he made on you was pre-eminently that of the Professor. He had in the drawing-room the manner of the lecture-desk, just as he had in the lecture desk the manner of good society. He was Resident Director of the Royal Institution in London, from the death of Faraday, whose pupil and friend he was, down to his retirement in 1887."

It was then that the most brilliant and not the least practical and useful part of his scientific work was done. Tyndall was an ideal director and man of science. He stood next after Huxley, who stood next after Darwin, in the Darwinian trilogy. His place in pure science was one of the very highest, but there were, and are, many men very eminent in pure science, who would have been very unfit directors of the Royal Institution.

He was *facile princeps* in the difficult art of presenting delicate scientific experiments to an audience. He rehearsed his effects as carefully as a stage-manager those of the theatre; and the lecture-room of the Royal Institution was a theatre. He took infinite pains to prevent any scientific or experimental mis-

carriage. People who cared nothing for science came to hear him, because he spoke so well, and to see the performances because they were so good.

Tyndall had a harsh voice, but he made it do its work. He spoke clearly. He was a born rhetorician, and, which is perhaps more, a trained rhetorician. Of course he was not English; he was Irish, or, at most, Anglo-Irish; his ancestors having migrated two centuries ago from Gloucestershire to Ireland. You would never be in doubt, when you heard Tyndall speak, among what people his youth had been spent and his accent acquired. Nor could you doubt that the fervor and force of his written and spoken style owed much to his Irish blood. He had the quickness of wit characteristic of the Irish.

In 1849 he made his first visit to Switzerland, and after that he went to the Alps every year, once accompanied by Professor Huxley. He made a home in this land of wonders, and scaled the hitherto inaccessible peak of the Wisshorn, and reached the summit of the Matterhorn, and from time to time published the results of his glacial investigations. His themes, both on natural sciences and religion, rejected at first, involving him in endless controversies, were finally accepted, both by scientists and ecclesiastics. He visited the United States in 1872, giving a course of lectures in most of the Eastern cities. We should remember with gratitude, that he gave the entire profits of this trip, \$13,000, to American Universities, for the benefit of students engaged in scientific research.

Tyndall's "prayer test," and his famous Belfast address, while presiding at the annual meeting of the British Association, of which he was president, called down on him, for a time, a bitter religious persecution. To read that address to-day, we wonder what any reasonable mind could find in it to call out such denunciation.

His essay on the laws governing optical phenomena, the use and limit of the imagination in science, gives us a glimpse of the poetical tendency of his mind. To him is due the beautiful interpretation of the azure color of the firmament, as well as of the changing tints of the morning and evening twilight.

Tyndall married late in life, but, unlike many great men, he made a most judicious choice, for his wife was, in all respects, a most fitting companion. She was not only well versed in the

practical affairs of life, with rare executive ability and self-control, but she knew enough of science to appreciate his experiments, and feel an interest in his investigations. She shared the privations of his life on the Alps, in the latter years, and frequently joined in some of the safe and easy climbing adventures, an added pleasure to Tyndall and his guides on their short excursions. The enthusiastic climbers of the Alps claim Tyndall as one of themselves. His lean, sinewy, agile, enduring frame, peculiarly fitted him for the perils of Alpine life. While he enjoyed dangerous ascents, he was not impelled so much by the spirit of adventure as by the explorations of science. In the depth of an exceptional winter he lived on the Mer de Glace for many days, enduring great hardships, his only food cakes of chocolate, which he ate once in two hours. He could rarely find any scientific men to go with him, as few could endure the strain of such a life. But Tyndall's interest in the Alps was more than science and adventure,—it was a passion, stirring to the depths his emotional nature, his love of the beautiful and sublime. Here he truly worshiped in a "temple not made with hands, eternal in the heavens."

One can readily imagine how tame the valley and the ordinary routine of life must have seemed to him, coming down from that land of wonders, of mystery and silence.

Here he went every summer for twenty years, to his cottage on the Bel Alps, and his country home at Hindhead, in England, was nearly one thousand feet above the level of the sea. He understood the value of pure, dry air.

The tragedy of Tyndall's death calls for no comment, but only for sympathy above all with his wife, who was the blameless author of it. There are memories of the Royal Institution which associate themselves with her as well as with him. The lecture audiences always consisted in part of personal friends, and these were often asked up-stairs to the rooms which were the London home of the Tyndalls. There it was, as on other social occasions, that one of the charming sides of Tyndall's nature came out. He was sympathetic to an extraordinary degree, kindly in manner, with a range of conversation that was as remarkable as its ease. Anything that interested him at all, interested him keenly, and his interests were hers. Dr. Buzzard, who was the pupil, the friend, and the physician of Tyndall, said, in answer to a ques-

tion at the coroner's inquest: "The relationship between Professor Tyndall and Mrs. Tyndall was one of remarkable affection and devotion. I think in the course of a very long experience, I have never seen the devotion which Mrs. Tyndall showed to her husband surpassed."

Herbert Spencer, in a recent article in the *Fortnightly Review*, says on this point:

"In Tyndall's case the penalties of invalid life had great mitigations—mitigations such as fall to the lot of but few. It is conceivable that the physical discomforts and mental weariness which ill-health brings may be almost compensated by the pleasurable emotions caused by unflagging attentions and sympathetic companionship. If this ever happens, it happened in his case. All who have known the household during these years of nursing are aware of the unmeasured kindness he has received without ceasing. I happen to have had special evidence of this devotion on the one side and gratitude on the other, which I do not think I am called upon to keep to myself, but rather to do the contrary. In a letter I received from him some half-dozen years ago referring, among other things, to Mrs. Tyndall's self-sacrificing care of him, he wrote: 'She has raised my ideal of the possibilities of human nature.'"

In his beautiful tribute to Tyndall in the *Nineteenth Century* for January, Huxley gives a few of his appreciative words to his wife the night before his death: "'If I pull through this, it will be all your care, all your doings.' These words (I give them from memory), uttered the night before his death, were meant for no ear but that of the tireless nurse, watcher, secretary, servant in case of need, to whom they were addressed; whose life had been for many years devoted to the one object of preserving that of her husband. Utterly hateful to me as are the violations of a privacy that should be sacred, now too common, I have sought and obtained permission to commit this, and take all responsibility for it. For the pitiful circumstances of Tyndall's death are known to all the world, and I think it well that all the world should be enabled to see those circumstances by the light which shines forth, alike on the dead and on the living, from the poor crumpled piece of paper on which these treasured words were at once recorded."

Dr. Buzzard's evidence was not less emphatic on another point. Answering a question whether Dr. Tyndall, who for some years had suffered from insomnia and over-work, had any desire to shorten his life, he answered: "None whatever. On the contrary, he was a man who fought against death with an extraordinary

amount of resolution, and he was extremely anxious to live." The same thing may be said, not only of his wish to live, but of his conduct of life. He fought against all forms of death, and all forms of imperfect or sluggish life with extraordinary resolution, against error, against ignorance, against dishonor, against the least disloyalty to the highest ideal.

Tyndall has not only been a voluminous writer on questions of science, specially interesting to students in his fields of research, but as a lecturer and essayist on popular topics he has had a far larger clientele among the masses. His last volume of essays, entitled "New Fragments," published in 1892, I have just read, those on Carlyle, Goethe, and the Sabbath, with deep interest. Such men as Tyndall, so refined and pure in social life, so exalted in ambition, so conscientious in all responsibilities, great and small, give us new hope in the final perfection of the race.

JOHN TYNDALL.

BY C. DE B. MILLS.

PROFESSOR TYNDALL is one of the strong names in Science, in Letters, and in the ranks of our common Humanity. Well-nigh, or quite, alone among all the scientific men of our time,—and he stood among the masters there,—he had that instinctive poetic perception, that led him to read the analogies and the harmonies, the grand parallelisms and returns in Nature, whose recognition fills the mind with wonder and unutterable delight. He succeeded better than most in drawing the diameter through from matter to spirit, and finding the oneness in all things.

The Universe is ethereal, it is also material, and through the visible, the hard facts of the seen and palpable, through these and by these, is read and known the invisible. He saw the exalted function, the divineness of the external world, and raised and enlarged perpetually by his keen perceptions and admirable expositions in science, our view of the objects about us, and especially of the things lying so near and familiar that they have come to seem common-place and trivial, at least to have little of interest or significance.

I know not where the writer is to be found who is so suggestive, so rich and inspiring here. He shows us so that we see that the world is luminous with law, with beautiful law, that Nature, as he quotes a poet of our own country in saying, "lays her beams in music," and "the atoms march in tune." The lecture on "Singing Flames," in his work on "Heat as a Mode of Motion," is a good illustration in example of this.

In the art of *expression*—and this is one of the transcendent arts in which full and free possession is so greatly difficult to attain—Tyndall is pre-eminent. He has served his novitiate in that austere school of training which all must go through who would reach master's degree. He has toiled, none can say how long, to attain that lucidity, that limpid clearness and telling force which mark so uniformly his writings. He says himself, "I have tried to remember, and to act on the remembrance, that the labor spent in logically ordering one's thought, and in saying what one has to say clearly and correctly, is labor well bestowed." Huxley, who is his near brother in the range of his scientific research, his profound attainment, and also in the style and type of his thought generally, though less of the really poetic in his quality, says: "I have thought the highest kind of eloquence was in condensing what one has to say." "The art of writing," says Max Müller, "in our time, is the art of condensing."

Of our greatest American writer, Emerson, his biographer says, speaking of him in his years at the University, and after: "Study was with him mainly the study of expression." Emerson himself, speaking in regard to style, while approving of "flamboyant richness," insists ever with emphasis upon "chemic selection." Tyndall had taken home such lessons, and his proficiency, yea, mastery, in this art, accounts, in part, for the depth and permanence of the impression he wrought, both among the scientific and the unlearned in science.

The story of any life, genuinely told, is interesting and instructive. It always holds us, is evermore a powerful object-lesson. This is pre-eminently so in the case of Tyndall. Born poor, and with opportunities—albeit, good as his generous father could bestow in the early years—yet scanty, he wrought by his indomitable energy and persistence the conquest, rose to his rare eminence by the force of a masterful will.

Nearly nine years of the best part of his life he was obliged to

devote to practical work, that he might obtain the means whereby to procure his scientific education. In the University of Marburg, whither he repaired at the age of about twenty-six to pursue more deeply the researches to which he had dedicated himself, availing there of the aid of a great master in his chosen science, he toiled hard, taking besides chemical and physical studies, abstract mathematics, analytical geometry of two and three dimensions, Differential and Integral Calculus, Calculus of Variations, etc. See him in those sharp, biting mornings in the three long and severe winters he spent there, rising at five and breaking the ice in his bath-tub, that he might there take his daily ablution. In such school he obtained hardening and the rugged discipline that qualified him for the great future achievement.

Such a mind as his, albeit intently occupied with observation, with the exploration and study of the seen in the world of nature, and therefore a scientist throughout, a physical philosopher always, could not but feel the attraction and the quickening that came from contact with men like Carlyle and Emerson. The tributes he pays to these are warm and glowing. Of the former he was a close companion and friend; like a son, as Carlyle himself has described, he accompanied and cared for him in his journeys at sundry times. He admired the massive strength, the stern positiveness, the intense conviction, the moral fervor, and the commanding power in burning speech, of this sturdy apostle of righteousness and the evangel of work.

"I must ever remember," he says, "with gratitude that through three long, cold, German winters, Carlyle placed me in my tub, even when ice was on its surface, at five o'clock every morning; not slavishly, but cheerfully, meeting each day's studies with a resolute will, determined, whether victor or vanquished, not to shrink from difficulty."

He describes him as "one whose prophet voice some thirty years ago (this was written in 1874), far more than any other of this age, unlocked whatever of life and nobleness lay latent in its most gifted minds, one fit to stand beside Socrates and the Maccabean Eleazer, and to dare and suffer all that they suffered and dared,—fit, as he once said of Fichte, 'to have been the teacher of the Stoa, and to have discoursed of beauty and virtue in the grove of Academe.'"

Of Emerson he says: "In doing homage to that sweet nature, we do it to the highest type of our common humanity. Emerson was a splendid manifestation of reason in its most comprehensive form, and with all its most Godlike aspiration."

"In his case Poetry, with the joy of a Bacchanal, takes her graver brother Science by the hand, and cheers him with immortal laughter. By Emerson scientific conceptions are continually transmuted into the finer forms and warmer lines of an ideal world."

In a copy of Emerson's "Nature," which by accident almost he picked up long time ago in a book-stall, he inscribed, "Purchased by an inspiration." "I read it," he says, "with such delight, and I have never ceased to read it, and if anyone can be said to have given *the* impulse to my mind, it is Emerson." Like a true son of freedom, as he was, he followed work on his own lines, pursued the pathway marked out by nature for him, but he never ceased to feel his deep and unpayable indebtedness to these two men.

I do not find that Tyndall did much affirmatively in the way of drawing the higher statements, and showing how to clothe the emancipated yet groping and wistfully inquiring religious thought of to-day in fit garments of positive and helpful expression. He did not upbuild on the great temple of the worship of the future. But he emphatically affirmed the legitimacy, the validity, and the sovereign power of the religious sentiment, and he read the need of the affirmer that must come.

"An influence so deep and permanent," he writes, "is not likely soon to disappear; but of the future form of religion, little can be predicted. Its main concern may possibly be to purify, elevate and brighten the life that now is, instead of treating it as the more or less dismal vestibule of a life that is to come."

"'Two things,' said Immanuel Kant, 'fill me with awe: the starry heavens, and the sense of moral responsibility in man.' And in his hours of health and strength and sanity, when the stroke of action has ceased, and the pause of reflection has set in, the scientific investigator finds himself overshadowed by the same awe. Breaking contact with the hampering details of earth, it associates him with a power which gives fullness and tone to his existence, but which he can neither analyze nor comprehend."

Recognizing so distinctly this mysterious and all-commanding principle which fills the mind with thrills of delight and impression also of unspeakable awe, he would keep all the doors open, the path wide and unobstructed for the growth and unending progress of the spirit in this realm, which, of all others, has to do with the infinite possibilities for man.

“The circle of human nature, then, is not complete without the arc of feeling and emotion. The lilies of the field have a value for us far beyond their botanical ones. The setting sun, when it mantles with the bloom of roses the Alpine snows, has a value beyond its optical one. The starry heavens, as you know, had for Immanuel Kant a value beyond their astronomical one. Round about the intellect sweeps the horizon of emotion from which all our noblest impulses are derived. I think it very desirable to keep this horizon open; not to permit either priest or philosopher to draw down his shutters between you and it.” In his celebrated address before the British Association for the Advancement of Science, in 1874, he declares that, “To yield this sentiment (the religious) reasonable satisfaction, is the problem of problems at the present hour.”

It were a privilege beyond all price for those who were so favored to see and to hear this masterly expositor of Nature's truths. A writer in the *London Times*, who had listened to one of the lectures,—it was that on the “Scientific Use of the Imagination,”—declares it to have been “a philosophical master-piece.” “As the speaker welded one link to another of the long train of ratiocination, his ardor rising with the progress of his argument, we thought it had never been our good fortune to listen to so splendid a discourse.”

His writings have a beauty and a strength as literature rarely equalled. The spiritualistic medium, who, as Tyndall tells us, at the *seance* he once attended, attempted to read him, and at the same time exhibited his own ignorance and dupability, did not hit wide of the mark, when he spelled out as the characterization of his guest, “Poet of Science.” He was certainly in perception and spirit, poet. He was ravished with the spectacle of the order and beauty of Nature that he beheld, and in such language as he could,—not verse, but prose, poetic prose, chaste, lucid, rhythmic, wonderful for its felicity and incisive power,—he told the wonders of the world he saw. He stands in unique place, holds a position

exceptional, pre-eminent among the expositors and interpreters of the volume of the living universe. One of the most signally impressive and powerful passages we have ever met with, beautiful not only but grand, we find in the closing paragraph of his twelfth lecture upon "Heat as a Mode of Motion":

"To Nature nothing can be added; from Nature nothing can be taken away; the sum of her energies is constant, and the utmost man can do in the pursuit of physical truth, or in the application of physical knowledge, is to shift the constituents of the never-varying total, and out of one of them to form another. The law of conservation rigidly excludes both creation and annihilation. Waves may change to ripples, and ripples to waves,—magnitude may be substituted for number, and number for magnitude,—asteroids may aggregate to suns, suns may resolve themselves into floræ and faunæ, and floræ and faunæ melt in air,—the flux of power is eternally the same. It rolls in music through the ages, and all terrestrial energy,—the manifestations of life as well as the display of phenomena, are but the modulations of its rhythm."

Tyndall has been charged with *Materialism*, with laying undue and even exclusive emphasis upon the world of the seen and palpable, and denying the spiritual, or depressing it to the plane of matter mere. He has thus been regarded as ignoring the presence and the fact of the divine, and resolving all that we find in the world into blind force or potency resident in the atoms and molecules. His doctrine has been deemed and held up as dangerous, or fatal to religious faith.

This charge of Materialism, as made, we are sure is not grounded in fact,—it is essentially gratuitous and false. It comes from the narrowness of the theologians, who grossly misapprehend and misrepresent him. Such a materialism as he holds to and commends, does not degrade or sink spirit to matter, quenching it in matter; rather, it exalts matter to a higher plane, permeates it with spirit, making it for spirit, for the divine, the garment, radiant revelation and continuous obedient minister. Such a materialism as that is not crass or gross, it is of type so refined it bears upward to the highest, to the ethereal and the divine. It sees matter in its minutest atom charged, instinct with living force, finds, as Emerson expresses it, that "the dull rock itself is deluged with Deity." Carried to its result, it will

culminate in the recognition, the supreme affirmation of moral order, and the majesty, the eternity of ethical law. It will behold ever more and more, the universe luminous with this presence, resplendent with the radiance of Beauty and Truth. This is what Tyndall sees, what he discloses and reveals with a clearness and force all his own. The spirit that condemns or denounces this, shows that having eyes it sees not, betrays the grossness, the coarseness, the deep sensuousness of its own conception of the spiritual and the divine.

Tyndall closes his masterly address before the British Association with an eloquent vindication of the claim of the religious sentiment, and the endeavor after its rightful expression, alongside of the indefeasible and ever sacred right of the understanding to explore and to know, building up, as this must and shall, yea, already has, "at least one great wing of that many-mansioned home which man in his totality demands."

"I would set forth," he says, "equally the inexorable advance of man's understanding in the path of knowledge, and the unquenchable claims of his emotional nature, which the understanding can never satisfy. The world embraces not only a Newton, but a Shakespeare; not only a Boyle, but a Raphael; not only a Kant, but a Beethoven; not only a Darwin, but a Carlyle. Not in each of these, but in all, is human nature whole. They are not opposed, but supplementary,—not mutually exclusive, but reconcilable. And if, still unsatisfied, the human mind, with the yearning of a pilgrim for his distant home, will turn to the mystery from which it has emerged, seeking so to fashion it as to give unity to thought and faith, so long as this is done, not only without intolerance or bigotry of any kind, but with the enlightened recognition that ultimate fixity of conception is here unattainable, and that each succeeding age must be held free to fashion the mystery in accordance with its own needs,—then, in opposition to all the restrictions of materialism, I would affirm this to be a field for the noblest exercise of what, in contrast with the knowing, faculties, may be called the creative faculties of man. Here, however, I must quit a theme too great for me to handle, but which will be handled by the loftiest minds, ages after you and I, like streaks of morning cloud, shall have melted into the infinite azure of the past."

So *he* has already now begun to melt into the infinite azure.

The face, the voice, the person, as manifest, seen, known to us in time, we know no more. The mortal puts on immortality. He has become transfigured for us, the personal, the seen sublimating, blending with unseen and eternal. But the legacy that he has left to our age, to future ages, legacy of manly devotion to truth, of dauntless courage, of eagle perception, great wisdom, and high manly character,—this can never die; it shall enrich and arm to new deeds of daring and accomplishment without end; yea, it must enshrine name and person freshly, luminously to admiring, loving eyes, in our generation, and to generations beyond, in the ages and æons to come.

And shall we not believe that somewhere in the great universe which stretches before us, without beginning and without bound, he still lives, made free of the realm, free, gladsomely free, to explore the heights and the depths, to master, possess, and to minister as of yore in acts of service, in some place fittingly assigned amid the immensities and in the eternities of God?

PROFESSOR TYNDALL.

BY CHARLES WATTS.

I am—

“ Well pleased to recognize
 In Nature and the language of the sense,
 The anchor of my purest thoughts, the nurse,
 The guide, the guardian of my life and soul,
 Of all my moral being.”

THESE lines from Wordsworth fairly indicate the ideas that are entertained by men of advanced modern thought, who no longer look “above,” or “beyond,” nature for the explanation of any phenomena, either physical or mental. The aid of a personal Almighty God is not required to-day, by scientists, to account for the operations of Nature. Fifty years ago men of science grew eloquent in expatiating on the goodness of God in creating coal to warm, and light to guide, the human race. They could see beneficence of design in the construction of the stronger animals to kill the weaker, and in the existence of terrible evils that mar the happiness of mankind. Even our great Darwin, in his early days, required a Creator to breathe life into two or three

original forms, although in his riper years he abandoned this idea. These notions, born of a mistaken theology, have largely disappeared from the realms of intelligence; and, as Wordsworth observes, as quoted above, men now find in Nature the "anchor" of their "purest thoughts," the "guide and guardian" of their moral being.

No man has assisted more to produce the change here indicated, than the late Professor Tyndall. He disregarded the primitive ideas of the alleged supernatural, and went direct to Nature to find therein what facts it had to reveal to its unbiased and diligent students. In this respect he stood out as one of the greatest intellectual lights of the age. His bold and persistent investigations into the treasures of Nature, and his uncompromising avowal of the discoveries he made in her vast storehouses, endeared him to Freethinkers, and made him the dread of the orthodox party. We do not contend, of course, that he stood alone in this respect, but we do allege that he was one of the most fearless workers the present generation has ever known amongst those who have contributed to the progress of scientific Freethought. His desire was to expound theories based on facts and reason—theories that could be tested by experience and experiment. Moreover, he did not hide his meaning in clouds of words. He called a spade a spade, not an agricultural implement. There was no possibility of his being misunderstood, when he declared that he found in nature the causes of all existing things on the earth. Until recently one of the great drawbacks in the treatment of scientific subjects for the general public, was that the expounders of science, as a rule, indulged in too many technical terms, which frequently prevented the non-scientific mind from grasping the meaning of the writer or speaker. Professor Tyndall did much to correct this mistake, for his object was to convey to his readers and hearers a definite idea of the truths he sought to expound, and in carrying out this object he undoubtedly succeeded more than any of his contemporaries, with perhaps the exception of Professor Huxley and the late Professor Clifford.

Many persons cannot see the value of relying on what are termed "secondary causes" in the effort to interpret phenomena. Such individuals, when they contemplate the starry heavens, profess to recognize the "glory of God." Professor Tyndall, on the contrary, could only see their marvelous beauty, and then

admire the patience and the industry of the astronomer who sought to explain, as best he could, the celestial wonders. We contend that Tyndall was right in looking to natural causes only to account for natural phenomena, so far as they could be understood. There is no utility in introducing the word "God" for the purpose of explaining anything, while that term itself has no scientific signification. The following words from Euripides, as quoted by Tyndall, convey an important truth: "The gods toss all into confusion; mix everything with its reverse, that all of us, from our ignorance and uncertainty, may pay them the more worship and reverence." What gain can there possibly be when studying the anatomical construction of the body, to be told that the hand that arranged it was "divine." That neither increases nor diminishes the number of joints in the human system, and, what is equally true, it in no way explains the wonderful mechanism of the organized being. As recently as the early part of the present century, the student of geology was told that the formation of the rocks was the work of an omnipotent being, and that all discoveries must be made to conform with the teachings of the Bible and to the belief in the existence of God. Such notions are no longer entertained by men of science, who are unfettered by theological associations. As Tyndall observes: "Now, as science demands the radical extirpation of caprice, and the absolute reliance upon law in nature, there grew with the growth of scientific notions a desire and determination to sweep from the field of theory this mob of gods and demons, and to place natural phenomena on a basis more congruent with themselves." This accords with the sentiment of Professor Huxley, when he said that "anyone who is acquainted with the history of science, will admit that its progress has in all ages, meant, and now more than ever means, the extension of the province of what we call matter and causation, and the concomitant gradual banishment from all regions of human thought of what we call spirit and spontaneity."

In an able address, which we have now before us, delivered in the Midland Institute, Birmingham, in 1877, Professor Tyndall boldly sets forth his views upon the principal topics with which his name is associated. He says: "The order and energy of the universe I hold to be inherent, and not imposed from without, the expression of fixed laws, and not of arbitrary will, exercised

by what Carlyle would call an almighty clock-maker." Tyndall lays down the method of science as explaining the unknown in the terms of the known, and then he shows that the adoption of the theory of a "soul" in man, is to explain the unknown in terms of the still more unknown. As to the emergence of consciousness and our inability to picture the process, he observes: "Yet it certainly does emerge—the prick of a pin suffices to prove that molecular motion can produce consciousness." In this address he also speaks of Atheists in the highest terms, and says that their conduct will compare more than favorably with those who seek to slander them. Further, he frankly states that if he wished to discover good husbands, fathers, neighbors, and citizens, men who keep their engagements, whose word is their bond, "I should seek and find them among the band of Atheists." This is the testimony of one of the greatest men of the present generation, and it is all the more valuable because it is based upon personal experience, for he says: "I have found them in life, and *at* the hour of death, as mindful of their duties, and as faithful in the discharge of them as if their eternal future depended upon it."

When Mr. Bradlaugh served on the Special Committees in the House of Commons, he refused to allow certain distinctions to be drawn from separate parts of a formula, when the entire statute did not justify such distinctions. So it is with scientists; they refuse to make distinctions or divisions of psycho and physico, where nature makes none. When Napoleon remarked to Laplace that the name God did not occur in his theory, the astronomer replied, that God had nothing to do with his theory. And the late Professor Quatrefages steadfastly abstained from appealing to religious theories to explain, or even to illustrate scientific expositions of Nature and her operations. We mention these facts because they justify the course that was adopted by Tyndall. He did not seek to rob Nature of her power and grandeur. The massive rocks, the golden sunset, the glowing stars, the rolling waves, the rippling brook, the grassy mead, the trees with their luxuriant foliage, and the flowers of every variety of hue, which have entranced and charmed mankind during all ages, Tyndall regarded as the grand treasures and sights of nature. It was in the trees and stars and sun and flowers, in the solid earth and the expansive sea, in the growing plants and in animals of

every kind, and, above all, in the great mind of man, that he found his delight. Hence, he believed, with Bruno, that matter is "the universal mother who brings forth all things as the fruit of her own womb."

Tyndall says: "By an intellectual necessity I cross the boundary of the experimental evidence, and discern in that Matter which we, in our ignorance of its latent powers, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the promise and potency of all terrestrial Life." These are noble words, heroically penned, and the lesson they teach reflects a halo of mental glory upon the great teacher, whom we have recently lost through the cold hand of death. Professor Tyndall was truly a child of nature. He recognized that man's beginnings were in nature; that his every act is natural, that his thoughts are natural, and that in the end the great Mother Nature will fold him in her embrace, close his eyes in death, and furnish in her own bosom his last and final resting-place. Beyond her he cannot go. She was his cradle, and will be his grave; while between the two she furnishes the stage on which he plays his every part. And more,—she has made him the actor, to play the part. Nature is one and indivisible. She had no beginning, and will have no end. She is the All-in-all. These were the facts the eminent Agnostic propounded for the benefit, not only of the human race to-day, but for that of generations yet unborn.

PROFESSOR TYNDALL.

By PARKER PILLSBURY.

IT seems to me that we common people owe more credit and gratitude to Tyndall, than to most scientists, in one respect; and that is, his simple, and, it might be said, unscientific manner of presenting his subjects. Instead of addressing the comparatively few learned men and women, he appears from his manner, to be taking everybody as his audience.

In the year 1871, he published a work of over four hundred pages, entitled, "Fragments of Science for Unscientific People," which might be read and studied to advantage in every intelligent family in America, and wherever ordinary human intelli-

gence abounds. Whoever reaches the most people—the common people—with his truth, whatever his truth may be, is the best prophet. It was the *great Galilean* of whom it was said, “The common people heard him gladly.” And in 1536 William Tyndale, the illustrious ancestor of our scientist, was led out of a two dismal years’ imprisonment to the stake, where he was first strangled and then burned to ashes! His crime was an earnest zeal in the translation and distribution of the Bible among the people, to whom, by civil and ecclesiastical authority, it was sternly forbidden. Tyndale had openly and bravely declared, “The ploughboys shall have the scriptures to read, in their own language.” On the 6th day of October, 1546, was his martyrdom. At the stake he prayed aloud, “O Lord, open the eyes of the King of England!” His biographer tells us that the evidence is very tangible, “that his voice was hardly hushed in death, before his dying prayer was answered. For in this same year the king issued an order *that the Book should be placed in every church for the free use of the people.* And before the year 1541, thirteen editions of the whole Bible were printed, some editions as large as twenty-five hundred copies.”

So we see our noble scientist came honestly by his sublime aspiration that knowledge, the highest knowledge and wisdom, should be shared by the whole people. And we may be well assured he knew by heart the whole history of his immortal ancestor, William Tyndale.

And a hundred years later, arose the not less eminent Matthew Tindal, who, though first a Roman Catholic, was made an LL. D., at Oxford University, and became one of the most distinguished writers, and, as we should say, *radical* writers of his time. He was the author of many heretical works, the most daring of which was that entitled, “Christianity as Old as Creation.” That appeared in 1730, and, for a time, shook all Christendom to its foundations. The full title page reads: “Christianity as Old as the Creation; or, The Gospel a Republication of the Religion of Nature. Second edition in octavo. London, 1732.” Few books on my shelves are more highly valued than this. Refutations of the work were published by Warburton, James Foster, Leland and others. To-day it is better understood.

The religion of our scientist, John Tyndall, is easily learned from his printed works. Even the one volume, “Fragments of

Science for Unscientific People," betrays it all. Old Dr. Young, of the "Night Thoughts," under the starry heavens exclaims, "An undevout astronomer is mad!" To that, Tyndall would have responded a hearty Amen. And yet, his essay on Miracles shows how irreconcilably removed he was from the popular organized religion of the times, as is nearly every honest, intelligent scientist in Christendom. Never, however, did mortal man adore Infinite Wisdom, Love, and Power, more devoutly, divinely than did he.

In closing his wondrous paper on "Matter and Force," in the "Fragments of Science, a Lecture delivered to the Working Men of Dundee, in Scotland," he utters these remarkable, but surely commendable, cautions:

"The phenomena of Matter and Force lie within our intellectual range, and so far as they reach we will push our inquiries. But behind, above and around all, the real mystery of this universe lies, unsolved. . . . Fashion this mystery as you will; with that I have nothing to do. But be careful that your conception be not unworthy the theme. Invest your conception with your highest, holiest thought; but be careful, above all things, of pretending to know more about it than is given to man to know. . . . Doubt those who pretend to see in cholera, cattle-plague, and bad harvests, evidences of the Divine anger. Doubt those spiritual guides who, in Scotland, have lately propounded the monstrous theory, that the depreciation of railway stocks is a consequence of railway traveling on Sunday. Let them not, so far as you are concerned, label and libel the system of Nature with their ignorant hypotheses. Well might that mightiest of living Scotchmen, that hero of the intellect, who might have been a hero in the field; that strong and earnest soul, who has made every soul of like nature in these islands his debtor,—looking from the solitudes of thought into this highest of questions; well, I say, might your noble old Carlyle scornfully retort on such interpreters of the ways of God to men:

"The Builder of this Universe was wise;
 He formed all souls, all systems, planets, particles,
 The plan, he formed his worlds and Æons by,
 Was—Heavens! was your small nine and thirty articles!"

CONCORD, N. H., February, 1894.

JOHN TYNDALL.

BY A. L. RAWSON.

DR. SAMUEL BIRCH, of the British Museum, was thoughtful enough to say that Professor Tyndall would be interested in my talks about the Bedawin Arabs, and at my request wrote an introduction for me on the back of one of his personal cards, in these words: "Prof. John Tyndall, Royal Institution, Albermarle street."

On the way there I called on Miss Soane, daughter of Sir John Soane, at the museum founded by her father, and she smiled when she saw the card. "Just like Dr. Birch to forget the real object of the writing. However, I will go with you." When we arrived at the Institution, Professor Tyndall was "out for his daily constitutional," and we had a pleasant chat with Mrs. Tyndall until his return. He came in with a quick, nervous step and outstretched hand, and said, "I've only this moment parted with Dr. Birch, who said you had gone to find me, and I hastened after you to Sir John's Museum, and here I am. So, then, you know our American friend, Miss Soane?"

"I have known him for nearly twenty years."

"So have I known him as a correspondent nearly as long, but this is our first meeting face to face."

He never for a moment forgot the courtesy due to both friend or opponent. I had, from the very first of our correspondence, opposed his conclusions as to the derivation of heat from the sun, and also on several other topics, but as a true learner he welcomed every one who brought him food for reflection. This made him the foremost experimentalist of his time. He was superior to Bastian in that line of work, and also to Darwin, for he was very exact and careful in the construction of his sentences, and they said what he intended they should, which was not always the case as to Darwin's writing.

I contended with him that the theory as to the supposed radiation of heat from the sun is an error of observation, and would be corrected some day, as that other error of observation, which said the sun revolved around the earth, was corrected by a thinker, and not by an observer. I also opposed the notion that the

earth was once a ball of fire, and is cooling off, as another error of observation, and utterly groundless, and also contrary to all correct notions of the stability and duration of the kosmos. I agreed with many of his ideas and conclusions in his justly famous work on "Heat as a Mode of Motion," which solaced him for all the worry my opposition gave him.

He honored me with an invitation to dinner at his club, and I roused him by a reference to Mr. Gladstone as the G. O. M. He quickly replied, "Why not say the A. U. M.?" in which he meant a sarcastic comparison with the Buddhist Supreme, as though I was inclined to hero-worship. So I criticised Mr. Gladstone's "Homer" as defective, because of his Christian bias, and he was mollified.

He also honored me by assembling a number of his scholarly friends to hear my "Short History of the Jews," in which I urged that the first of that race or religion known to history were the followers of Simon and other Asmoneans, about 150 B. C., and he was kind enough to say that he had no doubt of the truth of my conclusions, in which opinion he was seconded by Isaac Taylor, author of a "History of the Alphabet," and also by Richard Owen, the palæontologist and director of the Natural History department of the British Museum, and warmly so by Dr. Birch. When Sir Henry Rawlinson dissented, Professor Tyn-dall took special care to explain to him that he was born in the Christian faith, that his brother was a canon of the Established Church, and that his own writings placed him on the defensive, which silenced Sir Henry, very much to the pleasure of the Professor. He always appeared at his best when in lively opposition. I ventured at the close of that evening to say that all the great religions of the world were founded on dreams as the origin, and ecstasy as the motive or object. This, of course, called out strong expressions of surprise from nearly all present, for in England it is the correct thing to appear to be orthodox, as it is also in some circles here, where the Church is supreme, as it is in certain schools and colleges. This led to an invitation to meet the same company, "and perhaps a few others," on another evening, a week later, and explain the remark, with the understanding that some expert mesmerizers should be present.

I had assisted Mr. Le Roy Sunderland in a series of lectures in the old Tremont Temple lecture room, in 1849, and knew more

or less on the subject of the mesmeric trance, and we had an evening of very exciting and instructive experiments. Dean Stanley said he felt carried away into another world. "And I know what the old Greeks meant when they said the soul is only in part submerged in matter, and in part remains in the region of pure intelligence." Mr. Owen said he believed dual consciousness an established fact. Rev. Mr. Tristram said he was sorry he could not accept the evidences of a dual consciousness, for, if true, he could never stand in the pulpit again without a complete change of belief as to the outward history of the faith."

"You have missed a great opportunity in not being present at our gathering, to listen to the 'Short History of the Jews,'" said Professor Tyndall, "for you would have been able to agree with us." He then, in a few well-chosen words, stated my argument on that point, and said, "The position is unassailable and true."

Dr. Birch said there were no material evidences of the existence of Jews in the world before the money of Simon, the tombs of the Maccabees, and the so-called stables of Hyrcanus, all of which belong to the first and second century B. C., to which Professor Tyndall added, "Farewell, Father Abraham, Patriarchs Isaac and Jacob, and you, O King David, with your wonderful son, King Solomon, for you are evidently parts of a sun-myth, as I now clearly see." He further said: "I see now how it is that the myth-makers have enslaved humanity for so many ages under the guise of religion, and feel that the only relief possible is through science. Apply the methods of science to religious fables, and they will disappear like the mists of the morning." In his address before the British Association for the Advancement of Science, of which he was president that year (1874) he made the first clear and important statement of the aims of modern science, and the effect to be expected from the law of evolution, on the beliefs that have prevented progress from the earliest time to the present.

Some of our experiments were very successful, and one in particular, in which Miss Soane took a part. She told us some of her early life and work with her father in arranging the objects in his museum, and brought to light through her quickened memory some events that had been forgotten, and of which there were no records. This electrified Professor Tyndall, who

said: "What a glorious prospect is opened to us! In this mesmeric trance the memory is exalted, and it may be we shall eventually be able to recall impressions of that former condition of being from which our soul is derived, and to which it must be returned. These phenomena are within nature, and therefore worthy of our attention, and a philosophy which does not include them is defective."

He stated that science could only say wherein life is not possible, and that it could only say that life is from life, that is from the egg, as the Buddhist says the universe was derived or developed from the mundane egg.

He argued that the material universe is eternal, without beginning or end, and that matter and force, body and soul, were convertible terms, and merely different ways of saying that we cannot conceive of material without spiritual existence, for the one supposes the other.

Stephen Pearl Andrews said matter is sedimentary spirit, and spirit is sublimated matter, and both are various manifestations of the great One, the unknowable source of all being.

Professor Tyndall said the theory of the Church, which held the soul is a recent creation in Adam, is worse than an error: "It is a blunder which weakens the Church, and will cause its fall; that is, the reformation of the religious system which is built on it, when scientific methods are applied to its examination.

"The supposition that we are responsible for what we in no way originated is absurd, or that we could escape suffering the consequences of our errors and violations of natural laws by a vicarious atonement is a silly fraud, unworthy of men who are supposed to be sane."

I said he would make a good Theosophist, when he answered: "All the gods forbid!" But when I explained that true Theosophy is merely a scientific method of searching for truth, he said he would gladly listen to my explanation of it. I told him what the leaders of the movement claimed for it; what the ancients said about it, as we learn from Aristotle, Plato, Plotinus, and the moderns Kant, Schopenhauer, and others, including Darwin, —

"But how can you say he is a student of the occult?"

“Because he writes as if the metaphysical was necessary for a true explanation of the physical, which you must admit; and because Theosophy supplies the most complete theory of the kosmos.”

“I would study it if there was light to be had that is peculiar to that method of study, but it would be difficult for me to accept intuition as a guide in science.”

I described the practices of those ascetics who seek communion with the Supreme in ecstasy, and he said he would do anything in reason to enjoy a taste of the beatific vision of which he had read so much. In a spirit of fun I said nothing reasonable was needed, but rather the utmost abandonment of reason, to which he assented in serious earnest—and the next moment laughed heartily. Mrs. Tyndall screamed with merriment, and said it would be the funniest thing imaginable to see the Professor as a howling or whirling Dervish, or roosted high on a pillar, like Saint Simon Stylites.

I would like, if space admitted, to recount our experiences with opium and hashish. He took hashish many times, and always had a pleasant dream, which seemed to cover many years. He said: “I am older than Methuselah. Now I know what De Quincey meant when he said he lived ten, twenty, or sixty years in a dream which lasted only a few minutes, after eating an opium pill. I read his book as we read a romance, but it was reality. This is how Jacob saw heaven above his ladder, and how Saint John, the revelator, got his glimpse of the celestial and infernal regions.”

“You may have to roast in purgatory for such opinions.”

“The ‘Mother Goose’ period of my religious life passed long ago, and I have a firmer grasp on nature than any priest can give, or even imagine. Nothing can be destroyed, but there is change—ceaseless variation. What I shall be after the end of this life, it is impossible to imagine. I am satisfied that nature works always for the best, and that the interference of man is of no permanent effect. We cannot originate, nor terminate anything. Those who have filled the world with religious terrors, have done humanity great wrong. Some forms of religion are merely disease—mental lesion, spiritual dry-rot.”

RESPONSIBILITY OF THE CHURCHES FOR FALSE TEACHINGS.

BY HORACE A. TENNEY.

ONE of the contributors to this Magazine asks, in substance, the questions, "Are Churches doing any harm?" "Are they not, on the whole, doing good; and if so, why disturb their methods?" These are not the real questions raised by opponents of the churches, but, rather, "Are they doing all the good in their power, with the unlimited means at their command, or are they retarding mental advancement by adhering to dogmas inconsistent with scientific truth?" Instead of dwelling on what some old ignorant saint or prophet is alleged to have said, why not teach from the book that Nature itself has written, whose every leaf is a verity? This book is open and truthful. It requires no faith, but only an exercise of reason and intelligence. Why, then, a persistent effort to excite theological odium against those who study a history that God himself has written through the agency of his inflexible laws, and whose integrity cannot be denied? The clergy in general are not ignorant of the great truths of science which totally discredit their theological books and dogmas, but they adhere tenaciously to the latter from force of habit, and from an apparent notion that the emotions, when aroused by pious meditation, are more responsive in the contribution box than is the intellect. Are not these good men, therefore, amenable to the threat of their sacred book? "A false witness shall not go unpunished, and he that speaketh lies shall perish." "All liars shall have their part in the lake that burneth with fire and brimstone."

An ignorant person cannot, in a true sense, be an Infidel. The real unbeliever in dogma is one who, searching for truth, has found it. For his adherence to discovered truths and consequent loss of faith in dogma, he is at once set down as an Infidel, or an Atheist, no matter what his educational acquirements, or how thorough his scholarship. The chief objection to Church teachings is that they dwarf the mind. Everything is made to revolve around the limitless absurdity of the human destiny of the universe. The earth, with all its variety of organic life, was, it is taught, made simply for man. It is all recent. The sun, which

is the primary source of all life, was devised to illuminate the day ; the moon, which is only a huge cinder without other than reflected light, was created to light the night. Man was the chief animal form in need of these appliances for his comfort and happiness. Such is Church teaching, and we constantly hear how good God was for making these great luminaries. In the presence of the great cosmic truths of science and astronomy, could anything be more absurd? Why continue to further pound the pulpit cushions with them?

Now, how long has man existed on the globe, as established beyond question, by both geology and ethnology, and what changes have taken place on its surface since he was here possessing an intellect enabling him to fabricate stone arrow-heads, axes, pottery, and the like? These sciences do not measure events by years, such a standard being too small, but by vast periods, or epochs, including millions, and perhaps billions, of years, for each of the greatest changes. The remains of man have been found in at least two, if not three, of the tertiary epochs, the miocene and both the older and newer pliocene, all of which preceded the glacial or drift period. And pray how long did that last, and what changes, geographical and others, took place meanwhile? Let me point out a few of the most striking.

The British Channel separating England from France was one of these. Europe was cut off from Africa by the Straits of Gibraltar, and Asia from Europe by the Bosphorus and Dardanelles. So also the bed of a large part of the Mediterranean Sea was elevated and became the Desert of Sahara as it now exists. Indeed, the face of all Europe was changed, mountains dissolved, plains elevated, rivers with new channels adjusted themselves to the requirements of drainage, and vast glaciers from the North penetrated to the Alps and Appenines, advancing and receding for countless ages, until climate settled to present conditions, and the reign of ice finally gave way to one of warmth. Yet man preceded and survived all these vicissitudes. His works, usually found deeply buried, prove all this, and more.

This being true of the old world, how is it of America, or the new? What evidences exist of the vastness of the changes since man was developed from his lowest estate here? We may suppose that the glacial period here was cotemporaneous with that

on the opposite side of the globe—indeed, that the Northern and Southern hemispheres were refrigerated at the same time. Numerous remains discovered in California prove that man existed in the pliocene epoch, or the one that preceded the drift. We may easily conceive that the advance of the glaciers over the whole surface of many existing states, for the time being, destroyed all life encountered. The record left shows that while for ages the ice advanced, it also for other ages, under the influence of warmth, retreated, and was followed up by the reappearance of vegetable and animal life. We ordinarily speak of this event as one period, whereas it was a vibratory movement back and forth during an enormous period of time, as cold or heat preponderated. As the earth has always received the same amount of annual heat from the sun, and icebergs and glaciers could not have existed without it, the scientist is compelled to seek some outside cause for this condition of what almost seems a universal freeze. This is found in the demonstrations of astronomy, which are entirely adequate to explain so vast a period of frigidity.

The most conspicuous marks left of the work of ice during this period, are the beds of all the great and small lakes, which were plowed out by glacial force, and the material pushed inland for hundreds of miles. The Ohio river valley marks about the southern limit, while westward the movement has been traced over a thousand miles. In all the vast region northward the iceberg and glacier have left the record of their own passage. There is no limit to the proof of these things, if men will only open their eyes. The evidence is all about us. Man existed during this whole period. He was not born of a yesterday, but has come down the ages in common with all life. He is simply the ripest product of a time that is measureless.

But this glacial or drift epoch is but a moment compared with the immeasurable years that preceded. It is simply the latest geological epoch, before existing agencies had given to the earth's surface its present general contour. Ethnology is that branch of scientific investigation which has followed man through all his career, and gathered the proofs of his existence in a thousand ways. These evidences are not a subject for doubt or dispute. Every day new discoveries are adding to the certainties of its conclusion.

The churches are, therefore, not teaching the true history of creation. They plant themselves as a dead obstruction to the advance of truth. They still teach the human destiny of the universe, and that it was created for man. Suppose a devout parent were to give his son a pocket telescope which would double or treble the apparent size of the moon, and assure him that the moon is the largest heavenly orb, and warn him not to look at any other, at the peril of his soul. But the boy having intellect and enterprise, is not satisfied with so limited a view, and so branches out in a general search of the siderial fields of vision, with its millions of stars and planets. His enterprise would thus make him fall from grace. His mind would advance and refuse to be halted. That is the first step in Infidelity, and so that boy might get damned by becoming a great astronomer. So it is with the other sciences. If you look at the rocks with intelligence, they will speak to you a wondrous history of the past. So it is better not to study them, but to stick, as far as possible, to faith in the Bible story. Truth is exactly what is most feared. This is the Church system of education. If you want to go to heaven, be as stupid as theology. Keep back from the frightful abyss of education and intelligence. Learning was never intended to reach the common mind. To search for truth is to make Infidels and doubters, who scoff at sacred things. This is the style of teaching. It was born in ignorance and superstition, and continues to propagate both.

The Hindoo religion, more reasonable than that of Christendom, holds that God is one because he is all. Everything is an emanation from him. The insect is as much a part of him as man. To injure a living being is to injure God. It teaches charity in everything, and profound veneration for life. The Buddhist teaches that matter and force alone exist. That time and space are without limit; that perpetual change in form is the order of the universe, and that if everything was destroyed, the laws that govern matter would, in vast cycles of time, restore everything to its present condition. What a difference between this and the narrow theories of Christian theology!

In the light of science, which of these systems comes nearest to truth? The heathen, as they are called, do not indulge in nonsense about world-burning, or endless misery to sinners, or lost souls, or ghost-walks, or conferences with spirits of the dead.

Fire and brimstone cuts no figure in their plan, or a personal God on the watch to trap sinners, or devils to grab souls. Such notions are by them turned over to the conjurer and the mountebank. What Christian Churches most need to do, is to teach the truth of things, and conceal nothing from the intellect, especially from the youth. They should act as a progressive instead of a retarding force, as they have done for some thousands of years. We cannot hold them guiltless while they keep so low and degrading a position. With concert and union among them to teach only what is known or knowable, the world's intellect would take a great stride forward. Is it too much to hope for?

MADISON, Wis., February, 1894.

D U T Y .

BY GEORGE S. HIBBARD.

WE find ourselves in a state of conscious existence called Life ; here without choice, wish or act of our own, and from the earliest period to the end of existence, we are assailed by the "claims of duty." Duty to God, to parents, to society, the Church and the State, all of which, existing anterior to us, were controlling, formative forces, bringing to pass our advent upon the life-stage. From boyhood this question of the basis and claims of duty has puzzled me by reason of the inconsistency involved and practiced, and the older I grow the more unjust and irrational the prevailing doctrine seems. In an existence holding more pain than pleasure, sorrow than happiness, failures than successes, is it not enough that we are obliged to endure the buffetings of this unasked, unsought life (which I am very sure many of us would have declined, had we been consulted regarding it), without being threatened with punishment here and hereafter, unless we own and fulfill certain so-called duties to certain beings or forces, who are responsible for our existence, and consulted only their own profit or pleasure in calling us into life? I believe this cone called duty has been standing on its apex since the dawn of our race, held there through human suffering, and needs to be placed on its base, to restore or bring about a proper adjustment.

Webster defines duty as "that which is due from one person to another." Now, I claim there can be no duty owed, unless some previous contract has been entered into, or responsibility assumed. Only existent, rational beings, can make contracts or assume responsibilities, and, consequently, owe duties. But in violation of this plain principle, we have preached to us the doctrine of duty from the non-existent, irresponsible party, with almost or absolute exemption of the responsible, producing cause. Under such stultifying conditions, is it at all strange that confusion, misery and crime so greatly overbalance order, happiness and virtue? Placing the cone upon its base, I claim it follows that man has no duty to God, nor to society, the Church, nor the State, only in the degree in which he helps to form them. Also, that children owe no duty whatever to parents.

On the other hand, and directly in the line of cause and effect, God owes duty to man, parents owe duty to their children, society, State, and Church, owe duty to the individual, having formulated the conditions under which he begins life. So far from any lapse of morality occurring through a reversal of the prevailing doctrine of duty, a truer, better system would be ushered in ; in fact, a change must come before we have the basis of a true civilization.

I hope this article will induce others to give us their opinions on the much-debated subject of duty.

RUPERT, VERMONT.

LITERARY DEPARTMENT.

FREE THOUGHT.

BY HATTIE T. FRARY.

THERE'S sweet perfume upon the air,
A healing, potent balm ;
'Tis all around us, everywhere,
Slow rounding into calm.
The feverish dreams of ages past,
Of direst woe, and sin,
Made earth a seeming graveyard vast,
And full of shadows grim.

A fearful nightmare held the soul
Of man in thralldom dire ;
In dreams he thus beheld the goal
Of everlasting fire ;
And yet 'twas all a horrid dream,
The awakening time is now,
Things are not always as they seem ;
Man ne'er was made to bow.

His august head should soar aloft,
With purest thought serene,
And face of sunshine as through rift,
In gathered glint and gleam,
Reflect the glory of his thought,
Creative and sublime,
That speaks in ringing clarion tones
Adown the aisles of time.

Free thought has thrown the gate ajar,
Light streams through, deep and wide,
Dispelling gloom, and from afar,
In never-ceasing tide
Swells ever on the hurrying host,
Advancing, full of cheer,
No longer sad and tempest-tost,
The slaves of doubt and fear.

In solid phalanx, on they come,
 Where freedom's banners wave,
 Unfurled, to cheer the wanderer home,
 Whose soul is strong and brave.
 Truth is the magic alchemist,
 Transforming dross to gold,
 And he is free from every ill,
 Who dwells within its fold.

TIFFIN, OHIO.

PROFESSOR TYNDALL.

BY PROF. T. H. HUXLEY.

PERSONAL, like national, history has its epochs; brief seasons, during which life is fuller than usual, and the present is more obviously pregnant with the future, than at other times. For me, the year 1851 constitutes such an epoch. In November, 1850, I had returned to England after an absence, which not only extended over a considerable time, but covered the critical age of transition from adolescence to full manhood. In the course of these four years, largely spent in little-explored regions of the other side of the globe, I had been in the world as well as around it, and stored up varied experiences of things and men. Moreover, I had done some bits of scientific work, which, as I was pleasantly surprised to learn on my return, were better thought of than I had, I will not say expected, but ventured to hope, when I sent them home; and they provided me with an introduction to the scientific society of London. I found the new world, into which I thus suddenly dropped, extremely interesting, and its inhabitants kindly disposed toward the intruder. The veterans were civil, the younger men cordial; and it speedily dawned upon my mind that I had found the right place for myself, if I could only contrive to stop in it. As time went on, I acted upon this conviction; and, fortune greatly aiding effort, the end of it was thirty odd years of pretty hard toil, partly as an investigator and teacher in one branch of natural knowledge, and partly as a half-voluntary, half-compelled man-of-all-work for the scientific household in general.

But the year 1851 has other and even stronger claims to be counted an era in my existence. In the course of the twelve months after my return, I made acquaintances which rapidly ripened into friendships, knit with such strong bonds of mutual affection and mutual respect, that neither the ordinary vicissitudes of life, nor those oppositions in theory and practice which will arise among men of mental constitutions diverse in everything but strength of will, nor, indeed, any power short of almighty Death, has been able to sunder them from that time to this. And among those friends who, as the years rolled on,

“ . . . mir so oft
 In Noth und Trübsal beigestanden,”*

* . . . have so often stood by me
 In trouble and adversity.

to whom, indeed, I have found the old shikaree's definition of a friend, as "a man with whom you can go tiger-hunting," strictly applicable, almost the earliest was John Tyndall.

My elder by some five years, Tyndall's very marked and vigorous personality must have long taken its final set when we forgathered in 1851. The dyer's hand is subdued to that it works in; and, it may be, that much occupation with types of structure elsewhere is responsible for a habit of classifying men to which I was, and am, given. But I found my new friend a difficult subject—*incertae sedis*, as the naturalists say; in other words, hard to get into any of my pigeon-holes. Before one knew him well, it seemed possible to give an exhaustive definition of him in a string of epigrammatic antitheses, such as those in which the older historians delight to sum up the character of a king, or leading statesman.

Impulsive vehemence was associated with a singular power of self-control, and a deep-seated reserve, not easily penetrated. Free-handed generosity lay side by side with much tenacity of insistence on any right, small or great; intense self-respect and a somewhat stern independence, with a sympathetic geniality of manner, especially toward children, with whom Tyndall was always a great favorite. Flights of imaginative rhetoric, which amused (and sometimes amazed) more phlegmatic people, proceeded from a singularly clear and hard-headed reasoner, over-scrupulous, if that may be, about keeping within the strictest limits of logical demonstration; and sincere to the core. A bright and even playful companion, Tyndall had little of that quick appreciation of the humorous side of things in general, and of one's self in particular, which is as oil to the waves of life, and is a chief component of the worthier kind of tact; indeed, the best reward of the utterer of a small witticism, or play upon words, in his presence, was the blank, if benevolent, perplexity with which he received it. And I suppose that this character-sketch would be incomplete without an explanation of its peculiarities by a reference to the mixture of two sets of hereditary tendencies, the one eminently Hibernian, the other derived from the stock of the English Bible translator and Reformer.

To those who have been privileged to become intimate with Tyndall, however, sketch and explanation will seem alike inadequate. These superficial characteristics disappeared from view, as the powerful faculties and the high purposes of the mind, on the surface of which they played, revealed themselves. And to those who knew him best, the impression made by even these great qualities might well be less vivid than that left by the warmth of a tenderly affectionate nature.

"If I pull through this, it will be all your care, all your doing." These words (I give them from memory); uttered the night before his death, were meant for no ear but that of the tireless nurse, watcher, secretary, servant, in case of need, to whom they were addressed; and whose whole life had been, for many years, devoted to the one object of preserving that of her husband. Utterly hateful to me as are the violations of a privacy that should be sacred, now too common, I have sought and obtained permission to commit this, and take all responsibility for it. For the pitiful circumstances of Tyndall's death are known to all the world; and I think it well that all the world should be enabled to see those circum-

stances by the light which shines forth, alike on the dead and on the living, from the poor crumpled piece of paper on which these treasured words were, at once, recorded.

But I have wandered far from the year 1851 and its nascent friendships.

At that time Tyndall and I had long been zealous students of Carlyle's works. "Sartor Resartus" and the "Miscellanies" were among the few books devoured partly by myself, and partly by the mighty hordes of cockroaches in my cabin, during the cruise of the *Rattlesnake*; and my sense of obligation to their author was then, as it remains, extremely strong. Tyndall's appreciation of the seer of Chelsea was even more enthusiastic; and, in after years, assumed a character of almost filial devotion. The grounds of our appreciation, however, were not exactly the same. My friend, I think, was disposed to regard Carlyle as a great teacher; I was rather inclined to take him as a great tonic; as a source of intellectual invigoration and moral stimulus and refreshment, rather than of theoretical or practical guidance. Half a century ago the evangelical reaction which, for a time, had braced English society, was dying out, and a scum of rotten and hypocritical conventionalism clogged art, literature, science, and politics. I might quarrel with something every few paragraphs, but passing from the current platitudes to Carlyle's vigorous pages, was like being transported from the stucco, pavement and fog of a London street to one of his own breezy moors. The country was full of bowlders and bogs, to be sure, and by no means calculated for building-leases; but oh, the freshness and freedom of it!

Our divergent appreciation of Carlyle foreshadowed the only serious strain to which our friendship was ever exposed. When the old Cavalier and Roundhead spirit woke up all over England about the Jamaica revolt and Governor Eyre, I am afraid that, if things had been pushed to extremities over that unfortunate business, each of us would have been capable of sending the other to the block. But the sentence would have been accompanied by assurances of undiminished respect and affection; and I have faith that we should not have spoiled our lives by quarreling over the inevitable.

Carlyle's extraordinary peculiarities of style, even at his worst, were not, to me, the stumbling-blocks which they often proved to other people, who, in their irritation, would talk of them as affectations. Even admitting them to be indefensible, it seems to me that if he is chargeable with affectation at all (and I do not think he is), it is rather when he writes the classical English, say, of the "Life of Schiller." As anyone who ever heard Carlyle talk knows, the style natural to him was that of "The Diamond Necklace."* These observations have a bearing on the adverse criticisms of a like kind, to which Tyndall was sometimes subjected. Modes of speech and action which some called mannerisms, or even affectations, were, in fact, entirely natural; and showed themselves in full force, sometimes with a very droll effect, in the smallest gathering of intimate friends, or with one or two on a hillside, from whom abundant chaff was the only response likely to come. I say, once more, Tyndall was not merely theoretically, but practically, above all things, sincere; the necessity of doing, at

* In reading the very positive conclusions, based upon differences of style, about the authorship of ancient writings, enunciated by some critics, I have sometimes wondered whether, if the two pieces to which I have alluded had come down to us as anonymous ancient manuscripts, the demonstration that they were written by different persons might not have been quite easy.

all hazards, that which he judged, rightly or wrongly, to be just and proper, was the dominant note of his character; and he was influenced by it in his manner of dealing with questions which might seem, to men of the world, hardly worth taking so seriously.

Of the controversies in which he became involved, some of the most troublesome were undertaken on behalf of other people, who, as he conceived, had been treated with injustice. The same instinct of veracity ran through all Tyndall's scientific work. That which he knew, he knew thoroughly, had turned over on all sides, and probed through and through. Whatever subject he took up, he never rested till he had attained a clear conception of all the conditions and processes involved, or had satisfied himself that it was not attainable. And in dealing with physical problems, I really think that he, in a manner, saw the atoms and molecules, and felt their pushes and pulls. A profound distrust of all long chains of deductive reasoning (outside mathematics), unless the links could be experimentally or observationally tested at no long intervals, was simply another manifestation of the same fundamental quality. I was not overburdened with love for such dialectic festoon-work myself, but I owe not a little to my friend for helping to abolish as much as remained.

Once again, this quality of active veracity, the striving after knowledge as apart from hearsay, lay at the root of Tyndall's very remarkable powers of exposition, and of his wealth of experimental illustration. Hence, I take it, arose the guarded precision of the substance of a lecture or essay, which was often poetically rich, sometimes even exuberant, in form. In Sir Humphrey Davy and Mr. Faraday, the Royal Institution had possessed two unsurpassed models of the profound, yet popular, expositor of science. Davy was before my time, but I have often had the delight of listening to Faraday. An ineradicable tendency to think of something else makes me an excellent test-object for oratory; and he was one of the few orators whom I have heard to whom I could not choose but listen. It was no mean ordeal, therefore, to which Tyndall was subjected, when he was asked to give a "Friday evening" in 1852; but he captured his hearers so completely, that his appointment to the Fullerion Professoriate of Physics, with the use of a laboratory such as he needed for the original work he loved, soon followed. And for more than thirty years he held his own. From first to last, the announcement of a Friday evening by him meant a crammed theater.

Sheridan's reply to the lady who told him that his writings were such charmingly easy reading—"Easy reading, madam, is damned hard writing"—has never got into the general mind; and very few of the thousands of delighted listeners, I imagine, ever had an inkling of what these facile discourses cost the lecturer. I used to suffer rather badly from "lecture fever" myself; but I never met with anyone to whom an impending discourse was the occasion of so much mental and physical disturbance as it was to Tyndall. He was quite incapable of persuading himself, or of becoming persuaded by others, that, after all, a relative failure, now and then, was of no great consequence; indeed, from the point of view of pure art, might be desirable. Whatever he gave, it must be the best he had, whether it were a lecture or a dinner. Now that sort of housekeeping costs. But some think with Shakespeare:

" The painful warrior, famoused for fight,
 After a thousand victories, once foiled,
 Is from the book of honor razèd quite,
 And all the rest forgot for which he toiled."

And Tyndall was not minded to be forgot ; at any rate, for that reason.

In the autumn of 1851, my friend and I went to the meeting of the British Association at Ipswich, as scientific " items," not, indeed, wholly unknown to the " pillars " of that scientific congregation ; and perhaps already regarded as young men whose disposition to keep their proper places could not, under all circumstances, be relied upon. Being young, with any amount of energy, no particular prospects, and no disposition to set about the ordinary methods of acquiring them, we could conduct ourselves with perfect freedom ; and we joined very cordially in the proceedings of the " Red Lion Club," of which I had become a member in London, and which had been instituted by that most genial of anti-Philistines, Edward Forbes, as a protest against Dons and Donnishness in science. With this object, the " Red Lions " made a point of holding a feast of Spartan simplicity and anarchic constitution, with rites of a Pantagrueistic aspect, intermingled with extremely unconventional orations and queer songs, such as only Forbes could indite, by way of counterblast to the official banquets of the Association, with their high tables and what we irreverently termed " butter-boat " speeches.

*Fuimus!** The last time I feasted with the " Red Lions," I was a Don myself ; the dinner was such as even daintier Dons than I might rejoice in ; and I know of only one person who, under a grave, even reverend, exterior, lamented the evolution of " Red Lionism " into respectability.

It was at the Ipswich meeting that Tyndall and I fell in with Hooker, just returned from the labors and perils of his Himalayan expedition, and who was to make a third in the little company of those who were, thenceforward, to hold fast to one another through good and evil days. Frankland had long been a friend of Tyndall's, Lubbock soon joined us ; and it was we four who stood, pondering over many things, in Haslemere Churchyard the other day.

Tyndall became permanently attached to the Royal Institution in 1853, while I cast anchor in Jermyn street, not far off, in the following year. Before reaching this settlement, we had both done our best to expatriate ourselves by becoming candidates for the chairs of Physics and of Natural History in the University of Toronto, which happened to be simultaneously vacant. These, however, were provided with other occupants. The close relations into which we were thrown, on this and many subsequent occasions, had the effect of associating us in the public mind, as if we formed a sort of firm ; with results which were sometimes inconvenient and sometimes ludicrous. When my wife and I went to the United States in 1876, for example, a New York paper was good enough to announce my coming, accompanied by my " titled bride"—which was rather hard upon plain folk, married twenty-one years, and blessed with seven children to boot.†

* We were.

† I have just received the report of a sermon, delivered on the 15th of December, 1893, by a curious curate, who, in his haste to besmirch the dead, abuses " the late Professor Huxley."

My friend's exploits as a mountaineer are sufficient evidence of his extraordinary physical vigor. I could manage a fair day's work in reasonable up-and-down walking myself, but I lacked his caprine sureness of head and foot; and, when it came to climbing, I was nowhere beside him. By way of compensation, I stood the wear and tear of London life better, though I had not much to boast of, even in that respect. From the first, Tyndall suffered from sleeplessness, with the nervous irritability which is frequently cause and consequence of that distressing malady. It is not uncommon for this state of the nervous system to find a vent in fits of ill temper; but, looking back over all the long years of our close intercourse, I cannot call to mind any serious manifestations of that sort in my friend. Tyndall "consumed his own smoke" better than most people, and though that faculty is worthy of the highest admiration, I suspect that the exercise of it tells a good deal upon the furnace. When things got bad with him, his one remedy was to rush off to the nearest hills and walk himself into quietude. Pleasant are the recollections, for me and others, of such hard tramps, it might be in the Lake country, or in the Isle of Wight; in the Peak of Derbyshire, or in Snowdonia. On such excursions Tyndall was the life of the party, content with everything and ready for anything, from philosophical discussion and high-flying poetics, to boyish pranks and gymnastic comicalities.

Sometimes we traveled further afield. Thus, in 1856, we made an expedition to Switzerland, which had a large influence on Tyndall's future. In 1845 I had my first view of a glacier, at the head of the Lac de Gaube, in the Pyrenees; and when, ten years later, I was led to interest myself seriously in geology, in connection with the study of fossils, I read all I could lay hands on about these curious rivers of ice. At the same time Tyndall was occupied with his important investigation into the effects of pressure in giving rise to lamination, and I naturally heard a good deal about what he was doing. It struck me that his work might throw some light upon the production of the veined structure of glacier ice; and one day, when he was dining with us, I mentioned the notion that had come into my head. The upshot was that we, then and there, agreed to go and look into the facts of the case for ourselves. *More suo*,* he would have nothing to do with speculation till that essential preliminary operation had been effected.

To Switzerland accordingly we went, and I joined him at the Montanvert, where he had taken up his quarters with Dr. Hirst, who was, I think, the closest of all his friends. I have never visited the place since, but I am told that it now possesses a grand hotel. In our time there was nothing but a rough mountain *auberge*, opposite to which, on the glacier side of the road, was a hut for guides. Into this Tyndall moved his bed, as he could not bear the noise of the wooden house. Accommodation and fare were of the roughest; our *chef* was a singularly dirty old woman, who met all our suggestions about dinner with a monotonous "*C'est ça*" †—as if the stores of a Parisian restaurant were at her disposal—while, practically, our repasts were as uniform as her speech. But as we used to start for the Jardin, or other of the higher regions early, and rarely returned much before sunset, there was no lack of hunger-sauce; while the condiment,

* After his way.

† Which might be translated, "All right."

which gives herbs a better flavor than stalled oxen, abounded. Tyndall's skill and audacity as a climber were often displayed in these excursions. On one occasion, I remember, we came upon a perpendicular cliff of ice of considerable height, formed on the flank of the glacier, which seemed to present a good opportunity for the examination of the structure of the interior. A hot sun loosening them, the stones on the surface of the glacier every now and then rattled down the face of the cliff. As no persuasion of ours could prevent Tyndall from ascending the cliff, by cutting steps with his axe, in order to get a close view of the ice, we had to content ourselves with the post assigned to us, of looking out for stones. Whenever any of these seemed likely to shoot too close we shouted, and Tyndall flattened himself against the cliff. Happily, no harm ensued; but I confess I was greatly relieved when my friend descended at his own pleasure, and not at that of a chance fragment of rock.

It was on this trip that we attempted the ascent of Mont Blanc direct from the Montanvert, with a couple of porters to carry the needful stores as far as the Grands Mulets; and a guide who, as it turned out, was one of the blind sort. I found I was by no means in training; and as, under the circumstances, any failure on my part would have obliged the others to give up the attempt, I determined to remain at the Grands Mulets. My friends and the guides set out before dawn, and should have been back in eight or ten hours, at furthest. The weather was magnificent, and I should be puzzled to recall a morning spent in more entire enjoyment than that yielded by the wide and varied prospect from my temporary hermitage, in a solitude broken only now and then by a vagabond butterfly, or a strayed bee, drifting upward. But when the early hours of the afternoon glided away without any sign of my companions, and the sun got low, things began to look serious. Neither the people at the Montanvert, nor those at Chamounix, knew anything about our intentions. In our way from the Montanvert we had to cross some troublesome crevasses, and I knew nothing about the route down to Chamounix. If any accident had happened to my friends I could not help them; nor could I reckon upon getting assistance from Chamounix, unless, perhaps, I set fire to the timbers which sheltered me. My anxiety and perplexity may be imagined, and at last, as it grew colder, I went into the hut to ponder over the situation. As I sat over the embers, trying to see my way to some clear conclusion, I suddenly heard the clink of an alpenstock upon the rock at the foot of the Grands Mulets. The sound has ever since been pleasant to my ear; and, rushing out, I saw the three slowly making their way up—Tyndall pretty well exhausted, for the first and last time I ever saw him in that condition; Hirst snow-blind; and the guide thoroughly used up. He had mistaken the route, and led the party into all sorts of superfluous difficulties.

As we intended to have descended to Chamounix, without stopping a second night at the Grands Mulets, provisions were not over-abundant, and there were no candles. I am proud to say I made myself useful in various ways; among other functions, performing that of a chandelier, with a perpetual succession of lighted lucifer matches. We were soon a merry company; and the next day we descended in glory, to the great disgust of the orthodox guides of Chamounix, to whom an ascent of Mont Blanc, up to that time, had meant the organization of a large and profitable expedition.

The love for Alpine scenery and Alpine climbing, which remained with Tyndall to the last, began, or at any rate became intensified into a passion, with this journey; and, at the same time, he laid the foundations of his well-known and highly important work upon glaciers and glacier movement. His first paper on this subject was presented to the Royal Society in 1857, and bears my name as well as his own, in spite of all my protests to the contrary. For beyond two or three little observations, and perhaps some criticism, I contributed nothing toward it, and all that is important is Tyndall's own. But he was singularly scrupulous—even punctilious—on points of scientific honor. It would have been intolerable to him to have it supposed that he had used even suggestions of others, without acknowledgment; so I, being thicker skinned, put up with the possibility of being considered a daw in borrowed plumes. The memoir became the starting-point of a long and hot controversy. While it was at its height, some supporters of the other side endeavored to throw the weight of the award of one of the Royal Society's medals into the scale against Tyndall. It seemed to some of his friends, myself among the number, that this was unfair; and a lively battle, eventually decided in our favor, took place in the Council of the Society. I refer to these old troubles, merely for the purpose of finally removing the impression, if any such remains, that Tyndall had anything, directly or indirectly, to do with what took place. On the contrary, the two persons who were chiefly responsible, thought it desirable that he should be absolutely ignorant of what was going on; and I can answer for it that he remained so until long after, when, rummaging among my papers, I found some documents which I labeled "Ashes of an old fire," and sent to him.

Tyndall was a highly esteemed and popular member of the Royal Society, and always loyal toward it; but the sensitiveness to which I have alluded, led him, very early in his career, to do what, so far as I know, nobody had done before, nor has done since. In 1853, the Society awarded one of the two royal medals to him, the other recipient being Charles Darwin. Unluckily, one of the members of the Council, a person of high scientific position, who had wished to dispose of the medal otherwise, took his defeat badly; and, being a voluble talker, exhaled his griefs with copious impropriety to all and sundry. As soon as the report of this reached Tyndall's ears, he wrote a polite note to the senior secretary declining the honor. Frankly, I think my friend made a mistake. The Council was in no way responsible for the ill-judged, and, indeed, indecent proceedings of one of its members; and perhaps it is better to leave an enemy alone, than to strike at him with the risk of hurting one's friends. But, having thus sacrificed at the altar of strict justice, I must add that, for a young man starting in the world, to whom such recognition was of great importance, I think it was a good sort of mistake, not likely to do harm by creating too many imitators.

As time went on, as the work became harder, and the distractions of life more engrossing, a few of us, who had long been intimate, found we were drifting apart; and, to counteract that tendency, we agreed to dine together once a month. I think, originally, there was some vague notion of associating representatives of each branch of science; at any rate, the nine who eventually came together—Mr. Busk, Dr. Frankland, Dr. Hirst, Sir Joseph Hooker, Sir John Lub-

bock, Mr. Spencer, Mr. Spottiswoode, Tyndall, and myself—could have managed, among us, to contribute most of the articles to a scientific encyclopædia. At starting, our minds were terribly exercised over the name and constitution of our society. As opinions on this grave matter were no less numerous than the members—indeed, more so—we finally accepted the happy suggestion of our mathematicians to call it the *x* Club; and the proposal of some genius among us, that we should have no rules, save the unwritten law not to have any, was carried by acclamation. Later on, there were attempts to add other members, which at last became wearisome, and had to be arrested by the agreement that no proposition of that kind should be entertained, unless the name of the new member suggested contained all the consonants absent from the names of the old ones. In the lack of Slavonic friends this decision put an end to the possibility of increase. Once in a year there was an outing, to which our respective wives were invited.

If I remember rightly, the meetings of the *x* Club began early in the sixties. They were steadily continued for some twenty years, before our ranks began to thin; and, one by one, "*geistige Naturen*" (departed spirits), such as those for which the poet* so willingly paid the ferryman, silent but not unregarded, took the vacated places. Tyndall was a constant attendant and a great promoter of vivacious conversation, until his health failed. Two years ago, a deep gloom was cast over one of our meetings by the receipt of a telegram to the effect that he had but a few hours to live, and his partial recovery, at that time, was a marvel to all who knew his condition. I believe that the "*x*" had the credit of being a sort of scientific caucus, or ring, with some people. In fact, two distinguished scientific colleagues of mine once carried on a conversation (which I gravely ignored) across me, in the smoking room of the Athenæum, to this effect: "I say, A, do you know anything about the *x* Club?" "Oh, yes, B, I have heard of it. What do they do?" "Well, they govern scientific affairs; and really, on the whole, they don't do it badly." If my good friends could only have been present at a few of our meetings, they would have formed a much less exalted idea of us, and would, I fear, have been much shocked at the sadly frivolous tone of our ordinary conversation. Assuredly Tyndall did not usually help us to be serious.

But I must bring these brief and too hurried reminiscences to a close. I believe that ample materials exist, and will be used, for a fitting biography; indeed, the putting these materials into autobiographical form was the final piece of work to which Tyndall, with his wife's aid, proposed to devote himself. With the exception of the investigations upon the ærial germs, which, though, strictly speaking, they might be continuations and amplifications of Pasteur's labors, yet had a very great effect in putting an end to the tough-lived speculations of the advocates of the co-called "spontaneous generation" hypothesis, Tyndall's later

* "Nimm dann Fährmann,
Nimm die Mieth
Die ich gerne dreifach biete;
Zwei, die eben überfahren,
Waren geistige Naturen."

Take, ferryman,
Take triple fare,
Which I freely offer thee;
Two who just went over
Were departed spirits.

I quote from memory; but it is long since I read these verses, and more likely than not the citation errs.

scientific labors do not lie within the competence of my judgment. On that point, I leave it to contemporary experts to speak; and to time to give the final verdict, which is not always such as contemporaries imagine.

Neither do I offer any remark about Tyndall's philosophical, religious and political views; in respect of which my opinions might possibly be impartial, but nobody would believe that they were so.

All that I have proposed to myself, in writing these few pages, is to illustrate and emphasize the fact that, in Tyndall, we have all lost a man of rare and strong individuality; one who, by sheer force of character and intellect, without advantages of education or extraneous aid—perhaps, in spite of some peculiarities of that character—made his way to a position, in some ways unique; to a place in the front rank, not only of scientific workers, but of writers and speakers. And, on my own account, I have desired to utter a few parting words of affection for the man of pure and high aims, whom I am the better for having known; for the friend whose sympathy and support were sure, in all the trials and troubles of forty years' wandering through this wilderness of a world.—*The Nineteenth Century, London, January.*

TYNDALL.

BY M. D. CONWAY.

HE was an earnest pleader for a more rational Sunday, and did much to influence the London clergy in that cause. At a large public meeting for opening the museums, at which Dean Stanley presided, a number of clergymen being on the platform, Tyndall made an admirable speech; one memorable, also, for an inadvertent remark, in which he said, "We only ask a part of the Sunday for intellectual improvement." This caused much amusement, especially among the preachers present, and Dean Stanley, I believe, thought it the best thing said. Tyndall had meant no satire, but, as it was taken good-naturedly, made no apology except a smiling bow to the clergy.

In the Congress of Liberal Thinkers, which sat for several days in this chapel, a good many years ago, Tyndall was much interested, and consented to act on a permanent council which was proposed. That, however, was never completely constituted, it being found, after a number of meetings, that there was danger of our being understood as establishing some kind of new sect. The discussions that went on in that council were of great interest, and made clear to us all the conviction that freedom of religious thought could not really be advanced by any general organization. It must act as leaven, and could not be diffused if lumped in any way that might separate it from the "measures of meal" it should raise. And in this connection I may say that I perhaps owe, at least in part, to Tyndall's influence, a change in my feelings towards public teachers associated with creeds and traditions.

I will recall one more incident. On the day of the burial of Sir Charles Lyell in Westminster Abbey, I could not help some rebellion, while listening to

the service, that it should be read over that great man, who was in sympathy with South Place, and often came here (though he more regularly listened to Martineau). I walked from the Abbey with Tyndall, and mentioned to him, I think, that not long before I had, with Sir Charles, listened to a characteristic discourse from Martineau, and he had expressed his wonder that people should crowd other churches, whilst such sermons as that could be heard. I also said that there appeared to me something hollow in parts of the funeral service, when read over such a man as Lyell. Tyndall stopped, turned, looked on the Abbey and its towers, and, after some moments of silence, said: "When I think of that Abbey, of the ages that built it, and all the faith, hopes, and aspirations, that have gone into it, and even into the service, I can remember only what it all means, not what it says. The ancient faults and phrases are merged in a golden mist, and the Abbey is a true monument for my old friend."—*Open Court.*

SHORT LETTERS AND EXTRACTS.

R. H. Bliss, Camptonville, California :

I have just read my last receipt for the FREETHINKERS' MAGAZINE, and find that my time is up. But the inclosed money order will send it across the continent for another year. Glad you have got Underwood and Wakeman on your staff. But don't let off that oldish chap called Harry M. Taber. He hits the bull's-eye about every time. [No, we cannot part with Brother Taber; he sends us the best of articles, and is a most generous financial contributor. We wish there were more Harry M. Tabers.—ED.]

A. B. Bennett, Norwich, Conn. :

DEAR SIR: Your Magazine, like new wine, improves with age;—each succeeding number excels its predecessor. I am heartily glad that you are getting a circulation worthy the high intellectuality of the editor and writers who contribute to its columns. I inclose \$1.00 for ten March numbers. I intend to contribute ten to fifteen dollars a year to the several Freethought publications. [And friend Bennett earns his money as a day-laborer, as we understand. We wish many who are possessed with wealth had his liberality. A very few have, or this Magazine would be a thing of the past.—ED.]

Parker Pillsbury, Concord, N. H. :

Do not expect too much. Remember that I am almost through my 85th winter! The year will not close till 22d September. I am well, almost, as at half those years; indeed, in some respects, better. It is to me wonderful,—but, you know, no beast, bird, fish, nor insect, dies to feed my bodily appetite, and my drink is water. [Though ranked among the "Infidels," by the strictly orthodox, Mr. Pillsbury seems to have strictly obeyed the real word of God,—that is, the laws of Nature,—and is having his reward. No nobler, braver life, has ever been lived. May it continue for many years to come.—ED.]

Frank B. Wilson, Nevada, Mo. :

DEAR SIR : Your favor of the 23d, with copies of Magazine, is at hand, for which you will accept my thanks. As soon as I have read them, I will place them where they will do the most good. We have a good many Freethinkers in this city, and I will distribute them and do what I can for you. While I am a firm believer in Christianity, and all the "foolishness" of the Bible, yet I am not illiberal, nor uncharitable with my fellow-men. Neither does my prejudice keep me from reading Liberal works, or Infidel, either, as I have read all the Infidel writers, from Voltaire to Ingersoll. [Mr. Wilson seems to be a rather singular kind of a Christian,—a very good kind, we should say. We wish there were more like him.—ED.]

Ira H. Wilson, Santa Cruz, California :

I have a hard piece of news to transmit to you ; I have just developed a *cancer*. My catalogue of calamities may fairly be considered as numbered. Yet I will never leave the battle-ground, until I am carried off. Up to this time I have been the hero in every conflict. In the din of victory there are inspirations which lead us upward and onward, and defeat comes only when it is the weaker force, and it is, in this case, that I will contest every infraction upon my physical power. [If we were a good Christian, after admitting that God had brought this infliction upon Mr. Wilson, we would ask the same God to bless him in his affliction. As an "Infidel," we can only ask that good men and women render him financial assistance in his hour of need, as we learn he is in quite destitute circumstances.—ED.]

C. C. Chapman, Secretary Chicago Secular Union :

The Thomas Paine Anniversary was celebrated by the Chicago Secular Union Sunday evening, Jan. 28, 1894, at Dearborn Hall, 181 W. Madison street. The hall was well filled, quite a number being compelled to stand. The programme was as follows :

Selections, by Lizzie M. Holmes and Vella Kinsella. Address, by Judge C. B. Waite, President American Secular Union, "Life and Character of Thomas Paine." Recitation, by William Holmes, "The Vision of Civilization." Intermission. Selection, by Vella Kinsella. Recitation, by Mrs. Quinn, "Sophie Parovskai." Address, by Lizzie M. Holmes, "Rights of Man." Address, by Prof. W. S. Bell, editor of *Up to Date*, "The Age of Reason." Exhibition of the large Painting (9 x 14 ft.) "The Converted Jew"; also recitation of Thomas Paine's Poem (which furnished the subject for his picture), by the Artist, C. D. Betts. Concluding with a social chat. Great enthusiasm was manifested, and the feelings of the audience were well expressed by Mrs. Holmes, when she said, "All honor to Thomas Paine!"

C. J. Yeary, Knoxville, Tenn. :

BROTHER GREEN: You say you will be sixty-six years old the 18th day of this month, and never felt more enthusiastic for Liberalism. I am almost four years your senior. My birth-day is the 20th inst., and I still feel young and enthusiastic in the cause of Liberalism, Freethought and Truth. We wish you may see many happy birth-days yet to work for Humanity, Liberalism and Justice. Inclosed find fifty cents as a birth-day present, just to show my appreciation and good-will for your welfare. Straws, they say, show which way the wind blows. We hope you have a thousand or two subscribers to the Magazine that will do likewise; it would give you and Mrs. Green a little pocket change these hard times. May you both live many years to enjoy friends and favors, and your lives be ever Green, and every year a little greener. Indeed, we wish you may both live a thousand years, and that your march may be onward and upward, loved and honored for having made the world better by living in it, and that every hair on your head may grow to be as big as a saw-log. [We thank friend Yeary for his contribution and good wishes, with the exception of the last line. As we have now heavy whiskers, we should dislike to have each hair increased to the size of a saw-log; better have our brains improved a little, so that we could do better work for Freethought.—ED.]

I. M. Kelsey, Buckton, N. Y. :

SIR: Some *dear* friend of mine has been so kind as to subscribe for the FREETHINKERS' MAGAZINE for me, and, as you are editor and publisher, I would be very much pleased to have you quit sending it to my address. You will save yourself the postage and trouble of mailing to me. Now, you may not stop it for my say so, but if you do not, I shall try a way that never fails to stop objectionable mail matter coming to one's address. You may care to know, that as soon as your publication reaches me, it goes into the fire, and helps to make ashes. I give my address, so you may stop with the February number. [Brother Kelsey, we are glad to learn, is progressing. Old-style orthodox people used to burn heretical publishers,—our friend (?) only burns the publications. But it is very likely, if he had the power, he would greatly enjoy seeing us roasting in a hot fire, but as that is not now permitted, he can only get comfort and enjoyment in seeing the Magazine reduced to ashes, and in the contemplation of the happy day in the future, when he will be permitted to look over the battlements of heaven, and see us writhing in hell. Then his cup of happiness will be full. The *dear* friend who subscribed for the Magazine to be sent him, made a great mistake. Somehow he had come to believe that Mr. Kelsey was an honest man, who desired to search for truth in all directions. But, alas! he is only a bigot, destitute of judgment and common politeness, and entirely unable to properly appreciate such a publication as this Magazine. We desire to call the attention of our friend who generously sent the Magazine to Mr. Kelsey, to this passage of scripture, "Give not that which is holy unto the dogs, neither cast your pearls before swine, lest they trample them under their feet" (Matt. vii : 6), or, as in this case, burn them.

EDITORIAL DEPARTMENT.

FIVE HUNDRED DOLLARS.

WE said in the February Magazine, "We are doing all in our power to make this Magazine a great success, but we shall surely fail, unless we have the earnest co-operation of all the friends of Freethought." These words were meant especially for our subscribers, but it seems but a few of them thought we were in earnest, and were speaking the truth. The reason we so conclude is this: In that same article we stated what a magnificent number the Professor Tyndall Memorial number would be, and we earnestly requested *each one of our subscribers*, so soon as they read those lines, to order as many copies as they could afford to. We then gave the reasons why they should comply with that request, and we think they were sound reasons. But it seems now that not over one-twentieth of our subscribers agreed with us, for, up to this date, February 27th, not over that number have complied with that request,—nineteen-twentieths of them have paid no attention to it,—and we therefore judge that number care very little whether or not this Magazine is made a success.

FIVE HUNDRED DOLLARS.

Now we are going to make another request, and the compliance therewith will decide whether or not this Magazine is *to live or die*.

1st. It may as well be fully understood that a magazine of this character can not live on its subscription receipts.

2d. The advertising receipts will not support it, as they do many of the popular magazines, for the reason that business men will not advertise in an "Infidel" publication, for fear of a boycott from the Christians.

3d. Therefore, it is evident that if a Freethinkers' Magazine is to be maintained, it must depend largely for its existence on *free contributions* from the friends of Freethought.

A few months since we stated that we had decided to publish hereafter such a magazine as the subscription receipts would warrant—that we might have to reduce the size of the Magazine, and use cheaper material, etc. That statement brought us many such replies as the following: “*Do not lower the character of the Magazine in any respect; keep it up to the present standard, and the Liberal public will sustain you.*” With that request we have not only fully complied, but we have made the Magazine better than ever, and for the last two issues have given our readers eight pages more of reading matter than we ever before published. Now we are compelled to ask our friends to keep their promise.

We must have, *immediately*, FIVE HUNDRED DOLLARS, to insure the Magazine through this year. That looks like a large sum, but it will be but a small item for each one of our two thousand subscribers, more or less. One ordinary orthodox church, in any of our large towns, would readily raise that amount by one collection. Can we not raise it during the next month? We are sure it can be realized before the next issue of this Magazine, if each subscriber does his and her duty. And we shall expect to publish in the April Magazine the names of our friends who have helped to make up this sum, and the amount each has subscribed. We hope no one of our subscribers' names will be omitted from that list. If you cannot pay \$25, you can pay 25 cents. Be sure every cent paid will be used to publish *your Magazine*. We consider every subscriber a stockholder in this publication, and therefore it is their duty to help bear the burdens.

Friends, it will not do to let this Magazine die. It would be a disgrace to the Liberal public. We are sure you will not permit such a calamity; but, nevertheless, it will die if the \$500 is not contributed. If it be necessary we shall put off the issuing of the April number ten or fifteen days, to permit us to report in that number that the full sum has been raised.

Friends, the way to secure the amount *at once*, is for each one of our subscribers, so soon as they read this article, to put into an envelope the amount they are willing to pay to insure the Magazine for this year, and mail it to this office. Do not wait an hour. Do not allow your name to be left out of the list that will appear in the next issue of this Magazine. If the sum should

run up to one thousand dollars, we will greatly improve the Magazine. Remember, this is a hard year, and if we can keep the Magazine afloat until this financial crisis is over, it will be easier sailing. Now let every friend of the Magazine do his duty, and the result will be glorious.

P. S.—Just as we go to press, we receive from N. F. Griswold, of Meriden, Conn., \$25.00, contribution, and \$10.00 from Louis Levine, of Charleston, S. C., for one hundred copies of the March Magazine. That is very encouraging, and indicative that the sum called for will be forthcoming.

JOHN TYNDALL.

JOHN TYNDALL was one of the foremost scientific men of the latter half of the nineteenth century. He was both an original investigator and a popularizer of science. He possessed rare intellectual qualities combined with personal traits which made him respected and esteemed by all who knew him or of him. His name is especially associated with the names of Spencer and Huxley. Without the breadth or depth or philosophical grasp or encyclopedic knowledge of the one, or the extensive and varied attainments in science, history and literature of the other, he surpassed them both in clearness of conception and precision of statement in his special field of investigation. More rigorously than either of them, he adhered to the method of experimental verification, of which his work was perhaps the best exemplification of that of any scientist of his day. His work was not merely theoretical; it was practical, such, for instance, as the establishment of a series of thermometric stations at Mont Blanc, and his experiments made on the atmosphere as a vehicle of sound, in order to establish fog signals on the English coast.

“He was a fellow-worker,” as Grant Allen justly remarks, “in the triumph of evolutionism, and of just and sound views about energy, and for the most part he led up to those great developments in physical and electrical knowledge which have not yet been made, and toward practical inventions which have not yet been invented.”

Tyndall was not only a scientist, but a man of poetic imagination. It is not uncommon for those who know very little or nothing of science, to put science and imagination in opposition, as though one were incompatible with the other. Such people think that science consists in the mere enumeration of things. The fact is, there can be no really scientific man who is deficient in imagination. The man of science in the higher sense, is one who, with the observation of facts, has the ability to arrange them in order, and to explain their meaning as Newton explained the cause of the fall of the apple when, by the power of imagination, he conceived that the same force which brings the apple to the ground is that which holds the planets in their orbits. Imagination is to the scientist what the lamp is on the cap of the miner,—it enables him to see a little beyond his present position, and then by the use of the scientific method he verifies what he conceives as possible. Pre-eminently Tyndall was a scientist who went beyond actual experience, and, by the use of a vivid imagination, conceived as possible facts which he was able afterwards satisfactorily to establish.

Tyndall was a man not only of great intellectual vigor, but of the most painstaking care, and of extreme caution in the statement of his premises. His mind was vivacious and his fancy was playful, though, unlike his countrymen generally, he was rather deficient in wit and humor. He had remarkable powers of exposition, and he made his subjects in his popular lectures clear to everybody who listened to him.

Let us look at his life. John Tyndall, D. C. L., LL. D., F. R. S., was born August 21, 1820, at Leighlin Bridge, in the county of Carlow, Ireland, of mixed Irish and English ancestry. His father, also named John, is said to have been a shoemaker, and at one time a member of the Irish Constabulary, with, however, an education above the average, and witty and sarcastic in argument.

Though in physiognomy, temperament and mental characteristics, Professor Tyndall was recognized as a genuine Irishman,—with the courage and love of adventure, the imagination and eloquence, the generosity and enthusiasm, of the highest type of the Celtic race,—his paternal ancestry, before the eighteenth century, is supposed to have been English, and of the same stock as the English Reformer and Bible translator, Matthew Tindal. Professor Tyndall's inheritance, from either side, was not wealth,

but a healthy body, a vigorous mind—*mens sana in corpore sano*—and a moral integrity that needed not the stimulus of anticipated reward.

Designed by his parents for the ministry, he acquired in his youth a good knowledge of the Bible, and the current theology of the day; and though that expectation was not realized, it can be truthfully affirmed that, in the maturity of his powers, the investigations of the laws of nature was prosecuted and unfolded by him with a zeal and devotion worthy of an apostle.

In 1839, at the close of his formal studies, in which geometry and trigonometry held a favored place, he obtained a position on the Irish Ordnance Survey, serving in turn as draftsman, computer, surveyor, and trigonometrical observer. He soon learned to devote his spare hours to study, chiefly in the direction of natural science. After a few years he was transferred to the English branch of the survey; and, in 1844, while entertaining the idea of emigration to the United States, he was induced to accept the position of locomotive engineer, which he filled some three years.

In 1847, he became a teacher in Queenswood College, in Hampshire, an institution devoted mainly to the higher education of engineers and agriculturists. This connection, though brief, proved to be a pivotal event in his career, for it was there that, in association with the resident chemist, Dr. Edward Frankland, he began those experiments and investigations in various lines of physical science, which eventually placed him, with Darwin, Spencer and Huxley, in the front rank of acknowledged leaders, in this great epoch of progressive thought—the latter half of the nineteenth century.

In 1848, having by nine years of careful economy saved £200, he concluded to avail himself of the advantages of a university education in Germany. Quitting Queenswood, he entered the University of Marburg, where "Bunsen's laboratory was the most live thing going in chemistry," and Knoblauch was winning distinction as a professor of physics. His researches and studies embraced chemistry, magnetism, electricity, light, heat, sound, and crystals. He graduated in 1851, his paper being an essay, in German, on "Screw Surfaces." He then went to Berlin, where he spent several months, mainly in the famous physical laboratory of Professor Magnus. His experiments and discoveries in dia-

magnetism and the magneto-optic properties of crystals; at this period, brought him to the notice of the scientific world, and on his return to England he was elected a Fellow of the Royal Society, in 1852.

In 1853 he was admitted a member of the British Association for the Advancement of Science; and in June of that year was appointed to a professorship of physics in the Royal Institute, of which, on the death of Faraday, in 1867, he became superintendent. His lectures soon attracted marked attention, and in a few years he won a high place, not only as a scientist and thinker, but as a specially clear, forcible, and effective expounder of scientific results. Mere theories he refused to entertain, and explained his refusal as "a protest against the assumption of knowledge which must long, if not forever, lie beyond us, and the claim to which is the source of manifold confusion upon earth." The motive of his lectures is thus presented by him: "Not as a servant of Mammon do I ask you to take science to your hearts, but as a strengthener and enlightener of the mind of man."

In 1855 he was honored by Cambridge with the degree of LL. D., which was duplicated by Edinburgh in 1866, while Oxford withheld recognition until 1876, when it grudgingly conferred the lower degree of Doctor of Canon Laws!

Meanwhile, in 1856, he was associated with his friends, Dr. Hirsch and Professor Huxley, in investigating the phenomena of glaciers in the region of Mont Blanc, resulting in a collaborated paper presented to the Royal Society in 1857, as the joint product of Tyndall and Huxley, but of which the latter declares that "all that is important is Tyndall's own." This expedition was the beginning of Professor Tyndall's passion for Alpine climbing, for the gratification of which he eventually erected a *chalet* on the Bel Alp, one of the highest perched dwellings in Europe. "At certain intervals," he wrote, "it may be good for the soul to feel the full influence of that 'society where none intrudes'; the peaks wear a grander aspect, the sun shines with a more inspiring fire, the blue of heaven is more deep and awful, and the hard heart of man is made tender as a child's." He had always loved the heights, and this dominant trait he thought was probably due to heredity, "for," he says, "there was a time when the pleasurable activities of our race were among the mountains, woods and waters, and I infer that the hereditary transmissions

of that time must have come with considerable force to me." So expert did he become as an Alpine climber, that a Swiss friend declared, "He could have fallen back on the chance of being able to make a tolerable living in the role of an Alpine guide, if the British bigots should have contrived to expatriate him for his sins of heresy." He was the first to climb the Weisshorn.

In 1860 appeared his first book, "Glaciers of the Alps;" in 1861, "Mountaineers;" in 1863, his best-known work, next to the popular essays, "Fragments of Science," "Heat as a Mode of Motion." About 1859 he had begun his researches and experiments in radiant heat, which were given to the public after ten years' labor in that special field, in the admirable volume modestly entitled, "Contributions to Molecular Physics." Another work from his pen is known as "Forms of Water," and numerous minor publications. Meanwhile, he had declared promptly in favor of Evolution, which received a new impulse in 1859, from Darwin's "Origin of Species." Tyndall held that philosophy and science should not be tied down to an alliance with theism, or even established systems of morals, but only with truth, which can never be immoral. His outspoken advocacy of the principles of Evolution contributed much to the speedy triumph of the new system, now almost universally accepted by thinkers.

In June, 1867, appeared in the *Fortnightly Review* an essay from his pen on "Miracles and Special Providences," which speedily aroused the opposition of the orthodox, who continued thenceforth more or less hostile to him. Still open to opportunities for investigation, Professor Tyndall witnessed the solar eclipse at Algiers in December, 1870.

In October, 1872, he arrived in the United States, where he delivered thirty-five lectures—usually in a series of six—in the chief cities on the Atlantic coast. In outlining this projected course, he wrote, August 31, 1872: "I propose mixing experiment and philosophy in due proportions. Most of my experiments will be projected on a screen. I deal with the illustrative phenomena of light; the law of reflection and refraction, analysis and synthesis, in bearing and significance of theories. Spectrum analysis and its revelations regarding the constitution of the sun. The higher phenomena of optics, interference and polarization, reaction of crystals upon light. The building of crystals. The extension of radiation beyond the range of the eye. The iden-

tity of light and radiant heat. This is a rough sketch of the subjects which will probably occupy me. I shall not know for a certainty, until my preparations are complete." The gross receipts of this course of popular lectures were \$23,100, which, deducting necessary expenses, left a balance of \$13,033. This sum he generously donated to the higher education in some German university, of two American students of decided talent and zeal in the direction of physical studies—each to take a course of four years, the last of which was to be devoted to original investigation. After a dozen years of indifferent success in carrying out this design, the fund was found to have reached \$32,400, which the trustees were authorized to divide equally between Harvard University, Columbia College, and the University of Pennsylvania, for the endowment in each of a fellowship in physical science.

It was during his visit to the United States, that what has become known as his "Prayer Test," was formulated. The suggestion was that one ward in some hospital be made a special subject of prayer for a certain number of years, and the result be compared with those in other wards not so favored, but left to the ordinary routine service of such institutions. In making this proposition there is no evidence that Professor Tyndall meant it as other than an honest, common-sense experiment, similar in its domain to the hundreds that he had made in various departments of physics, and was much annoyed at the fierce religious antagonism and controversy it aroused. He had learned to value such arguments only as are based on scientifically-ascertained facts. But his famous "Belfast Address," delivered as President of the British Association, and published in 1874, in which he enunciated and indorsed the latest results of the evolution theory, added fresh fuel to the fires of orthodox intolerance, and raised to a white heat the *odium theologicum* against him. Again, in 1876, when Oxford conferred its belated degree of D. C. L., the step was virulently opposed by the bigots, represented by the Professor of Divinity, on the ground that he had "signalized himself by writing against and denying the credibility of miracles and the efficacy of prayer, thus contravening the whole tenor of that Book which, with its open page inscribed, '*Dominus illuminatio mea*,' the University still bears on her device, and therefore still professes to acknowledge as her guide."

In 1876, at the age of 56, Professor Tyndall was married to Louisa Charlotte, the eldest daughter of Lord Claude Hamilton, and cousin of the Duke of Abercorn. The marriage was singularly happy, the wife identifying herself completely with the interests of the husband, caring nothing for society to the prejudice of his work; serving gladly as his amanuensis or his nurse, sharing his enthusiasm for nature and the heights. "I am by nature a savage," said he, "and so is Mrs. Tyndall." In 1883 he resigned his appointments, and withdrew to private life at Hind Head, in Surrey, where he had erected a home, from Mrs. Tyndall's designs, 900 feet above the sea. The summers were spent at Bel Alp, both situations affording the much-loved wide outlook over sea and land. To meet a widespread interest in the story of his career, he contributed an essay entitled "Formative Influences," to *The Forum* of July, 1890.

Professor Tyndall died December 4, 1893, at Hind Head, "from an overdose of chloral administered by his wife, in mistake for sulphate of magnesia. He had been ailing, and only the night before had gratefully declared to his loving wife and faithful nurse, "If I pull through this, it will be all your care—all your doing," says Huxley.

As a scientist, as a thinker, as a teacher, and as a man, Professor Tyndall will hold a conspicuous place among the great lights of this century. His province was physics; the phenomena of light, heat, sound and electricity, have been elucidated by his labors; and in the application and exposition of the discoveries of others he was equally successful.

Professor Tyndall was not by any means without intellectual limitations. His mind was, outside of his own fields of knowledge, more or less partisan. He was brought up an Irish Protestant, and was not wholly free from the prejudice common among Irish Protestants. He was not only opposed to Home Rule for Ireland, but he wrote many bitter words against it, and against its great champion, Mr. Gladstone, of whom he said: "This shameless man leads a handful of separatists, whose belief in Home Rule is a transparent humbug, which must be evident to every unbiased mind." During our war it is said he was somewhat of a partisan of the South. The fact is, when he left the domain of science where the scientific method was not required, he dog-

matized and exhibited unreasoning prejudice very much like other men.

Although Tyndall has been considered by the clergy as the very embodiment of heterodoxy, he was really a religious man. When charged with irreverence, he declared that "reverence, wonder, and awe, are woven into the texture of man; to yield consideration to religious systems, is the problem of problems of the present hour." Tyndall was an agnostic. He has been sometimes charged with atheism, yet he said: "The scientific man has as little fellowship with the atheist, who says there is no God, as with the theist, who professes to know the mind of God." Yet when the character of atheists was impugned, he paid a high tribute to the worth of the atheists he had personally known.

An illustration of the really deep religious feeling which he possessed, is afforded by the following words he wrote in regard to the Matterhorn, its growth and origin :

"Standing upon the weather-beaten spire of the Matterhorn, my thoughts naturally ran back to its possible growth and origin. Nor did they halt there, but wandered on through molten worlds to that nebulous haze which philosophers have regarded as the proximate source of all material things. Did that formless fog contain potentially the sadness with which I regarded the Matterhorn? Did the thought which now ran back to it simply return to its primeval home? * * * If the final goal of man has not yet been attained * * * who can say that such yearnings and questionings are not necessary to the opening of a finer vision, to the budding and growth of divine powers. Without this upward force could man have risen to his present height? When I look at the heavens and the earth * * * and ask myself, 'Is there no being in the universe that knows more about these matters than I do?' What is my answer?" Let us find his answer in this :

"The day was perfect; not a cloud was to be seen, and the gauzy haze of the distant air, though sufficient to soften the outlines and enhance the coloring of the distant mountains, was far too thin to obscure them. Over the peaks and through the valleys the sunbeams poured, unimpeded save by the mountains themselves, which sent their shadows in bars of darkness through the illuminated air. I had never before witnessed a scene which affected me like this one. I opened my note book

to make a few observations, but soon relinquished the attempt. There was something incongruous, if not profane, in allowing the scientific faculty to interfere where silent worship seemed the reasonable service."

While he had no belief in theological dogmas, he yet recognized the mystery of being, which impressed him with sentiments of reverence and awe. The opposition which he aroused by his Belfast address was natural, but the changed condition of thought at the present time, to which it and his other writings in no small degree contributed, would insure a very different reception to a similar address to-day. The fact is, the public mind is changed, and now is changing as rapidly as it can adjust itself to the new conditions, and to Professor Tyndall as much, perhaps, as to any any other man of the last quarter of a century, is the world indebted for this great advance. His memory will be held in respect and reverence by millions, both for the noble personal qualities which he possessed and for the substantial contribution which he made to the cause of knowledge and humanity.

B. F. U.

THE TYNDALL HARVEST.

WE have been too much accustomed to think of death as a *loss*. In the years past, when the laws of correlation were little known, and we thought that, but for "another world," death was the "end-all" of the life, it was consistent enough to keep bemoaning "our loss." We ought to know better now. Except where the life has been stricken down by sudden disease or accident in its midday, death is its crowning harvest, whereat Humanity gathers its ripening results for a new sowing on this earth for the next generation.

The close of Tyndall's life is one of these harvest periods, not only of his own life, but of the long line of scientific explanation of the material World of Matter and of its Forces, of which his own career was the culminating flower—in whose public brilliancy and fragrance we all delighted. In our day *three* such culminating flowers have blossomed out in England, and spread the results of ripening, but little observed, scientific progress, as a fresh delight and as new seed, far and wide. We of course allude to TYNDALL, HUXLEY, and SPENCER. These three have been

our great English popularizers of scientific knowledge; and it is now an interesting and solemn sight to see how his life-harvest is being gathered in by each, or by friendly hands, preparatory to a death harvest which must soon fall to the hands of the incoming generation. Something by way of completion may be added by the two survivors, but substantially the works of these *three* will pass to the great English-speaking peoples of the earth as the best, clearest, and as a *co-operative*, exposition of the Worlds of Matter, Life and Society, in and by which we live. Their works will be over- and out-grown, of course, by the steady on-sweep of human evolution and knowledge, but they are *now* the last written chapters of the Scientific Bible, and, as such, worthy of serious attention, for out of and over them the future of English thought will largely grow and rest. For these works are brave, complete, *liberal*, popular, and co-operative beyond all other scientific explanations of our world.

1. Their works are *co-operative*, for they are *one* world-story when read and considered together. After the astronomy-works of *Proctor*, and the geology of *Lyell* and others, Tyndall now comes as our great popular Natural Philosopher, or *Physicist*, explaining in his "Fragments of Science," and works on Light and Sound, etc., the *material* world about us, so that we begin to feel at home in it, although it is more than ever a world of wonder and delight. This he does in a *liberal*, brave, honest and hearty spirit, that makes it a joy to follow such an explorer. By *liberal*, we mean *free, emancipated* from Theology. This is our greatest debt to Tyndall: He exorcised "the spook" out of the world; not by bell or book, but by clear reason, and the laws of correlation, which left no place for *it*, as a personal God. He, more than any other, has done, and will continue to do, this in the popular mind; and until that is pretty thoroughly done, and believed to be done, there can never be any solid and reliable foundation for human life or progress; nor will there be any honest, earnest, or successful co-operation towards making a *tolerable* heaven in the future of this world. We are otherwise simply here in a state of temporary probation, at the beck of some spook-god, or devil, or "unknown cause," which, after letting us run for some seventy years at its own sweet will, will snatch us *up*, or *down*, and break, and end, all human continuity. Until this superstition is out of the human heart and head, there can be no solid human welfare

on earth, or sure science upon which to rest it. Hence the inestimable value of Tyndall's "Prayer Gauge," and the decisive strokes at miracles, special providences, and the "spirits" generally, which appear in his "Fragments of Science." The celebrated Belfast address was a Declaration of Independence, and an assertion of the Reign of Law, and of the Unity of the Universe, as against the whole realm of spookdom. His philosophical investigations and discoveries in these correlating processes of Nature were indeed exceedingly interesting and valuable, but the brave announcements in "high places" of the supremacy and completeness of the revelation of science, over every other revelation, have placed him among the emancipating heroes of our time, and perhaps of all time!

2. Next to him, or rather with him, in this great work of scientific enlightenment and emancipation stands the still surviving HUXLEY. He has done in the little *protoplasmic* world of Biology, what Tyndall did in the vast world of Inorganic Matter: he has well and bravely asserted and proved the reign of law throughout the vital world of Protists, Plants, Animals and MAN. From the domain of the *Life-process* he has exorcised the spook! He is now quietly collecting and publishing the works by which this great result can reach the people in language that makes a delight of all it touches. Long may he live to enjoy the light—the reflection of his light to others!

3. *Lastly, our* only great English modern philosopher, HERBERT SPENCER, must be named. As the summary of what Tyndall, Huxley, Lyell, Darwin, and their many scientific predecessors and compeers have done, his "Synthetic Philosophy" has no rival, especially in its Biology, Sociology, and Ethics. What Tyndall did for the Material, what Huxley has done for the Vital, that Spencer has done for the *Social* world;—that is, exorcised the supernatural and the anarchistic, by the laws of order, correlation and evolution. He proves that social or human progress and well-being is an *integrative* growth, causing a constant *differentiative* use and liberty of parts, organs, functions, *i. e.*, individuals. He may not (as his later expressions show) see the full effect of these social laws, and may seem to despair of popular government and morals. But never mind! He has done his work, and the harvest will be greater and other than he thinks. May he, too, live to see its assured promise!

These three great men were members of "the x club,"—and the two survivors, Huxley and Spencer, have borne witness to the sterling worth and character of Tyndall; and, incidentally, in so doing, have disclosed who the other distinguished scientists were, who were held together by that unknown quantity, x . That club we are told will never meet again,—Death seems too often to have visited that charmed circle,—not broken it, let us hope, but enlarged and extended it, so as to pass its x , the love of Truth and Humanity, around the world.

T. B. W.

ALL SORTS.

—\$500.00.

—Read with great care our editorial entitled "Five Hundred Dollars," then write us by first mail.

—If you desire a most valuable book send \$1.50 for our "Freethought Library" and get them bound.

—Five hundred dollars is not a large sum when divided up between two thousand more or less persons.

—The April number will be issued just as soon as the small collection of five hundred dollars is taken up.

—The last eight volumes of this Magazine, well bound, can be had at this office, post paid, for \$3.00 a volume.

—We are proud of this number of the Magazine. No more valuable Freethought publication was ever published.

—Ingersoll's address entitled "God in the Constitution," ought to be circulated by the ten thousand copies. Send to this office for them.

—Remember the "plate" is passing around for that small sum of \$500. Reader, how much will you put in? We are waiting for your reply?

—N. F. Griswold of Meriden, Conn., has just sent us a birthday present of \$25.00, which we will apply on the five hundred dollars called for, which will reduce the sum to \$475.00.

—The April number of the Magazine will contain a complete list of the subscriptions to the \$500.00 contributed. Reader do not fail to have your name in that list.

—Liberals should remember that they have no church tax, no priest tax, no foreign missionary tax, no Sunday-school tax, and therefore they can afford to pay pretty liberally to support Liberal publications.

—It might as well be understood that able Liberal publications like this Magazine cannot be sustained at the yearly subscription price. Such publications must rely largely on contributions from the friends of the cause.

—Sunday School Teacher.—"Tommy, I was shocked to hear you swearing so dreadfully at that strange boy as I came in." Tommy—"I couldn't help it, ma'am. He was making fun of our kind of religion."—*Chicago Tribune*.

—Late photographs of the moon developed by the astronomer photographer of the Pesth Academy exhibit some unaccountable peculiarities. The plate shows hundreds of walls or embankments, seemingly about 200 feet high and from 125 to 200 yards in width on top. They run parallel to each other, and appear to be from 1,000 to 1,300 yards apart.—*Boston Globe*.

—Wife—“Have you noticed what beautiful blue eyes our new pastor has?” Husband—“How could I? He keeps his eyes closed when he prays, and I keep mine closed when he preaches.”—*Hello.*

—We will engage to make as strong an argument for polygamy out of the Bible as any man can make for the liquor traffic out of the Bible.—*The Voice.*

Yes, good arguments can be made from “God’s Word” for either abomination.

—The Rev. Dr. Joseph Parker of London says that a place for Talmage will soon be found there if he is no longer wanted in America. Talmage had better accept any English offer, for he has exhausted the American field.—*Springfield Republican.*

—Elizabeth Cady Stanton writes: “You have made a brave fight to keep your Magazine above water and should have had more encouragement among Liberals, but riches and radicalism seldom go together.” Such kind words from so noble a source greatly encourages us.

—The next issue of this Magazine will be a kind of a Charles Watts number. The frontispiece will be a fine likeness of Mr. Watts, the leading article will be by Mr. Watts, and there will be a good sketch of his life.

—At a church-meeting in the suburbs of Chicago, the inquiry was made whether a certain lawyer of the congregation, whose financial affairs were somewhat involved, had “got religion.” To this another lawyer present replied, “No, I think not, unless it’s in his wife’s name.”—*Literary Digest.*

—The articles in this number of the Magazine on Professor Tyndall, ought to be, with the portrait, electrotyped and put into pamphlet form, but we are now too poor to bear the expense. A thousand copies would cost \$50.00. What good friend will send us that amount for this specific purpose, or what five good friends of the Magazine will each pay

\$10.00, and how many will each agree to pay \$1.00 for ten copies? Our printer has agreed to hold these articles in type for ten days until we can hear from our friends in relation to this matter. Please reply by the first mail after reading this.

—They were having an experience-meeting at the old Baptist church. Brother D. (an old bachelor) said: “I feel very humble; I can do so little, my place is behind the door.” He sat down, crying and sobbing. Miss E. (an old maid) arose and said, in that peculiar whine of hers when she feels especially penitent: “I, too, feel very humble, I am such a good-for-nothing mortal. I rather think my place is behind the door also.”—*The Literary Digest.*

—A Methodist revivalist, who has been working at New Bedford, Mass., says: “New Bedford has, so I am informed, been honey-combed by semi-infidelity and Unitarianism, till real spiritual religion has been held at a discount and no sale. But I believe that the power of God has now broken through the crust, and salvation is beginning to be quoted at a premium.” We suppose that our Methodist brethren regarded salvation as “free;” but it would seem from the above that it is in the market. Perhaps this view of salvation, as something to be earned and paid for, is more healthful than the notion that “Jesus paid it all.”—*Christian Register.*

—Professor Swing of Chicago, in a late sermon, says: “The literary minds have been more gifted and more ambitious than those that have entered the pulpit. High literature offers both more gold and more fame. The literary mind has all the world of thought to draw from. If you will read Carlyle or Hugo or Motley or Ruskin and then will read some theological work or some volume of sermons you will note the great difference between the breadth of the two forms of reflection and speech. The second reason for the leadership of literary men is found in their re-

lease from the authority and custom that dominate the fields of theology. Their style and subject matter are as flexible as silk. Their harp not only plays many tunes, but it is permitted to learn all the great pieces of new music."

—The *Christian Statesman* complains that "the Phipps Conservatory in Schenley Park, Pittsburg, was thrown open to the public, Sabbath, January 7, and four thousand visitors are reported." The *Statesman* adds, "This in Sabbath-loving Pittsburg, while in Sabbathless France the Sabbath sentiment is increasing." This is truly awful! What is the country coming to when people even in Pittsburg will persist in visiting a conservatory on Sunday? Mind you, a *conservatory!* a wicked place in which flowers actually grow and exhibit their gorgeous tints and exhale their sweet perfumes *on Sunday!* How long, American Sabbath Union, oh, how long? Cannot the papacy or somebody put a stop to such things ere the "American Sabbath" be—smothered in a bank of winter roses—murdered in an evil resort wherein flowers are permitted to run opposition to the Sunday pulpit?—*American Sentinel*.

—There are persons in our Unitarian body who are ready to invoke the name of Channing against any further advance. They call themselves "Channing Unitarians," assume that Channing got through, that he found all the truth that was needful to the world; and, in the name of Channing and the older Unitarianism, Theodore Parker was barred. But Theodore Parker's next becomes a name to conjure with; and there is danger that the followers and lovers of Theodore Parker may repeat the same tragi-comedy, and forbid the world to differ with him. And so the same thing goes on age after age,—people assuming, without the slightest shadow of a shade of a right to assume it, that they have attained all the truth that is necessary for mankind; and so they are ready to fight against any re-

form which threatens to touch the order of things which they have established.—*M. J. Savage.*

—In our Literary Department we present Mrs. Stanton's able appeal to the women of New York in reference to their duty in bringing their influence to bear on the forthcoming Constitution Convention to be held in the State of New York in May, in favor of striking the word "male" from the Constitution. We hear much of the "gallantry" of men towards women. Now is the time for the *men* of the Empire State to show their genuine gallantry for the opposite sex. Every lover of humanity, every friend of political freedom, every honest man or woman in the State of New York, from now on to the close of the Constitutional Convention, should do all in their power to make all persons in this State equal before the law by the Constitution of the State. What a disgrace, that the most ignorant foreigner that lands on our shores can within a very short period be allowed full political citizenship, whereas such a woman as Mrs. Stanton cannot be trusted with the elective franchise.

P. S.—This article was crowded out, but will appear in our next issue.

—"The American Humane Education Society" sends us for notice autobiographical sketches and personal recollections of Mr. George T. Angell, president of said society, also president of the Society for the Prevention of Cruelty to Animals, and, as claimed, the parent of the American Band of Mercy. We learn from this that Mr. Angell has, during a life of sixty years, been bravely battling against many of the cruelties of mankind, especially against the cruelty to animals. But we are surprised that brother Angell has failed to observe the greatest cruelty to be found, and that is the cruelty of the orthodox creed—the cruelty of preaching an orthodox hell, that has caused more misery to the human race than all other

cruelties taken together. Brother Angell has forgotten to observe that there is not a cruel practice in existence but what the orthodox God could prevent if he had the mind so to do, but notwithstanding he does not prevent these cruelties, Mr. Angell is constantly saying something complimentary of this God. Brother Angell says: "I know of no way in which any man or woman can build a better monument than by founding a band or bands of mercy dedicated to the glory of God." Dedicate a Band of *Mercy* to a God who will delight in burning to all eternity millions of his own children. What absurdity!!!

—It would seem from the following that the bigots are trying to destroy this country:

Washington, Feb. 3.—Congress seems destined to have an ecclesiastical fray precipitated by a resolution which Senator Frye and Representative Morse of Massachusetts have brought in to secure recognition of the Deity in the constitution of the United States. Interested members are being deluged with missives of commendation and protests upon the project. The trouble seems to be not so much in the purpose of the resolution or its title as in that clause of it which embraces the orthodox evangelical belief in Jesus Christ. This is certain to stir the opposition of Hebrew citizens and others and a foretaste of that opposition is already making itself known.

Some letters have been received from clergymen who desire to address the committee against the resolution. None of the ministers who have intervened on either side are men of material reputation. A delegation of church people is here to advocate the resolution. They are Rev. J. Robinson, Dr. McAllister and Rev. D. C. Martin, Allegheny, Pa.; Stevens of Philadelphia, and Rev. H. II. George of Beaver Falls, Pa.

—Chicago, Jan. 29—Baptist ministers are considerably wrought up over a lecture delivered by Professor Harper, president of the Chicago University, in which he said that the story of Cain and Abel, as told in Genesis, was a myth. His language was: "The story of the murder of Abel by his brother, Cain, is no

more the truth, so far as we know, than the myth of the capture of Troy by means of the wooden horse, or the founding of Rome by Romulus and Remus. It is the theory that the prophet simply re-wrote the stories and traditions which were in the mouths of men of his day for the purpose of religious teaching."

Dr. P. S. Henson, a leading Baptist minister, to which denomination the university holds allegiance, said: "Let Dr. Harper prove the story is not true. How does he know the wooden horse or Romulus and Remus are myths? We see the improbable happening every day, and we do not refuse to believe a thing in modern life simply because it is improbable. We cannot accept what the Bible says about heaven and reject the other parts of it. If we discredit its history, we discredit all. If we brand it as untrue in matters of which we know something, we can't believe what it says of matters of which we know nothing."

"Are not such teachings extraordinary for a Baptist university?"

"Marvellous; marvellous!" replied Dr. Henson. "I cannot understand it. Of course the reporter may have drawn the wrong inference from President Harper's remarks, but I think I shall ask him how much of the lecture as reported he is willing to father. I am curious to know just where he stands."—*New York World*.

—During the sessions of the World's Parliament of Religions in Chicago last autumn, it was said that its outcome might be the establishment of a new church, the platform of which would consist of two planks, namely, "All religions are true," and "All religions are false." The report was regarded as a hoax at the time, but *The New York Tribune* learns that there is some truth in the report. About three months ago, a circular letter was issued by the Rev. Dr. H. W. Thomas, of the People's Church, Chicago; the Rev. Dr. W. S. Crowe, a Universalist clergyman of Newark, N. J.; Dr. Emil G. Hirsch, a prominent Jewish rabbi, and the Rev. Jenkin Lloyd Jones, a well-known Unitarian clergyman, calling for a conference to organize a Universal church. The conference was held; and as a result of its deliberations a non-Christian, creedless church is to be started in Chicago within a few days. Mr. Jones defines the object of the movement very much as follows: "Let us step out and on to a platform upon which neither Christianity, Bud-

dhism, Brahminism, nor Agnosticism has any pre-emption. On that broad plain of humanity let us build a temple of universal religion dedicated to the inquiring spirit of progress, to the helpful services of love. Some such church as this already exists. It exists all over the world where commerce and science, letters and philanthropy have gone to break down the conceits of creed and the pretensions of sects. We believe that in the so-called liberal forces of America—the Unitarian, Universalist, Reformed Jewish, Ethical Culture and independent movements—there is found the material for the great prophetic free church of America, democratic, progressive, helpful; a church where heresy-hunters will be absolutely impossible, because the spirit which makes heretics will be the central inspiration of its life—the spirit of inquiry, the spirit of individual responsibility in matters of thought.”—*The Literary Digest*.

—The following “remarkable case” we clip from the editorial page of the *Buffalo Courier*:

A remarkable case of conversion is reported from Wilmington, N. C. Pasco Hodges of that place, having been a life-long scoffer at sacred things, sickened, became unconscious, and dissolution seemed imminent. While his kinsfolk and friends were assembled at his bedside, he suddenly sat up in bed, and taking his wife's hand said that he had passed the portals of death, but that her concern for his eternal welfare had brought him back again to life. Then to the startled group of atheistical friends about him he said solemnly: “There is a heaven; there there is a hell. I have seen both.” He described the glories of the one and the torments of the other, and having ordered his atheistical books burned, and confessed his recantation, he called for a priest who baptized him, and administered the sacrament, whereupon he speedily lapsed into unconsciousness and died.

We desire to say that we have not lost anything by the double death of this Mr. Pasco Hodges, as his name was not on our subscription list, and we doubt very much if his name is on the subscription list of any of the so-called “infidel” papers. He is, no doubt, a mythical character, nevertheless he will be able for the next ten or more years to do good work

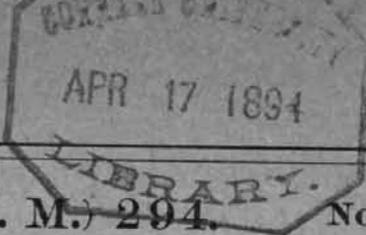
at “revivals.” But what a pity it is that he could not have remained longer with us after his return—long enough to have had some efficient newspaper reporter thoroughly interview him upon a number of theological points. His story could have been made much more interesting and instructive by the graphic pen of a good interviewer. For instance, the reporter could have elicited from him some light upon the following questions that our late brother Hodges forgot to elucidate under the excitement of the moment.

1. We would like to have learned the names of the “startled group of atheistical friends about him,” as we did not suppose there was half a dozen atheists in North Carolina.

2. As brother Hodges said on his return, that he had *seen* both heaven and hell, he should have stated their location definitely, and the character of the inhabitants of each. Whether or not hell was full of scientists, thinkers and reformers as the church has taught, and heaven inhabited by thieves, murderers and cut-throats who “got religion” at the last moment and have slipped into heaven “through the blood of Christ.

3. And it would have been very important to have had brother Hodges settle the long-disputed question as to which is *the only safe religion* of the ten thousand varieties on this globe, but as he called for a priest who administered the sacrament and baptized him it is presumed that he found that the Catholic church is the only true church, and that the Protestant and all other religions are “not in it,” in street parlance, or we may more properly infer as to hell, they are “*all in it.*”

4. We would like to know the titles of the atheistical books that he ordered burnt, an orthodox way of disposing of heretics and heresy, much easier than refuting them with argument. They could not have been the works of Voltaire or Paine as neither of these writers were atheists. Whose books could they have been?



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THE
FREETHINKER
MAGAZINE

APRIL (E. 1884)

THE PHILOSOPHY OF THE FUTURE

BY CHARLES W. CROSWELL

UNFORTUNATELY it is too generally supposed that in our society there exists exceedingly little regard for the man, his duties and requirements. The acquisition of a practical acquaintance with the conditions of life are too frequently confined to the few who are able to realize the real advantages of existence. The world has produced such a misconception of the nature of the cause. The cause perhaps is not difficult to find in the radical evil underlying the whole of the Christendom—namely, a lack of the direct vision on the present. The term "philosophy of the future" reference to the life we now experience. The "philosophy of the future" considerations of any existence "hereafter" in the same sense, it is of course a duty to take the "philosophy of the future" a prospective aspiration is demanded by the conditions of life by experience. But the mistake of the "philosophy of the future" its members regulate their conduct almost exclusively by the records of the past. Their rules of morality, and their modes of thought, are too often derived from antiquity. Those who cannot derive their



James L. L. L.
Charles Watts

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APRIL (E. M.) 294.

THE PHILOSOPHY OF SECULARISM.

By CHARLES WATTS.

UNFORTUNATELY it is too evident that throughout society there exists exceedingly imperfect ideas regarding man, his duties and requirements. The search for truth and the acquirement of a practical acquaintance with the obligations of life are too frequently confined to the few, while the many neglect to realize the real advantages of existence. Why is this? What has produced such a misconception of the object of human effort? The cause perhaps is not difficult to discover. It is apparent in the radical evil underlying the whole of the theological creeds of Christendom—namely, a lack of the desire to concentrate attention on the present. The term “present” is here used as having reference to the life we now experience, entirely apart from considerations of any existence “hereafter.” Accepted in this Secular sense, it is of course a duty to take thought for the morrow. Such a prospective aspiration is demanded by prudence, and justified by experience. But the mistake of the theological world is that its members regulate their conduct and control their actions almost exclusively by the records of the past or the conjectures of a future. Their rules of morality, their systems of theology, and their modes of thought, are too much a reflex of an imperfect antiquity. Those who cannot derive sufficient inspiration from

this source, fly into the fancied boundaries of another world—a future which is enveloped in obscurity, and upon which experience can throw no light. History has been subverted by this theological error from its proper purpose. Instead of being the interpreter of ages, it has become the dictator of nations; instead of being a guide of the future, it is really the master of the present. The proceedings of bygone times are thus made the standard of appeal in this; the wisdom of the first century is regarded as the infallible rule of the nineteenth. The watchword of the Church is “as you were,” rather than “as you are.” Christian theology hesitates to recognize active progressive principles, but holds that faith was stereotyped eighteen hundred years ago, and that all subsequent actions and duties must be shaped in its mould. Observing this defect, Secularism asserts that immediate positive work is more valuable than either retrospective or prospective faith. And rather than worship mysteries, and venerate the unknown, a Secularist strives to avail himself of the utility and value of the realities which lie around him.

Secularism is a term selected to represent principles having reference to the existence and necessities of mankind on earth, neither affirming nor denying an existence “beyond the grave.” Secularists recognize this life as an indubitable fact; should there be another awaiting mankind in the future, all notions of such a state must, we think, be mere conjectures. Therefore, we deem it more useful to concentrate our efforts upon the *known* life—that which really is—seeking to realize its value, physically, morally, and intellectually, as fully as possible, thereby making the best of existence, and also preparing for the highest enjoyment of any supposed life hereafter, if future experience should demonstrate its reality. In reference to certain theological views professed by the Christian world, the statement of the “Founder of Secularism” is here appropriate. “Many of us,” he observes, “are not able to believe in the existence of a Supreme Being, distinct from nature; but we do not exact from members of Secular Societies an agreement in opinion on this theological question. We associate for practical purposes on the wide field of Secularism, outside the abstract question of the existence of Deity. Many of us do not hold the doctrine of the immortality of the soul; but neither do we exact agreement on this point from our friends. We seek the co-operation of all who can agree to pro-

mote present human improvement by present human means. The existence of God, the future condition of man, are questions which five thousand years of controversy have not settled; we, therefore, leave them open to the solution of intelligence and time; they shall not be with us barriers which shall divide us from our brethren; we will not embarrass human affairs with them. Morality, that system of human duties commencing from man, we will keep distinct from religion, that system of human duties assumed to commence from God" (Mr. Holyoake's debate with Rev. B. Grant in 1853, page 7).

The teachings of Secularism are: (1) That, as this life is the only one of which we have any knowledge, we should seek to promote, by material means alone, the physical, moral, and intellectual condition of society. By material means we understand that which is calculable in its operations, being the very antithesis of what is called spiritual agencies. This, of course, includes the proper use of every intellectual faculty. (2) That personal excellence and general usefulness in human affairs ought to be regarded as being of greater importance than the consideration of theological speculations and the adherence to alleged supernatural teachings, and should be the chief objects of human solicitude and labor. (3) That the basis of all conduct is the temporal well-being of the people, and the object of all action is the acquirement and practice of wisdom, truth, temperance, fortitude, and justice. (4) That reliance upon the discoveries of science, and sharing in the benefits arising from their application to the needs of mankind, are preferable to reposing trust in theological faiths and the teachings of the Bible. (5) That the motive prompting to action should be the attainment of the highest possible individual and general happiness on earth, not the desire for personal enjoyment in the alleged heaven of Christianity. (6) That, if a just God exist, and if a judgment day ever arrives, honest inquiry, earnest conviction, integrity of character, and fidelity to principle should secure as warm an approval and as good a reward for the Secularist who rejects the faith of Christendom as could be obtained by the Christian who is able to believe in the teachings of the New Testament. (7) That to select the good and reject the bad in any or all religions is a right that any and every person should be allowed honestly and conscientiously to exercise, without incurring any disadvantages here, or any punishment in any possible hereafter.

As to the "theory of the universe," Secularism allows its adherents to form what opinion upon this matter the individual deems in harmony with the evidence before him or her. Experience proves that uniformity of opinions upon speculative topics cannot obtain. All persons are left, therefore, to decide for themselves according to the "light before them." We impose no ancient conclusion as the limit and boundary upon modern thought. If men and women will work, irrespective of theological dogmas, for the good of society in this life, they are practical Secularists. Secularism is not necessarily Atheism or Theism; its principles are broad enough to admit either Theists, Atheists, or Pantheists within its ranks.

The Secular code of morals is based upon the principle of utility; it enjoins self-discipline, the love of truth, fidelity to conviction, acquirement and application of knowledge, fortitude in good conduct, temperance, magnanimity, justice, and consideration for the rights, comfort, and welfare of others.

It is frequently asked: From a Secular standpoint, (a) What is the source of moral obligation? (b) What is the nature of a moral action? (c) What are the sanctions of morality? (d) What are the incentives to moral conduct? The answer is clear and decisive: (a) Human nature is the source of moral obligation. The more that nature is improved by experience and cultivation the better and stronger will be the moral source. (b) Those actions only are moral which are beneficial to mankind, and which add to the welfare of society, both individually and collectively. (c) The sanctions of morality are the protection of the individual and the debt he owes to the community for its protective service. (d) The incentives to moral conduct are personal excellence and the general happiness and well-being of the community.

Secularists are often invited to indicate what Secularism has to offer to mankind for their good that Christianity cannot consistently proffer? To which we reply: (1) The right to reject, without peril or condemnation, whatever appears to us to be erroneous in any or all of the religions of the world. Secularism defends this right; Christianity condemns it. "He that believeth and is baptised shall be saved; but he that believeth not shall be damned" (Mark 16: 16). (2) The full liberty to regard Christianity as being merely the outgrowth of the human mind. Secu-

larism grants this. The Church denies it in contending that Christianity is a Divine system, and that its founder was a part of the Godhead. To those who do not obey Christ's Gospel he will come "in flaming fire, taking vengeance on them" (2 Thess. i: 8). (3) The advantage of believing the Bible to be of human origin in estimating its contents by its intrinsic value and not by its supposed "Divine" authority. Orthodox Christianity does not concede this. If it did, its "court of appeal" would be at once gone as an infallible "authority." (4) The absence of any fear of being punished "hereafter" for the legitimate exercise of reason in its true sphere of Secular Freethought. Christianity does not permit this, inasmuch as it enforces uniformity of belief, demanding all mankind to accept Christ as their Saviour. In the case of rejecting this demand, Christianity says: "For whosoever will deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10: 33). (5) The acting upon the opinion that the principal attention of man should be given to "time," and not to "eternity." The world practically acts upon this principle. If this is denied let it be shown (*a*) that national progress is the result of aught else but the devotion of man's principal attention to the things of "time;" and (*b*) that such attention renders a person less fit for any possible "eternity." (6) That science is of more value to man than faith in the alleged supernatural. This is the very opposite to the following New Testament teachings: "Take no thought for your life;" "Labor not for the meat which perisheth;" "For what is a man profited if he shall gain the whole world and lose his own soul?" "Man is saved by faith without works;" "Set your affections on things above, not on things on the earth;" "For the wisdom of the world is foolishness with God;" "Is any sick among you? let him call for the elders of the Church . . . and the prayer of faith shall save the sick;" "Be careful for nothing, but in everything by prayer and supplication let your requests be made known unto God;" "But seek ye first the kingdom of God and his righteousness, and all these things [material wants of man] shall be added unto you."

It is necessary to correct the erroneous orthodox allegation that the positive teachings of Secularism have been purloined from Christianity. We claim that the present life is the only one of which we have any knowledge; that well-being in this world is

our highest duty; that the only means we can rely upon to secure this object are knowledge, wise action, and experience; that conduct should be judged by its issues on earth, and that science is of more practical value than belief in any supernatural being. Surely these teachings are positive enough; but where are they to be found in the New Testament? Again, the Secular motive for good conduct is the happiness of the individual and the welfare of the human race in *this* life, while the motive power of Christianity is supposed to pertain to some *future* life. Moreover, Secularism teaches positively that no apprehension should be entertained of punishment after death for disbelief during life. Christianity alleges the very opposite of this in its threatenings of eternal punishment in hell. For New Testament proof of this the reader is referred to Matthew 13: 42; 25: 30 and 46; Mark 9: 44; Revelation 14: 10, 11; 21: 8. The orthodox believer replies to this by saying, "You cannot reject any truth without suffering the consequences of such rejection." Just so; but mark the difference in the two cases. If you reject a Secular truth, the consequences are confined to this life, and they follow in time to make reformation possible. Not so with Christianity; in it there are not mere consequences, but punishment, to be inflicted for "ever and ever," when all opportunity for improvement has passed.

Equally desirable is to correct the fallacy of our opponents in reference to Secular responsibility, and what they term the "freedom of the will." Secularism does recognize man's responsibility, but by that term it means that we should deem it our duty to consider the effect of our conduct upon society, and that it is incumbent upon us to act with a view of promoting, not to injure, the welfare of society. Such responsibility, however, is confined to this life, and its extent depends upon the conditions and position of the individual, and his relation to the general community. Of course, where there is *no* power to choose, there can be no responsibility. Hence we fail to harmonize the doctrine of predestination and those passages in the New Testament which speak of the "elect," and that man of himself can do no good thing, with the theological notion of responsibility.

Secularism does not accept the "free-will" doctrine as taught by the churches. The "will" is, like all things else, an effect as well as a cause. It certainly counts for something, indeed for

much, in human actions; but then it has itself sprung from, and is conditioned by, organization, environment, and other causes which it is powerless to control. Man's motives do not arise from his volition; on the contrary, they govern the will. Man is free, of course in a sense—that is, he is free to act in accordance with his desires; but these desires act independently of volition. And this is all the freedom that is possible, and it is all that any rational person should demand. No man wants freedom to do that which he has no inclination to do, or to act contrary to his desires. His freedom lies in his capacity to obey his impulses; but these impulses the will has no power to create. The will is not an originating cause, but itself an effect, the result of a complication of circumstances, such as external surroundings, the condition of the brain, temperament, age, sex, and heredity. To say that the will is free in the sense that Arminians hold it to be, is to state that which is paradoxical. For, if a person has the power to call up a desire by the will, it is certain that some prior desire induced him to do so. What, therefore, caused that desire? Suppose one individual says he wills to do a thing, and he does it: he must have had an inclination, or he would not have thus willed and acted. Some inclination must, therefore, precede the will, and, clearly, the will cannot be the cause of that which precedes itself in point of time, and to which, in fact, it owes its existence.

In our Secular advocacy we are being constantly met with the statement that there is a "religious instinct in human nature," and we are asked, How does Secularism propose to satisfy this? Simply by allowing every individual to worship according to his or her own desire, providing their action does not interfere with the rights of others. Religion, in its truest sense, is not the monopoly of the orthodox party. The Christian churches have robbed religion of its legitimate etymological meaning and invested it with ecclesiastical creeds and dogmas, thus limiting its proper signification and also depriving it of its best and loftiest influence. With the thoughtless masses religion is accepted as the teacher of fear, dependence and blind faith, instead of being regarded as the inspirer of love, self-reliance and active service. The cross of Calvary is erected as an emblem of redemption, making its devotees blind to the lesson of history and experience, that the only redeemer of mankind is man. Accepting religion apart altogether from theological associations, it is quite possible to harmonize it with Secular-

ism. Of course Secularism is thoroughly antagonistic to orthodox Christianity; but then there are ample means, separate altogether from this faith, of satisfying every instinct of human nature. Probably, if this alleged "religious instinct" were thoroughly examined, it would be found to consist principally of veneration, fear, wonder, hope, and gratitude. These, however, are purely natural faculties, and the mode of their manifestation depends upon birth, education and locality. What would satisfy a Turk's "religious instinct" would not suit a devotee of the Greek Church, and there is a marked difference between the religious gratification of a Hindoo and that of a European. The Catholic would regard the Quaker's religious satisfaction as very inadequate, while the Primitive Methodist would view that of the Unitarian with equal disfavor. It is the misapplication of these human faculties, through ignorance of natural laws and the power of the priesthood that has perverted them from their legitimate functions. Secularists do not aim to destroy any human instinct; they wish rather that it should be properly understood, and that in its development it should be directed by wisdom and controlled by reason and science.

It is frequently charged against Secularism that it destroys the principle of the brotherhood of man. Such, however, is not the case. The foundation of the brotherhood of man, from a Secular point, is the recognition and application of the just principle that individuals should not work merely for their own good, but also for the well-being of general society, and that all mankind should have an opportunity of sharing in whatever conduces to their highest welfare. We do not accept the term "brotherhood of man" in its societarian application, in the sense that all mankind came from one parent, but rather as manifesting, in a general manner, that feeling of love that exists in the domestic circle, and which is, or should be, mutual between brothers. If we adopt the theological application, what can be said of the conduct of an assumed Father of all, who could purposely arrange one race to be superior to and above all others on the face of the earth? who could decree that some of his children should be born and kept as slaves to others of his children? of a Father who could love one child and hate another before either of them was born? of one who gave to millions of his children such organizations that up to the present moment they have been wholly unable to understand and to

appreciate the advantages enjoyed by a favored few? and, finally, of a Father who should so order his family arrangements that the vast majority of his children should be lost forever?

In this age of hollow pretensions and lack of mental honesty, Secularism has a great work to perform in the inculcation of sincerity and fidelity to profession. With the old faiths, which to a large extent it ignores, it should leave behind the old customs, many of which are not simply absurd, but positively injurious. In striking out a new path in the field of thought, it should open up new principles in the domain of action. If our conduct be no better than that of our fellow-men who have not the advantages of our light, nor the aid of our principles, it is a poor recommendation of our system to mankind in general. Fidelity to principle, or to that which takes the place of principle, and for the time acts as its substitute, is necessary in all conditions in life, and under all circumstances. Not only is truthfulness essential to the well-being of society, but it really forms the basis of morality. Earnestness is greater than genius, and more powerful than any amount of ambition, while sincerity is the test of true heroism. The great men of the past, who have influenced the destinies of the world, may be judged by this standard. We cannot help admiring the sincere man, even when he is in error; true fidelity to principles is sometimes most difficult. Heavy penalties have frequently to be paid for the practice of integrity. Still they must be paid, and in all ages they are paid by the few, which few are indeed the salt of the earth. Winged falsehoods, foul persecutions, vile slanders, may attack them, but they remain firm in the consciousness of having done their duty, and in the end their character is vindicated by the power of fidelity.

Fidelity to principle necessarily involves the making our opinions known to those with whom we come into contact. That which a man holds to be true it is his duty to teach, at proper times and under proper circumstances. The right to think includes the right to speak. No man is infallible; therefore, honest, conscientious conviction is deserving of the highest respect. Toleration is a very objectionable term, because it professes to grant as a privilege that which should be claimed as a right. My opinions upon theological questions are as valuable to me as are those of other men to them. And, if I believe that society would be made better by accepting my speculative views, I ask no man's permis-

sion to be allowed to publish them. I may have to brave scorn and calumny, perhaps persecution, but my right remains, and my duty is clear. He who tolerates me arrogates to himself, or to his opinions, a superiority which he does not possess, and which I do not recognize. Great advance has been made in this respect during the last half century. But there is still much obloquy to be endured by those who hold unpopular views. Bigotry is a characteristic of humanity which all the religions in the world have failed to eradicate. A Secularist should not only avoid bigotry himself, but should also point out its error at every favorable opportunity.

The mode of advocacy adopted is also of very great importance. While we claim for ourselves the right to think and speak freely, we must concede the same ungrudgingly to others. We may deem their views erroneous, but we should never forget that they probably look upon ours in the same light. Injudicious advocacy has often done more harm to a good cause than open antagonism. Gentleness is one of the greatest of virtues, and to advocate our views in what is conventionally, but very appropriately, termed a gentlemanly manner is to give them the stamp of amiability. Rash and reckless speaking is a most objectionable feature in the promulgation of principles. To make extreme statements and wild assertions is to play into an opponent's hands. It avails nothing to say that our antagonists do the same. Doubtless they do; and it injures their cause as the same conduct on our part would injure ours. Destructive work must, of course, be done; but a man need not put himself into a passion to do it, and, especially, he should not do it in that wild manner which, whilst being deficient of method and tact, strikes at random, and wastes his forces. We want to make Secularism a great power, and this is only to be done by placing our views in an attractive light, and showing ourselves superior to our opponents, by avoiding the errors into which they have fallen.

EDITORIAL NOTE.

Please read the third page of the cover of this number of the Magazine, and then order as many copies of the Tyndall Memorial Pamphlet as you can afford to.

RELIGION AND EDUCATION.

By HENRY M. TABER.

THERE seems to have been an opinion prevailing among past generations that religion was a necessary part of education. Such opinion is, however, gradually changing, under the influence of modern rational thought. It used to be considered that no person without the prefix of "Reverend" to his name, was eligible to the presidency of any college. Now we have two colleges in New York City presided over by gentlemen who are not clergymen, and there are many other colleges in the country of which it is not thought necessary that a clerical should be at the head. Why should not such be the case? What has religion to do, necessarily, with education? What connection is there between religion and any of the primary, or of the higher, branches of education? Young people are not sent to school or to college to learn religion, but to be instructed in those branches of study which will enable them to acquire such knowledge as may be useful in the various avocations to which they may be called, and religion is entirely unnecessary to fit them for any of these avocations, except such as may be inclined to select the ministry as an occupation, and for all such there are theological institutions, where theology is taught as an entirely distinct and separate study.

Rudimentary education consists in the teaching of reading, writing, arithmetic, geography, history, etc. Why introduce religion into these studies? In the higher branches of mathematics, chemistry, astronomy, microscopy, literature, the languages, etc., why should religion be intruded into these studies? Religion is entirely irrelevant to *any* such branches of study. There are schools for the teaching of penmanship, for the learning of trades; law and medical schools; business colleges; in none of which is religion taught, and what an absurdity the introduction of religion would be in connection with any such instructions. Rev. Howard Crosby, D. D., said that "we might as well insist on reading the Bible in a machine shop, as in a public school."

There *is* a proper place to teach religion, not in any school or college, the studies in which have no necessary connection whatever

with religion ; but religion (for those who desire it) should (only) be taught in the home, in the Sunday-school, or in the church.

We may not complain so much of the teaching of religion in schools and colleges, where we pay for our children's instruction in the various departments of learning, *knowing* that religion is there taught ; though it is a great wrong to those who do not believe in the prevailing religion, that there are so few educational institutions where religion is not taught ; but it certainly is the rankest injustice to compel us to pay (through the tax levy) for the support of schools, academies and colleges, in which is taught a religion that we may abhor. It is a violation of the great principle, which is the boast of our Republic, of equal rights and of exact justice to all ; of our constitutional prerogative that we cannot be compelled to contribute to the support of any religion of which we do not approve ; of that inestimable, wise and just claim, which so distinguishes us from almost every other nation, the utter and entire separation of Church and State.

The teaching of religion in the public schools and other institutions, under State support, is a wrong, which no consistent person, no one in whose character is the element of justice, no true patriot, can, for a moment, advocate or palliate.

It is not necessary to discuss the question as to whether religion has been, or has not been, a benefit to mankind. There are those who think in the affirmative, and those who think in the negative. It is sufficient to know that the latter class think so—and it may be added that it is a *very large class*, and which class is entitled to all privileges and immunities which every other citizen is entitled to.

Religion was very properly—and designedly—omitted from any notice whatever in the formation of our Constitution, and in order to emphasize the idea of its disassociation with the State, the first of the constitutional amendments demands that “Congress shall make no law respecting an establishment of religion.”

The Constitution of the State of New York, and of several other States, are also emphatic in enunciating the principle that religion is—and ever shall be—entirely separate and distinct from the State. And yet, in the face of these explicit declarations of both United States and State law, every one—including those who believe religion to have retarded civilization, sup-

pressed learning and discountenanced science—is compelled to pay to the State his quota of what is taxed to support educational institutions, where a religion, which is repulsive to him, is taught.

This unjust system is advocated by those who (falsely) claim that there is no justice, no honor, no fidelity, no integrity, no purity, no truth, outside of the Christian Church.

Listen to what is said by ministers of righteousness (*but not of rightness*), by preachers of Godliness (*but not of goodness*), by teachers of the "Golden Rule" (*but who do not practice it*).

Bishop Chitard, of Vincennes, says: "Six hundred thousand pupils are now receiving instruction, at an expense to the (Catholic) Church of \$9,000,000 a year, and I demand that this \$9,000,000 should be paid by the State out of the money raised by taxation." (!)

Archbishop Purcell says: "We cannot approve of that system of education for youth which is apart from instruction in the Catholic faith." (!)

Pius IX. declares: "Education of children in a knowledge of natural things, apart from the Catholic faith, is a damnable heresy." (!)

Bishop Gilmour, of Cleveland, Ohio, says: "We solemnly charge and most positively require every Catholic to send his children to a Catholic school, and authorize confessors to refuse the sacraments to such parents as disobey." (!)

Other Roman Catholic utterances of similar intolerance, injustice, selfishness and self-righteousness, could be quoted. Another Romish Archbishop (Ireland) so insists upon the teaching of religion in the public schools, that he expressed himself as favoring the teaching of the *Protestant*—rather than no—religion. And a Protestant clergyman (Rev. Abbott E. Kittridge, of Chicago,) has said that "if the position of the public school is to be . . . no Bible . . . then I stand with the Roman Catholics for religious schools."

Rev. Joseph Cook, of Boston, *of course*, insists upon religious teaching in the public schools. He demands that education *must* be supplemented with "the theology of the fall of man, the immortality of the soul, the judgment to come," etc.

Dr. Shearer, President of Davidson College, N. C., denounces the common school system of the country, advocating the edu-

cation of children of Protestants in schools fostered by the Church (only).

Ex-President Woolsey, of Yale College, denied the right of the State to teach the discoveries of science, "if theism and revelation be banished from the scholastic halls," and adds, "why permit evolution to be publicly professed more than predestination?" (!)

The late Rev. A. A. Hodge, D. D., of Princeton Seminary, in insisting upon religious teaching in the public schools, says: "Christians have the power in their own hands. The danger arises simply from the weak and sickly sentimentality respecting . . . *the supposed equitable rights of an Infidel minority.*" (!)

President Seelye, of Amherst College (like Dr. Hodge), evidently is of the opinion that minorities have no rights which majorities are bound to respect. He says: "The State must teach religion. If the consciences of its subjects approve, well; if not, the State must not falter. *Undoubtedly, if the State enter upon the work of religious instruction, the consciences of some of its subjects might be invaded, but no wise government will let the consciences of its subjects control its public policy. . . . The question of conscience has no relevancy to the matter.*" (!!)

Prof. Noah K. Davis, of the University of Virginia, alluding to the above utterance of Prest. Seelye, says: "There is a breath of Torquemada in that. . . . What is a constitution, but an ægis of the minority, to shield them from tyranny of the majority? To the chivalric and just the feeble are sacred."

Rev. Galusha Anderson, D. D., of Salem, Mass.—also in allusion to what President Seelye has said—remarks: "This is the grim doctrine that fed, for years, the fires of Smithfield. *Conscience is a domain into which human governments have no right to intrude.* Can a State teach religion without striking down the rights of conscience? But, it is asked, ought not the State to compel the reading of the Bible—without note or comment—in its schools? To do this, when men are in conscience opposed to it, is to strike down, by the power of the State, the doctrine of religious liberty, for the establishment of which so many of our fathers poured out their blood like water."

The *Day Star* says: "Nine-tenths of all the blood and rapine, the murder and oppression, of the world, has been caused by the

attempt to enforce just such doctrine as is advocated by Reverend Seelye; than which nothing more atrocious could be devised. Rivers of blood have flowed because men loved truth and liberty better than life, and (because) the consciences of the 'subjects of the State' did *not* approve. The ashes of 'subjects' burned at the stake, because their consciences did not approve the edicts of the State, would fertilize the soil of a continent."

Rev. Hillary Bygrave, of Toronto, says: "It is doubtful if the children of schools are made wiser, more useful, or even more moral, by being compelled to read the Bible. I plead for freedom of conscience and equal rights for all, Catholic, Protestant, Jew, Chinese, Agnostic, and Atheist, alike."

At a conference of Baptist pastors in the State of New York, held March, 1890, it was *unanimously* resolved: "We believe that it is a manifest injustice to tax those who do not believe in religion, for the maintenance of schools in which are taught religious principles which they do not wish their children to learn. . . . The State should teach only that on which all are agreed, and should not invade matters of conscience."

The New York *World* thus expresses the true American idea on this question: "Ours is a purely secular State, in which men of all religions, and of no religion, are upon an exactly equal footing before the law. It has nothing whatever to do with creeds or religion. The public schools are maintained by the *secular* State, for the *secular* education of children; their religious education is a matter with which the State has no business to concern itself. That is a matter for parents and pastors. The State has no more right to teach a religion which is held by a majority of the people, than to teach one held by one of all its citizens."

"The American idea of the State is simple and consistent. . . . The State is absolutely secular, and must be so if we are to enforce the root principle of popular self-government, viz.: the absolute equality of all citizens before the law. Our population consists of Catholics, Protestants, Jews, Agnostics, Atheists, and men representing all other forms of thinking. All these are equally citizens; all have an equal right and part in the government. We raise the school fund by taxing *all* these, and we have no more right to tax the Jew to support a Christian school, or the Methodists to support a Catholic school, or the Catholics

to support a Presbyterian school, than to reverse all these processes, or to build churches at State expense, or to pay priests and clergy out of the public treasury, or to force a religion upon the people by statute." (*New York Commercial Advertiser*.)

"Nothing is more apparent than that the existence of the schools depends upon the *total* exclusion of religion from them." (*New York Sun*.)

President Elliot, of Harvard University, has expressed himself in opposition to "imposing religious opinions upon the susceptible mind," not only in State education, but in *all* our colleges and universities.

President James C. Welling, of the Columbian University of Washington, D. C., argues that "public education should be confined to that modicum which may be necessary for the common defense and general welfare," and in respect to which there is a consensus of opinion; his conclusions being, "the State cannot rightfully teach the tenets of any particular religious creed, whether it be Jewish or Christian, Agnostic or Atheistic. Public education, supported by public taxation, must needs be colorless in point of religion."

General Grant wrote: "No sectarian tenet should be taught in any school supported by State or National tax."

The late Rev. Howard Crosby, D. D., has said: "There is no safety for our country, but in non-religious elementary education in the public schools. If the State is to teach religion, what religion is it to furnish; the Roman Catholic, the Jewish, the Chinese, the Agnostic? Why not these? If the State must furnish religion, it must also logically furnish the inquisition, and so the foundation of American independence must be destroyed. *Is it not better that the Atheist should make his children Atheists, than to break up the country and array men against each other?*"

Rev. Dr. Tiffany, who was a listener to the foregoing, gave it his unqualified approval.

The Christian at Work says: "We cannot, as a people, too strongly insist that religion in the public schools shall not be taught, against the opposition of those who support the schools. . . . Reading a Protestant portion of the Bible is sectarian, as against the Douay or Roman Catholic version."

Dr. J. G. Holland, in *Scribners*, February, 1876, speaking of

the compulsory reading of the Bible in the public schools, says: "It is to the Catholic, Jew, and Atheist, a grievance, a hardship, an oppression."

Rev. Dr. W. S. Crowe, of Newark, says: "As a nation we are not Christian. We are nothing, theologically. The nation has no creeds. Your State, or your city, because the majority of the people happen to be Protestant, has, therefore, no right to force Bible-reading into the public school, if there be one single Hebrew, one single Atheist, one single Catholic, who objects to it. If the parents of one single child objects, then your Bible-reading becomes a tyranny."

Hon. A. S. Draper, late Superintendent of Public Instruction, says: "When any objection to the Bible in public schools is made, the only just course is to take it out."

"The Superintendents of Public Instruction, including Hon. John A. Dix, have, for fifty years, held that religious instruction should form no part of the public school exercises." (*Truth-Seeker.*)

The *Albany Law Journal* says: "The State has no more right to permit the reading of the Bible in the public schools, than to permit the reading of the 'Westminster Catechism,' the 'Book of Common Prayer,' or the 'Talmud.'"

The *New York Independent*, in quoting the above, says: "This is putting the matter in a plain, simple, and true light. The only just solution of the school question, is to confine instruction in the public schools to purely *secular* education, and leave religious education to the family and the Church. Catholics, Protestants, and Infidels, should be able to agree to this course. It is all nonsense to say that the public school is 'godless.'"

Rev. Dr. S. H. Greer, of St. Bartholomew Church, New York City, has expressed himself as opposed to allowing the Bible to be read in the public schools, and added: "The charge that the schools of to-day are godless, is largely rhetorical."

Rev. Dr. H. G. Jackson (Methodist) says: "It is not fair to require the Jews, or those of some other faith that are not Christians, to read the scriptures. The question arises—if you read the Bible in the public schools—what Bible? King James' is the Protestant Bible, and the Douay the Roman Catholic. . . . What we call morality can be taught without the use of the Bible. The State has nothing to do with religion."

Rev. Robert S. MacArthur (Baptist) says: "Should Romanism ever become dominant in this land, Protestants would make a great outcry if the Romish version of the Bible was forced upon the children in the schools. We can never properly antagonize them until we become entirely willing to omit all forms of distinctively religious teaching in the public schools. Further, we have no right to subject Atheists to taxation for the support of schools in which Christianity is taught. The teaching of religion belongs to the family and to the church."

Rev. Charles H. Eaton (pastor of the Church of the Divine Paternity, New York City), says: "We would remove from the public schools the Bible, and take away *all* religious exercises, and make the public schools what they were intended to be—the foundation and beginning of knowledge, which shall be the best protection of the American Republic."

"The reading of the Bible in the public schools is a good deal of a 'performance,' and is conspicuous for nothing so much as for its *farcical* features. It is more a 'fetich' than a moral agency." (Rev. Dr. Parkhurst.)

"Protestants are wrong in claiming a right to have the Bible read as a religious book. This branch of education should be relegated, where it belongs, to the family and the church." (Rev. Dr. Shipman, Christ Church New York City.)

"I object to the Bible being read in the public schools:

"1. Because there is no common agreement as to what constitutes the Bible.

"2. Because there is no common agreement as to what parts are historical, and what parts are allegorical.

"3. Because there is no common agreement as to what doctrines are taught in the Bible.

"4. Because it contains so much that is cruel and obscene.

"5. Because the moral is so mixed up with the immoral, that there is great danger of contamination by contact.

"6. Because of its defective morality." (Judge Richard B. Westbrook, of Philadelphia.)

That true patriot and fearless son of the "Mother Church," Rev. Dr. McGlynn, thus expresses himself on this question: "We do not wish to unite secular and religious education. Our public schools are the pride and glory of Americans, and should be made institutions where Christians and Infidels, Jews and Gentiles, may alike

send their children to be educated, without any fear that they would be subjected to any religious or sectarian bias. An Infidel, Jew, or Mohammedan, has the same right in our government, that you or I have, and the right of all should be respected. The business of public instruction should be in the hands of secular, and not entrusted to religious, orders. . . . Is there any reason why there should be, in the common schools, anything to offend Hebrews, Catholics, Agnostics, or Atheists? Protestants are setting a bad example, for the time may come when Hebrews or Catholics may be in the majority, and then they will make the schools Hebrew or Catholic."

The question of the Bible in the public schools is not a religious one, but one of principle. Most of the utterances quoted above—as opposing any religious teaching or inculcation—are from clergymen and other professors of religion.

Why is it that the Romanists (or many of them) are clamoring for a portion of the school fund, with which to endow their parochial schools? Because they claim that the Protestants (being in the majority) have persisted in reading the Protestant Bible, and thereby inculcating the Protestant religion in the public schools; consequently they claim (and justly, too), that, as the State funds are thus appropriated to the inculcation or teaching of the Protestant religion, they (the Romanists) are equally entitled to a portion of the State funds for the support of schools where the Douay Bible is read, and, thereby, the Catholic religion is taught.

This subject has agitated the country for a half century or more. It has ever been a "bone of contention"—especially in this State—from the time Mr. Seward was governor. He had the courage of his convictions in sustaining the position of Archbishop Hughes, who insisted that the Bible should be taken from the public schools. Governor Seward was denounced at that time by nearly all—if not quite all—of the Protestant clergy. He simply contended for the principle that no semblance of religious teaching should be permitted in the public schools, and that, consequently, *the reading of the Protestant Bible* was an improper and unjust act.

If the Romanists are successful in obtaining public funds for the parochial schools, *the Protestant Church is responsible for it*. If our (admirable) school system is destroyed, if the principle of

secular education is abandoned, if these nurseries of citizenship are broken up, the Protestant Church must be held answerable for the calamity which will surely ensue. The same unprofitable contention (with regard to Bible-reading) has been going on for fifty years in the London school board.

As indicating the determination and bitterness of Romanists, with regard to the reading of the Bible in the public schools, a quotation from the *New York Catholic News* may be given, viz.: "The only claim Protestantism has on the country, is that it intruded itself here after the continent had been discovered by Catholics, and immediately began by persecuting them. An American Protestant has the same right as an American Moham-medan or Hebrew—but no more. And when he undertakes to impose his King James' (Lion and Unicorn) English Bible, he will find that American Catholics will not tolerate his intolerance. *The Protestant Bible*, in the public schools, for the support of which Catholics pay taxes, *must go.*"

Some progress has been made towards ridding communities of the annoyances arising from the agitation of this vexed question. Religious exercises, of *any* description, have been forbidden in the common schools of the cities of Troy, Rochester, Cincinnati, and Chicago, and great efforts are being made in the same direction in other places."

In most States, the question of Bible-reading is left to the direction of the school commissioners, or to the teachers, but we are happy to say that the constitution of one State, at least; viz., Washington, forbids the reading of the Bible entirely within the schools under the jurisdiction of the State.

The following utterance of a judge of the Supreme Court of Wisconsin, before which came the question of the Bible in the public schools, indicates the rancor which such question engenders: "There is no such cause and source of strife, quarrel, fight, malignant opposition, persecution and war, as religion. Let it once enter into our common schools, they would be destroyed; let it once enter into our civil affairs, our government would be destroyed."

Appropriation of money for schools, in which the reading of the Bible is insisted upon, is in direct violation of the following provision of law: "No school shall be entitled to receive any portion of the school money, in which the religious doctrines or

tenets of any Christian or other religious sect shall be *taught, inculcated or practiced.*"

In conclusion, in view of the wrongful position assumed by those who persist in Bible-reading, or other religious instruction, in our public schools, the following questions would seem to be proper and pertinent, viz.: When will Christians (as a body) act upon principle? When will they be just? When will they do to others as they would that others do to them? When will they render to Cæsar the things that are Cæsars? When will they recognize the rights of minorities? When will they respect the consciences of those who differ from them in opinion? When will they cease assuming superiority in wisdom, in knowledge, in morality, in uprightness? When will they be humble-minded, simple-hearted, kindly-disposed, forbearing, tolerant, to those who may not happen to think as they do? In fine, *when will Christians become Christ-like?*

RELATIONS BETWEEN THE PROVIDENT AND THE IMPROVIDENT.

BY DANIEL K. TENNEY.

THERE was once a frog living in a well. Somehow it had been born and grew up there. It flourished, frisked about, and was as happy as frogs need to be, feasting abundantly upon the different forms of life that frequented the water. It had no knowledge of the upper and outer world, no idea that there could be other frogs, or that there could be roomier places than the well. At length another and larger frog, by mistake, leaped into the well, and created a profound impression in the frog mind of the original occupant. After a mutual acquaintance, a jumping-match was proposed. The little frog, boasting his capacity, jumped half across the well. Said the big one, "I can jump ten times as far as that." "No, you can't," says the little one, "there isn't room enough in the world for such a jump." "Wait a minute," replied the big frog, "I will show you." He gave a desperate leap, and knocked his brains out against the wall.

This fable teaches both the bliss and the peril of ignorance as to the environments of ourselves and our neighbors. We

seem too little acquainted with conditions beyond our own limited horizon. Should we not strive to enlarge this horizon, and to extend our inquiry to all classes and conditions of our fellow-men, so that we may the better appreciate our relations and our duties toward them? In this paper I invite such an extended inquiry.

Ever since the dawn of history, and probably long before, "the masses" have been complaining of "the classes." There has always been an upper and an under dog in the human fight. It is so in all nature, among the plants and animals, as well as among men. The extinct species crowded out of existence, as inferior, by evolutionary and improving forces, are far more numerous than those which survive, and still the process goes on. Though the complaints of the masses have usually had abundant ground to support them, they have commonly proceeded from incorrect premises. Every man, when consulting his own interests, seems to think he is just as worthy as any other man. It is a popular but a very foolish notion. No generalization was ever more mischievous or misleading than the opening chorus of our Declaration of Independence, as commonly interpreted, that "all men are created equal." The truth is precisely the other way. Inequality is the unvarying rule of nature. No two things, no two men, are equal or alike. The distinction in countenances and voices is not greater than in the natural power and capacity of men. The highest and best, in past or present time, became such chiefly by inborn tendencies and powers. The same rule prevails through all grades of the race. Philosophers, sages, scholars, inventors, statesmen, poets, and philanthropists, develop as surely according to natural capacity, as does the common laborer digging trenches in our streets. Still, we deceive one another by continually declaiming that "all men are created equal."

Pulpit, press, and politician, alike inculcate this fallacy. So they will probably continue to do, as long as contributions, subscribers, and votes are in demand. This should not be so. On the contrary, the aim of all public instructors should be, first, to recognize the patent fact of the absolute inequality of men, and its consequences, and then to teach them boldly as fundamental truths. Our communities should not be continually agitated over grievances which do not exist. There are quite enough

genuine grievances to demand our attention. As there is no such thing as equality among men, or ever can be, it is certain that no one is, *by nature*, entitled to more, or better, than he can achieve for himself, and that no two can achieve the same. If any obtain more than that to which their capacity entitles them, they receive it as a concession from their more naturally favored fellows, and should be grateful, instead of ungrateful, for it. These principles, selfish and cold-blooded though they may appear, have underlain and obstructed all beneficent effort toward that beautiful ideal of the ages, "the brotherhood of man." The ethical and higher social duties of men toward one another, will be considered later on.

That grasping avarice and miserly instincts control the conduct of some employers, is not denied. It will always be so. The common disposition of employers is quite the other way. Yet workingmen of all grades are continually taught to believe that they are the slaves of their employers, that their wages are too low, and that capital has its iron heel upon them. Agitators are employed and encouraged to keep their minds aflame against their employers. Current literature croaks continually about the aggregation and aggression of capital against the rights of labor. What is more, the men actually believe it. What everybody says must be so. Nothing, however, could be more absurd. Capital, nowadays, except in rare instances, pays to labor as much as it possibly can, in the competition of the world's affairs, and make its own investment reasonably profitable. Labor is usually much better remunerated than capital. How innumerable are the instances where vast sums invested in industrial enterprises, are altogether lost, though the labor employed by it, through a series of years, has all along been well paid. The record shows that all such capital, on the average, is lost in such ventures in a little more than thirty years. If this be so, do not the workingmen get the best of it? They certainly do and must, or they could not survive. When such failures occur, do we hear the workingmen, or anyone else, agitating the community over the calamity of the investors? Of course not. Capital can take care of itself, they say. Not so. Better say, "Let the dead bury the dead." These important factors indicated in the relations between capital and labor, are seldom explained to the people by any of the molders of public opinion, who are

seeking the favor of the masses. Why? Either because they are too ignorant or too cowardly to tell the truth. The late lamented capitalist, has but one vote. Those who have eaten out his substance by inordinate wages, have many.

In these modern days, the disposition of workmen to unduly crowd their employers all along the line, has become an alarming element in our social and business life. It has resulted and must result in great mischief to the men themselves. Let us consider briefly what place in human affairs the capitalist fills. Very many men, as we know, have the natural capacity for "making money," as it is called. Very few have the capacity to both acquire and accumulate. Most of us start out in life, willing and anxious to become millionaires. As but few succeed, they become objects of the envy, hatred, malice, and all uncharitableness of the multitude who fail. It is forgotten that inborn qualities generally control the whole matter, and that it is just as natural and inevitable that the few shall become rich, as that the many shall remain poor. "There is a divinity that shapes our ends" in finance, quite as much as elsewhere. Now, in the industrial world, one man who honestly acquires and accumulates property in large amounts, is a thousand-fold more useful to the community, if he be not a miser, than the one who spends as fast as he makes. Those who labor for others can thrive or even survive, only by access to capital accumulated by some one who is willing to employ and pay them. To the extent only that some one has laid up money which he wishes to transmute into something profitable or pleasurable to him, does he pay it out. Where would be the employment of labor, if the accumulations did not precede it? Though many thousands are now out of employment, and suffering in consequence, think of the millions who are employed at ample wages, paid from the pockets of wealth. The capitalist is thus seen to be a prime necessity in our affairs. The wheels of business could not revolve without him.

As is the sun in the material world, so is the man of money in the world of business, the great accumulator and distributor of life and activity. The sun, as we know, vaporizes the waters of the earth, lifts them from a myriad sources into the moving clouds, until, saturated, contending currents of unequal temperature distribute the gathered moisture in grateful showers, beau-

tifying the fields and forests, energizing the growth of plants and animals, bringing forth abundant harvests, and assuring the greater prosperity of all earthly life. The same descended waters, trickling through the soil they fertilize, again seek the rivulets, the creeks, the rivers, and return to the seas. Again they are vaporized by the sun, redescend in other energizing showers, and so continue in that perpetual round of absorption and distribution, without which all things living on the earth would parch and die.

So it is with the capitalistic classes, as they are called, those millionaires, plutocrats, gold-bugs, silver kings and money sharks, about whom there is so much ado. They do not keep their money in their pockets, or in their banks, as is so commonly supposed, but make continual use of it, and of as much more as they can borrow, whenever and wherever they can see an opportunity of a probable profit in doing so. Their accumulated wealth permeates every channel of business and commerce, returns to them again with or without profit, as their venture has been successful or otherwise, only again to be reinvested, and so on in a continuous circuit of accumulation and distribution to the advantage and beneficent use of every class of every community. Abuse or envy them as we may, without them the channels of business would dry up. There could be no progress, no prosperity. If we want a railroad, who builds it? If we want a World's Fair, who furnishes the money? If we want an art gallery, a Columbian Museum, a public library, a great university, or a great charitable institution, whence comes the endowment? Or if we would build a town or a city, how can it be done except by drawing the funds from those who have been prudent and wise enough to amass them? To thriftless labor, and to the man who spends his yearly wages as he goes along, how much are we indebted for all these great works of benevolent and generous wealth? Still we are told that all wealth is the product of labor, and sometimes that consequently all property should be the subject of an even divide.

It is the labor of men, I admit, that enables the accumulation of wealth. It is none the less the providence of these very laborers that others, *generally springing from their own number*, possess the genius for accumulation. Notwithstanding the chief goal of human effort is the achievement of a competency or a

fortune, it seems to be regarded as a social offense that some reach it, while others do not. This hue and cry against the unequal distribution of wealth, is altogether foolish. No man is injured by the fact that some other man has honestly acquired more than he, but rather is the poorer man greatly benefited by the proximity of a wealthy neighbor, willing to exchange his money for its equivalent in work. Let us see a little how this operates.

Suppose we are to build a great city like Chicago. It will cost many billions, which must be furnished, from time to time, by the few who have made and saved it. The material is now stone in the quarry, clay in the earth, iron ore in the mine, lumber in the forest, and other things in a state of nature. How much are they worth before the hand of labor has come in contact with them? I do not know; probably not five per cent. of the value which will be added to them by the hand of man. Now the work goes on. In a few years these crude materials have been wrought upon and erected into dwellings, stores, warehouses, sky-cleaving temples, depots, hotels, and public and private edifices of great cost, magnitude and beauty. The streets have been underlain with sewers, water, gas and electric pipes and wires, been paved, and hundreds of miles of street railroads constructed upon them. What has become of the vast fund which all this has cost? Gone, all gone to the workmen who built the city. The people who had the money, now have only the buildings and the improvements. Was anybody harmed by this? Would it have been better to divide the money among the laborers, and build no city? And now the income of these buildings will enable the owners by and by to continue building and enlarging the city, or to tear down old and erect new and better structures. Labor will get thus a continuous benefit. The money expended, what becomes of it? Most is spent or squandered by the men who receive it, from day to day. A few hold on to theirs, as is their instinctive disposition, and by and by they are employing men and building structures of their own. Their money-getting and money-keeping propensity is brought out. During all this activity of building the city, labor has come in contact with capital. Has the laborer been harmed? If the holders of the billions had desired to build the city, and could have found no one willing to do the work for them, they would still have had the money. But clearly the laborers would have been short just so much.

Yet we hear that all through this and every other enterprise, the laborer is robbed by the capitalist, and that the man of

wealth, though he has but three meals a day, is reveling in luxury at the expense of horny-handed toil. It is a mistake. Wealth is the very marrow in the backbone of every community. There could be no considerable communities without it. It is a veritable gold mine from which industry and determination successfully extracts, and must do so, or die.

So what are known as the masses and the classes, are neither more nor less than beneficent and necessary subdivisions in every community, engendered by the natural differences in the capacity of men. Harmony, instead of conflict between them, is essential to the peace and prosperity of both. The demagogues who seek to obtain power or pelf by exciting one set of these honest fellows against the other, are enemies of both. They continue to separate, by antagonizing, those who should be drawn closer together by mutual interests. From what has been said, it appears that the unequal natural endowment of men, is the prime cause of the unequal financial circumstances in which we find them. There are other causes of a casual or accidental nature, which sometimes contribute to present conditions. These will be readily understood, and need not be here noticed.

The generosity of wealth, surely, is not its most active attribute. If it were, there would not be much wealth. Inordinate greed does too often prevail, and sometimes makes even the cheerful giver hesitate in his contributions, while knowing that his fellows of equal or greater ability decline to co-operate. The innate feeling of brotherly love toward the unfortunate, implanted in most men of financial strength, seldom fails, however, to respond to the reasonable calls of charity. The vast extent of private charities is little known beyond the beneficiaries. This is so, not only because "charity vaunteth not itself," but for the reason that no sooner does a man of wealth become known as liberal in his gifts, than a multitude of charity-seekers of all grades, worthy and unworthy, make life miserable for him by their importunities. He enjoys better the reputation of being close-fisted and cold-blooded, while quietly dispensing his charities in channels approved by his cool and better judgment. Many, many millions are continually thus distributed, with none of the puffing and unseemly behavior incident to the management of charity balls and other loud-mouthed beneficence.

Thus I have endeavored to show the proper relations existing between the provident and improvident, in their natural and customary business dealings. I shall not be content with this. In the May number I design to make plain the clear duties imposed by good neighborhood and common brotherhood upon the community, and upon those more favored of fortune, toward those who are less so.

LITERARY DEPARTMENT.

PRISONERS OF FATE.

BY JOSEPHINE K. HENRY.

THE sun looks down on many weary hearts,
Though earth is gilded with its radiance bright,
Yet shadows dark
Fall on the lives of prince and waif alike ;
It is more sad than feeble words can tell,
How many weary feet pursue life's way
With piercing thorns in every step they take,
How hope retreats, and comfort will not stay.

What foe is so relentless to poor helpless ones
As poverty? That Shylock of the race
That gloats o'er pain !
Finds joy in adding pangs to suffering,
And strives the last faint lingering hope t' efface.
How many million prisoners rise each morn,
And go with heavy hearts to thankless task,
Each chained for life to penury and toil,
To earn the bread that helpless children ask.

How many million women clank their chains,
Which have been riveted by greed of gold,
Left helpless, mute.
Slaves most abject, to lusts of fallen men,
Until unfit to be either bought or sold,
They're turned adrift, with helpless children too,
To suffer pangs of penury and despair,
Dumb images, forced to endure life's bitter woes,
Nor look for hope, nor comfort anywhere.

How many children come into this life
Bound by the fetters sin and crime have forged,
Captives till death.
Their blood a cess-pool, bodies racked with pain,
And heart and hope by stern Fate lashed and scourged.
Thousands of innocents, Prisoners of Fate,
Because the laws of Nature fail to warn ;
Because the darkened minds of men would quench
The light of Reason. So the world must mourn.

Millions of prisoners behind supernatural bars,
 And Orthodoxy guards the rusted key
 That none escape.
 These dare not look through Reason up to God,
 But must obey blind Dogma's stern decree.
 Their only beacons on the sea of Faith
 Are jack-o'-lanterns, swung by priestly hands,
 Whose idealisms, and innate love of power,
 Wreck grandest possibilities on shoals and sands.

Minds, souls and bodies, beating against bars
 Of poverty, pain, lust and imprisoned thought,
 Silenced by Fate;
 Humanity of every rank and phase,
 By priests and robber barons sold and bought.
 O, Science! hasten on thy glorious march,
 And Reason, lift thy torch, that all may see
 The road to Truth, to Liberty and Power;
 Unbar the doors, and set Fate's prisoners free!

AN OPEN LETTER TO THE REV. B. FAY MILLS.

BY ROBERT C. ADAMS.*

SIR: In your sermon of last Wednesday evening to young men, as reported in the *Witness*, you ask, "Is the skeptical young man safe?" You say, "He is not happy. 'Destruction and misery are in all their ways,' the Bible says. Their work is to pull down, never to build up." You narrate a story of a minister who, at a meeting of an "Infidel League," asked these questions: "What have you done to make this city better? What have you done to help the children? What have you done for the poor and the sick and the unfortunate?" You say, "They could not tell him anything," and you add, "I have never heard of any help, or hope, or cheer brought to lives by infidelity. 'And misery is in their ways.'" You then give accounts of agonizing scenes at the death-beds of Voltaire and "Tom" Paine. All this is said by you to deter men from doubting the doctrines that you preach, by impressing them with the idea that men who are unbelievers in evangelical Christianity are unhappy in their lives and useless to the world.

I have been once to hear you preach, and have read reports of some of your sermons. I was gratified by the evidence of evolution in revival methods shown by your dignified bearing and serious manner, and by your giving more prominence to righteousness of life than to the old sacrificial theology. You made love to God more prominent than the blood of Christ, and kept hell-fire out of sight. You did not descend to the sensationalism of other evangelists who have raided the town to save the souls of its citizens; and I felt hopeful that you might

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improve the lives of many people, so that we should have more uprightness and justice, and fewer dishonest business failures in the community at large and among Christians. But the perusal of your remarks, quoted above, impels me, as the official leader of organized Freethought in Canada, to denounce your imputations against "skeptics" and "infidels" as absolutely false. If you know them to be false, you are utterly unworthy of the position you assume; and if you do not know them to be false, you are equally unfitted to be a teacher of the people, for you are then convicted of an ignorance of the world about you, and of a lack of acquaintance with reputable literature that disqualify you from posing as a public instructor.

I presume that you use the word "infidel" in its ordinarily accepted sense as defined by Webster—"one who disbelieves in Christ, or the divine origin and authority of Christianity." As this word is usually employed in an opprobrious sense, I will use the word unbeliever to express the same meaning; and I desire to say that your imputations against the happiness and usefulness of unbelievers are contradicted by the whole history of society, past and present. It is true that their happiness and usefulness have been hindered by Christian persecution, and by legal prohibition, as at present in England, of bequests in favor of their cause; but I maintain that it is owing to their principles that all enduring progress has been made. The unbeliever's creed is naturalism; the Christian's creed is miracle; and you will find that all political and social advance is due to the intelligent employment of natural means, and not to prayer to the Christian God. It is significant that the leaders in the great movements of reform have often been unbelievers. The American Republic owes its independence to the unbelievers, Franklin, Paine, Jefferson and Washington; and the skeptical Lincoln emancipated its slaves. Garibaldi and Mazzini are the heroes of United Italy. The French Republic is virtually governed by Freethinkers. The unbelievers Robert Owen and Holyoake, are the fathers of modern co-operation; and most of the great economists, as Adam Smith, Mill, Lasalle and Marx, have been rationalists in religion. The leaders of the anti-slavery movement in the United States were unbelievers; and you would not dare in your own country to malign Garrison or Sumner. In literature, I will mention Goethe, Harriet Martineau, Carlyle, George Eliot and Emerson; and such poets as Burns, Byron, Shelley, Longfellow and Walt Whitman, as well as one who has made the world laugh, as has done the unbelieving Mark Twain, are among the world's benefactors, even though every one of them would scorn your theology or denounce your utterances. Such leaders of science as Spencer, Darwin, Huxley, Tyndall, and a long roll of inventors, including the greatest of them all—Edison—have benefited the world without believing in Christ; and the men who have built our great railroads and inaugurated vast industries are mostly unbelievers. Among many philanthropists on this continent, unbelievers in the Bible, who have donated large sums of money, I may mention Peter B. Brigham, who gave three millions for a hospital in Boston; Stephen Girard, who gave six millions to found a rationalistic college in Philadelphia (which the Christians have perverted); James Lick, who gave a million for science and established the great California observatory; Peter Cooper, who gave three millions for education in New York; Smithson, who founded the Smithsonian Institution at Washington. But I would tell you that,

even if the young men of Montreal were not so well informed of these facts as to be able to refute your unworthy misrepresentations, they could tell you that recently unbelievers have donated over one million dollars to McGill College in this city, and that when the best men were sought to erect the buildings the contracts were awarded to two avowed Freethinkers. Perhaps you, too, sir, have learned that in the election that has taken place since you arrived in this city, the great desire of the most reputable citizens was to remove from the council a prominent member of the Methodist Church, in which you preach, and the only man of "known integrity" in this city who was deemed strong enough to beat this candidate was a Director of the Freethought Club.

As to your repetition of obsolete fictions as to the death-beds of Voltaire and Paine (whom you vainly hope to discredit by calling him "Tom"), I would advise you to read the biographies of Voltaire by such reputable authors as John Morley and James Parton, and that of Thomas Paine by Moncure D. Conway, instead of relying upon the biased reports of mendacious Christians. Your statements as to Voltaire's death are disproved by an eye witness, Wagniere, who says, as translated by Carlyle: "He expired about a quarter past eleven at night with the most perfect tranquility." His last words were, "Adieu, mon cher Morand, je me meurs." Two days before, when the Cure of St. Sulpice asked him if he acknowledged the divinity of our Lord Jesus Christ, the sick man pushed one of his hands against the Cure's calotte, shoving him back, and cried, turning abruptly to the other side, "Laissez-moi mourir en paix" (Let me die in peace). Conway says, "Paine had no fear of death," and quotes his attendant as saying "that Paine's mind was active to the last; that shortly before death he made a humorous retort to Dr. Romaine; that he died after a tranquil night." His biographer and enemy, Cheetham, was found guilty of libel in the courts of New York, and Conway gives examples of his "ingenuity in falsehood."

If you are unwilling to make a retraction publicly of these untrue insinuations against those whose intelligence prevents them from believing in the supernatural dogmas which you preach, I ask if you will consent to engage in a public discussion with me upon the question: Which principles will best promote human welfare, those of evangelical Christianity or those of Naturalism? If you decline to accept this challenge, and refuse to test the truth of your statements, the Freethinkers of Montreal will consider that your conduct is due to that craven policy of avoidance of discussion which is so general on the part of ministers as to cause the pulpit to be named Coward's Castle; whereas, few Freethinkers deliver a lecture without inviting opposition. Lest I should be unable to gain a hearing elsewhere in contradiction of your statements, I publish these observations, by the courtesy of its enlightened editor, in the one newspaper in Montreal that has the courage to tolerate heresy, and does not pander to what is fashionable or profitable in religion.

Believe me, sir, that I do not accuse you of willful lying, but that I prefer to accept my second hypothesis, and to think that your judgment has been warped and your reading restricted by the exigencies of your special vocation. I heartily approve of a great deal of your moral teaching, and trust that it will accomplish much good, though I am sure it would be more useful if it was based upon posi-

tive science instead of upon what, in my opinion, are degrading dogmas, myths and apocryphal stories.

P. S.—Captain Adams, in a private note to us, says, "I received in reply a polite letter from Mr. Mills declining my 'kind invitation' and saying that he was 'in no sense a controversialist.'"—ED.

AN APPEAL TO THE WOMEN OF NEW YORK.

BY ELIZABETH CADY STANTON.

AS a Convention will be held in this State in May, 1894, to amend the Constitution, the advocates of Woman Suffrage propose to make their demands again for enfranchisement. The methods adopted by the State Woman Suffrage Association to educate public sentiment are well set forth in the Campaign Plan of Work.

To strike the one word "male" out of the Constitution, will be an act of momentous and far-reaching consequences; lifting one-half the people of the State from the degradation of disfranchisement; giving mothers new dignity and honor; daughters added opportunities and respect in the world of work; securing for the pariahs of society, the most mournful figure in our civilization, protection and redemption.

Woman's emancipation means all this, yea, more; for in her development man will find a reserved moral power to help him build up the ideal republic, to realize the golden age of purity and peace. The mother being the greatest factor in race-building, her status in a nation must ever be the primal consideration.

Women who are ignorant or indifferent as to the advantages of a voice in the laws under which they live, must be urged to read and think on the question; members of the Convention must be asked to give the subject their serious consideration, to read the arguments of John Stuart Mill, Theodore Parker, Wendell Phillips, and that magnificent speech of George William Curtis in the Convention of 1867.

A man with a nice sense of justice, who believes in republican principles, could not read the able arguments on this question before the public in the last half century without feeling that every educated citizen, who pays taxes and obeys the laws, should enjoy political equality. Franklin said, long ago: "They who have no voice in the laws under which they live, are slaves; what civil right is worth a rush, if my property can be taken from me without my consent?"

If the women of this State understood the significance of this right of suffrage, they would, with united voice, make the demand now. It simply means the right to govern one's self, to protect one's person and property by law. To the teacher it means a vote on her salary; to the property-holder a reduction on her taxes; to the mother of school-children a voice in the sanitary condition of the building and neighborhood, and the choice of the teacher whose example her sons and daughters are to follow; to the philanthropist a voice in the char-

ities and criminal legislation. Intelligent women cannot read of the abuses in our jails, prisons, asylums and hospitals, without wishing they had the power to mitigate all this misery. The first step to direct influence in these matters, is to secure the right of suffrage.

Large classes of women in this State are college graduates, teachers in our public schools, professors, lawyers, physicians, the pillars of the Church, the guardians of our social life, filling honorable places in literature, in the press and the pulpit; surely all these must be fitted to exercise the right of self-government, and be sufficiently awake to their duties as citizens, to make the demand. To these, then, we appeal, for active, earnest work, in whatever direction they are able to exert the most influence.

From the devotees of fashion and the victims of want; from the ignorant and indifferent, who take no note of the serious problems of life, whether found among those enervated by luxury or benumbed by ill-paid toil and ceaseless suffering, we can hope for no response. But intelligent thinking women will certainly spare no effort to relieve themselves from the disgrace of being classed in the political category with idiots, lunatics and criminals.

Women made their appeals in person in the last Convention of 1867. Twenty-eight thousand sent in their petitions to have the word "male" struck from Article 2, Section 1, but the amendment they desired was not even submitted, such earnest friends of woman's work and education as Horace Greeley even deeming it too revolutionary and sweeping. Now behold the almost magical progress in sentiment all over the civilized world, which has brought to the advocacy of woman's political equality the wisest and most far-seeing statesmen, as well as in large numbers the press and the pulpit, who have heard the demand of the artisan and the agriculturist, and who are now with ear against the nation's heart, declaring that the hour is ripe for the removal of these ancient sex-limitations and restrictions. It only remains for the women of New York to come into touch with each other, and speak with united voice at this time, to gain the ear of the delegates to the Constitutional Convention, and thus forever enshrine in the organic law of this State the equal political rights and privileges which are now the blessed possession of the women of Wyoming and Colorado. If this opportunity is lost, those who have long made the demand and earnestly labored for its accomplishment will never enjoy the rights, privileges and immunities of republican government.

Injustice to 4,000,000 slaves corrupted the moral sense of the entire nation; we felt the palsy influence everywhere, in the State, the Church, and social life, in our literature, our commerce, and the world of work. Can injustice to half the people of the entire nation be less dangerous to republican institutions? To make sex a badge of degradation, woman a dishonored class, the girl an inferior caste, at every fireside and in every cradle, is separating those who should be essentially one, who should be equals before the law.

Every principle of republican government is violated in the present position of woman, the corrupting influence of an exclusive masculine oligarchy, composed of every type and shade of mankind, is felt in every department of life. The bribery and corruption in our elections and in the halls of legislation; in our courts, where justice is openly bought and sold; defalcations in our banks; mil-

lions stolen in our railroads; trusted men, pillars in our churches, sitting in a felon's garb in prisons to-day, for robbing widows and orphans of their inheritance; dishonesty and trickery in all the marts of trade; wholesale vices in the hidden haunts of sin; these are all common topics of discussion in the pulpit and the press and with the people; and yet the watchmen who cry the hours, say "All is well."

Think you that those who have plunged us into this moral chaos, can, unaided, retrieve the situation? Until they put away their deepest injustice, that of robbing one-half the people of their sacred right to a voice in the government, they cannot be honest in other relations. No man or woman can be thoroughly honest under present conditions, and individual cases of dishonesty grow out of the dishonesty of man as a class, towards woman as a class.

Philosophers tell us that the brain of man is already overweighted with the tangled problems of our complicated civilization, and that to meet the exigencies of the future, the race must be lifted a few degrees, some new force must be developed; some reserved power summoned to action. And where can this be found, but in the wisdom and virtue of the educated wives and mothers of the nation? Remember, women of New York, you have equal interests with man in good government, and in the near future you will have equal rights and duties, and must assume equal responsibilities, if we are to realize on this continent a genuine Republic.

INGERSOLL IN SAINT PAUL.

BY C. J. GREENLEAF.

INGERSOLL is ever the red rag to the ministerial bull. Scarcely anything else has power to rouse them from the lotus afternoons of their vampire-like existence. But when they see the big pictures of the brainy infidel in the show windows, then they know that their enemy approacheth. Counter-irritants are freely applied in the shape of sensational subjects, some new musical wonder, or they levy on the "world" for attractions, instead of depending upon the "spiritual" gifts of the minister. After he has come and gone, then the "divines" pop out of their holes like toads after a thunder-storm, and proceed straightway to "answer" the Colonel. He is certainly the best-answered man in America as far as wind goes.

All this order took place during Colonel Ingersoll's recent visit here.

Rev. Edwards, of the Christian church, got real mad, and said: "The anarchist with a dynamite bomb in his pocket, is Ingersollism gone to seed. If Moses made a thousand mistakes it does not militate against our faith." Why of course not. "He repudiates the fruit his teaching bears in ruined homes, crowded penitentiaries, prostitutes, betrayers of virtue, and every damning influence that disgusts an honest man or shocks a virtuous woman." The same paper, *The Dispatch*, after quoting this reverend falsifier, says editorially: "Any one traveling in our local street cars last evening would have been surprised at the influx of well-dressed ladies and gentlemen, mostly ladies. Inquiry showed that these people had been to hear Robert G. Ingersoll. Here is one of the most

eloquent, if not one of the ablest, men in the entire country, telling us all he knows, or, more properly, all he does not know, of God and the Bible. The people are, without doubt, struggling upward to higher and better ideals. They need all the aid they can get. Doubtless our own people have been greatly helped by all they heard last night."

The *Globe* gave over two columns review of the lecture, with several cuts, but editorially attacked the Colonel with almost as much virulence as the minister. The *Pioneer Press*, doubtless the ablest journal in the city, gave a careful review of the lecture, and devoted some care and space to an analysis of the audience. Let us see if the *Press* found Rev. Edwards' class present: "Another part of the audience came for the purpose of verifying their worst suspicions regarding Mr. Ingersoll. They evidently had them all confirmed, for they sat glumly and severely, and departed solemnly shaking their heads at the sad spectacle of the deplorable perversion of so bright an intellect. And yet they were disappointed that Ingersoll was no worse. Another class was composed of the sports and rounders of the city. They came to be endorsed. They went away whipped, bearing the marks of many severe stripes, and if they are open to gentle impressions, carrying with them the seeds of that 'snow-white lily with a heart of fire,' as Ingersoll termed home love, which may some day germinate, and purify, and brighten the darkened lives. The audience proper was composed of many of St. Paul's professional men, lawyers, physicians and merchants. These enjoyed the lecture." The *Press* suggests a better title to the lecture would be—even from Mr. Ingersoll's standpoint—"The blunders of the persons who compiled the Pentateuch."

We have a Rev. Dr. Ingersoll here, who, it is claimed, is a cousin of the great agnostic. I am inclined to think that the relationship must certainly be as distant as this, for the next Sunday evening he chose as his subject: "What do we know of the individual and social life of heaven?" Happening to see this conundrum while writing at my desk, I said to a member of our company, "Here is a matter to which I wish to call your attention." He gave instant heed, supposing it to be some business proposition, and had such been the case but few would have gone to the root of the matter, or decided any more impartially than he. I read the question with all the solemnity it required. "Any damned fool knows it's just nothing," and he went straight on about his business. Probably our Rev. Ingersoll received considerable lucre for his labored answer to his own question, and then did not tell half as much truth as our blunt friend just quoted.

The saddest thing about the lecture is the pathetic but natural fact that Colonel Ingersoll is growing old. Those of us who knew him fifteen years ago, when his words came to us as a revelation; when we wondered how any man could express our own hidden ideas in such a wholly happy manner; when we used to smile at his reversal of almost every one of the old saws and religious croaks of that time, and find that, completely reversed, they fitted better than ever before; all that great number who learned to love him then, and whose devotion has never abated a moment since; because the man has been all, aye, even more, than he then gave promise of, we feel sad to think that old age should ever dim the tender, loving eye, or impair, in the least degree, the silvery music of the

eloquent tongue that has brought intellectual freedom to so many of earth's children. That his remaining years may be many, and that they may be as happy as he deserves, is as good as I can possibly wish for the ideal gentleman, Robert G. Ingersoll.

THE CHINESE QUESTION (VIEWED FROM A WESTERN STAND-POINT).

BY F. H. HEALD.

LIBERAL people living in the East are apt to get a wrong idea of the Chinese question as it really exists on the Pacific coast, because they are liberal and large-hearted enough to sympathize with all the oppressed human beings of earth. Viewed from an Eastern city, at a distance of three thousand miles, or from a car-window while on a pleasure excursion to California, and in the light of humanity, they are perhaps right, as far as they go. But they stop when they have considered one side of the question. They quit the investigation when they have considered that this country is an asylum for all the oppressed of the earth, and that Chinamen are human beings.

We admit that Chinese are a good and inoffensive people, as a rule. We admit that there are foreigners amongst us who are much less desirable, and we call your attention to the fact that these undesirable foreigners are the people who oppose Chinamen because they are foreigners, and because they make labor cheap enough, so that it is possible to make improvements. We admit that Chinamen are intelligent, and we admit that they have a much better religion than our Christian religion, and if they would bring their wives and babies with them, and make their homes with us, I believe there is no people in the United States who would welcome them with the hearty good-will with which California people would welcome them.

We are not naturally a narrow, selfish class in this State; we are glad to welcome all people, from any part of the world, if they come to us with intentions of mutual benefit. We are not narrow enough to object to men because their religion is different from our own; we never burn women and children, under the pretense that they are in league with the devil; we make no laws that will take from a man, contrary to the Constitution of the United States, his right to worship on Saturday and work on Sunday, if he thinks it is his duty in order to go to heaven. We have no women in our jails awaiting sentence for the crime of having been seen through a window sewing on Sunday in their own homes, and we do not exempt Church property from taxation. We have not that kind of human sympathy, but the kind we do have is for the people who are wronged by the presence of hordes upon hordes of men of a foreign country, who come here without their wives, and with no intention of staying longer than it will take them to save a Chinese fortune of \$300.

We believe it is wrong to allow multitudes of one sex, of a different race from our own, to come amongst us, even with the very best registration laws carried out to the letter. The gentlemen who represent the Chinese Empire in

our National Capital are men of ability, the best men of their own country, as courtiers should be. They have their families with them, as men should have, but here in California it is different ; hundreds of thousands of men come here without female companions, and to say that they did not prey upon our society, would be to say what is untrue. Do the people of the East think Chinamen have no passions, that they should be permitted to come here in such vast numbers ? or are they so narrow and selfish that they do not care what becomes of our virtue, so long as it does not affect the East ? Do the people of the East imagine that strong, hearty men can leave their homes and wives for several years, and not be a menace to the society of a State to which they emigrate by the hundreds of thousands ? If they have any such views they are mistaken. If such views are held by the people of the East, because they have failed to investigate, it amounts to criminal negligence, when they compel us to submit to the wrong, which is so apparent to every sane person who will take the trouble to think on the subject at all ; and certainly no man who rises to the dignity of a national legislator should be allowed, or wish to vote, on the formation of a law which affects any portion of the people he assumes to represent, without first making himself familiar with the whole subject.

We are not blaming the Chinamen for the curse of their presence amongst us without their female companions ; it is not their fault ; it is the fault of the government which allows such social suicide to exist. It is human nature for them to come here to earn money with which to make their families happy, and it is human nature which endangers us when they are here by thousands and hundreds of thousands, scattered over the State in private families as cooks, waiters, and chamber-maids ; in public places and in private places, with no wives, except those whom they left in China. They are but human, and while I believe they are less objectionable to us than as many Christian men would be to them, if in China, without their wives, yet they are not fools, and are quick to take advantage of every opportunity to advance their interests. It is true that at times men have been driven, in desperation, to acts of intimidation and violence against them, for temporary relief, but the bitterness which is supposed to exist on this coast against the Chinese personally, only exists in the minds of Eastern people who do not know, Eastern legislators who do not care, and the low class of ignorant foreigners in this State, who are entirely guided by the old European spirit of Christian selfishness, which would bind to the rack, and burn at the stake, every human being with a belief differing from their own.

Quick to see a point and take advantage of it, the first thing the intelligent Chinaman does after arriving in San Francisco, is to go to "Slundy-sclule" and get religion. Once in possession of the "blessed truth," and the recommendation of the "Mission," which goes with it, he is admitted to society ; not to sit as a guest, but to cook for it, to wait upon it, to make its beds, to wash its dishes, and its dirty linen ; in a word, to be admitted to its kitchens and its bed-chambers, where he and the master of the house are the only males who dare be seen.

Chinamen have a religion of their own, and I say, without hesitation, and with a personal acquaintance with them and their language almost since boyhood, that no Chinaman has ever been honestly converted to the Christian religion in

California. A Chinaman's mother's religion is good enough for him, when he has accumulated his modest fortune and returned to the Flowery Kingdom. "Sing," I once said to an intelligent Chinaman (and the majority of them are intelligent) who had saved \$400, and was packing his grip-sacks for the home trip, "what will you do when you get home? there are no Sunday-schools in China." "Me buy three wives, hab blelly glood time. My blother he come workee here; he go Slundy-sclule," and his intelligent eyes twinkled as he thought of the joke, but his face was as yellow and unmoved as a new cheese.

Chinamen have their vices, too, which are added to our own liberal supply. They also bring horrible diseases amongst us, and it is foolish to tell us that it is our own fault if we learn their vices, and contract their diseases. Our boys and girls in California have not the long experience in refusing the enticing shapes assumed by crime, which Eastern legislators have had, and they should not be expected to be so wise. When a Chinaman, who is recommended by some crank of a Christian who operates a Mission, as "saved by the blood of Jesus," applies to a foolish Christian mother, she is totally disarmed, and believes him to be as safe a servant as an honest Irish girl would be in the same place; but it is a nightmare, from which she may awaken after her loving and loved son has become a confirmed opium-fiend, or after something still more terrible has happened to her beautiful young daughter. Do not think these things do not happen. They do happen often,—if they did not, we would not complain.

Suppose, now, for a test, each United States Senator and Member of Congress east of the Rocky Mountains engage a Chinese chamber-maid to work in his family for two years, and furnish him with as much opium as he wants, which he can always manage to procure here. Certainly no great legislator and statesman would make laws to compel us to do what he would not do himself? If he would, then it is quite time he were court-martialed and shot, as a traitor to his country. If, after giving the subject such a fair trial as this, the majority still favor the admission of male Chinese by the hundreds of thousands, without compelling them to bring their wives, we of California will cease our complaints and quietly move our personal effects to some other climate. (I have made this proposition without consulting my clients.) You say we need not hire them if we do not want them. You compel us to hire them, or to do our own work, because you give the great Six-Company a monopoly, the same as you give the great Standard Oil Company a monopoly. If a citizen of this State bores an oil-well, and sells oil at a fair profit, the great monopoly will deliver oil at a loss, until they have bankrupted the owner of the new well, when they will raise the price of oil high enough to pay for the loss, and make a handsome profit for their trouble besides. The Six-Company can, and do, the same thing, with labor on the coast. They have millions who would be only too glad of the opportunity to come to America, and they can put labor down to a few cents per day, and still a Chinaman can get rich sooner than he could in China. He can live in luxury in any American's back yard, or at the end of a sewer, by adding a few roots, rats and lizards.

How are you going to get rid of such a man, and especially if a neighbor, whose family is living in the East, is raising fruit, wine or raisins, in competition with you, by employing Chinamen at the price of a few cents per day? If we

could always have their labor cheap, it would not be so bad, but it is like Standard oil, cheap only when there is an honest competitor in the field. We could use thousands, hundreds of thousands, of your unemployed at good wages, curing raisins and packing fruit out in the open air, in this glorious climate of ours, if it were not for this gigantic Chinese Six-Company monopoly, which keeps the poor women, girls, men and boys, of your over-populated cities away. We would much rather employ the people of our own race, than to employ Chinese, even if they came with their families to live with us, but if you are going to compel us to hire the yellow man instead of the poor of your Eastern cities, then compel him to bring his family along with him, and we will try to stand it as long as you can.

SEPARATION OF CHURCH AND STATE.

[By accident the following Appeal fell into our hands. It was addressed to the Member of Congress representing the district in which the writer resides. In answer to our urgent request, Mr. Levine has consented that we publish it in the Magazine. We are sure our readers will be much interested in it.—ED.]

THE APPEAL.

DEAR SIR: I know not what we may have, but in the emphatic words of one immortal, we still claim to be "a government of the people, by the people, for the people." It was Washington who well understood that "in no sense whatsoever is this Government founded upon the Christian religion. And again, it was the brave Grant who knew it was well for his country to "keep Church and State forever separate." And the lamented Garfield said that "the divorce between Church and State should be absolute." And no less than the wise Franklin declared that "a religion that depends on the State for its support, is for that reason a bad religion." And now for nearly a century have remained to us the solemn, warning, parting words of the patriot Washington: "Towards the preservation of your Government, and the permanency of your present happy state, it is requisite . . . that you resist with care the spirit of innovation upon its principles, however specious the pretext. One method of assault may be to effect, in the forms of the Constitution, alterations which will impair the energy of the system, and thus to undermine what cannot be directly overthrown. . . . In all the changes to which you may be invited, remember . . . that facility in changes, upon the credit of mere hypothesis and opinion, exposes to perpetual change from the endless variety of hypothesis and opinion."

How do we regard these illustrious citizens? Shall we hesitate to maintain these self-evident, preservative principles?

But now come forward those who would advance that ours should be a government of the Church, by the Church, for the Church! or tantamount.

When a body of citizens representative to all but themselves, of only a reactionary spirit, professing to be loyal—by word dishonest—to that Constitution, a legacy from free men, from unselfish men, from profoundly wise men, the brave

founders of this Republic; when these citizens are so heedless of the intent of the wisest of that Constitution's provisions that to engender peace, happiness and good will there shall be liberty of conscience, equal rights, freedom of the press and of speech, that the Government shall be wholly *secular* in its character; when a theology that in the open field of scientific discussion, in the realm of quickened thought, cannot maintain its vaunted inerrancy without embroiling the State and dragging the Constitution through the mire of theological discussions; when it selfishly would serve its individual interests regardless of convictions it would violate, the immoralities it would breed and foster, may we well ask, shall our legislators lend comfort to and countenance an attempt on this constitutional liberty, in practice foredoomed to failure, that would only carry confusion and disaster in its train? Should they be asked in this day to forswear the truest spirit that gives to our institutions their vitality?

What is so heartless, so cruel, so vile, as theological intolerance? What will control it? What will humanize it? History provides no answer. There is none. Let us not delude ourselves we have it now. Without power its fanaticism is innocuous. Humanity reserves to itself this leash.

Said Wendell Phillips: "If liberty is the pride of our country, intelligence is its guarantee." It is not intelligence now that asks this sacrifice of our pride, this liberty! the right of the humblest.

And from Buckle's "History of Civilization in England," it is well to recall that, "During almost one hundred and fifty years, Europe was afflicted by religious wars, religious massacres, and religious persecutions; not one of which would have arisen if the great truth had been recognized, that the State has no concern with the opinions of men, and no right to interfere, even in the slightest degree, with the form of worship they may choose to adopt." History like this should speak forcibly for all time. The oft-repeated lesson was not lost on our fathers.

Therefore, with such knowledge, that the past so liberally provides, let wisdom still guide the helm; steer this Government clear of religious professions, the inevitable clash of sects. Jealously defend us by your office you will and must, this loved Republic from ecclesiastical encroachment, now crescent!

The mental and moral obfuscation of these zealous reformers is complete. It deserves rebuke. Let a NO not to be misunderstood be their answer. A NO that shall again awake that spirit of awhile ago; the human, devoted, boundless spirit that gave birth to this Republic, and formed its guiding principles.

This is an opportunity. Posterity demands your protection of its interests as we have hitherto been protected in ours. If we are honest as we profess, how dare we sell that birthright for a mess of pottage!

The true American—and is not the name still dear?—has ever believed in, "Liberty for progress; equal justice for all." To this self-relying spirit we owe our phenomenal growth. The letter and spirit of the Constitution must be maintained inviolate now and always, if we are to become broader, our country more majestic.

I would, therefore, utter this earnest protest against the perilous *masked* demand of the National Reform Association, *et al.*, now before your honorable

committee. It lacks the element most essential to an amendment—utility: it practically would take away far more than it can ever add to the public weal.

Let the petitioners off their conscience dare deny that their thought is *first* the Church: in this experiment their common country's true, most vital interests sink to secondary consideration. Surely patriotism, jealous conservator, sees no friend, no helper in this proposed amendment, an amendment that carries in it the poison of strife—and an inquisition!

The people at large, engrossed by exacting cares, are too indifferent, many misled by specious solicitation; and all the more the responsibility on their representatives to whom they look for the defeat of such pernicious legislation as may be reactionary in spirit, and in practice unworthy the professed advancing civilization of the nineteenth century, and subversive of the very foundations of a free Republic.

Tennyson well says, for experience bears him out:

“There lives more faith in honest doubt,
Believe me, than in half the creeds.”

We sink or swim, live or stagnate, as we decide.

The humblest citizen of this Republic does not plead for toleration, but demands the perpetuation of equal rights, the rights of man, the rights of liberty and of conscience, as guaranteed by a secular government, true to the letter and spirit of the Constitution on which foundation alone it can firmly and securely rest.

I ask your patient and courteous consideration of the foregoing. While doing what I think my duty, I feel assured that at your hands the guarantees established by solemn compact, shall be unequivocally maintained, *sans peur et sans reproche*.

I have the honor to be,

Your fellow-citizen,

LOUIS LEVINE.

MARCH 3, 1894.

A WORD FROM PARKER PILLSBURY.

Dear Friend—My little contribution on Prof. Tyndall in your Magazine, appears to be typographically correct, and you greatly gladden me in writing that you have found a friend, or rather, that a friend has found you, who will see you safely through a pamphlet edition of the Tyndall articles. Present company excepted, to me the articles appear capital, every one, and one of the best is that by our dear and brave old friend Mills, of Syracuse.

EDITORIAL DEPARTMENT.

CHARLES WATTS.

CHARLES WATTS, whose portrait appears as the frontispiece of this number of this Magazine, is, probably, next to Colonel Ingersoll, the best-known Freethought lecturer in this country or England, and we are sure it will be admitted, by all who have listened to him, that, as an orator, he is second only to America's most eloquent speaker.

Charles Watts was born at Bristol on February 27, 1836. As with many other advanced thinkers—for example, Spinoza and Thomas Paine—Charles Watts's parents were decidedly and markedly religious. They belonged to the Wesleyan body, of which the father of the subject of our memoir was a minister, and which then, as now, was particularly strong in the West of England. As might have been expected, the son's early education was controlled by and fashioned in accordance with the ideas which were then prevalent in the Wesleyan denomination. For ten years of his life he was a model Sunday-school scholar, and received many prizes, in the ordinary form of book presents, for his regularity at school, and for the excellence of his public recitals from memory at the school anniversaries.

It would be absurd, however, to ascribe to Methodism the bent of mind which the young Watts so early began to evince. His tastes and pursuits were wholly of an intellectual character, and even when but nine years old he was a member of a local Juvenile Improvement Class of an Elocution Society. That he took to the latter *con amore* needs hardly to be stated, or that even at this immature stage of life he manifested special interest in debate, since we assume that all who know anything of the propaganda of Secularism must *ipso facto* be aware that Charles Watts has long been considered the foremost debater in the party to which he belongs.

At the age of fourteen Charles Watts may be said to have made his *début* on the platform. At that time he was a teetotaler. The title of his first teetotal address was, "The Curse of

the Nation and its Remedy." About this period he joined the Bristol Dramatic Society, and for the ensuing two years took great interest in the affairs of this Association, and played in various amateur performances. "As the twig is bent the tree's inclined," and we are not surprised that throughout the intervening years, Charles Watts has always retained a love of histrionics, and that he has become favorably known as an amateur actor—in fact, he entertains an affection for dramatic art, and makes this his recreation during his comparatively few and brief intervals of release from his own proper field of labor.

The time comes sooner or later when everyone imbued with moral earnestness has the question of the credibility of his religious opinions strongly forced upon him. With Charles Watts this epoch occurred early in life—about his fifteenth year, when he was driven to sever his orthodox associations. Subsequently—indeed, almost immediately—after taking this step, he heard a Secular lecture given at Bristol, by Mr. George Jacob Holyoake, one result of which was, that he at once allied himself with the Secular party, to which his elder brother, John Watts, also gave his allegiance.

At the age of sixteen young Watts left his home for London. In the metropolis he made the acquaintance of Charles Southwell, Robert Cooper, and others well known as Freethought leaders. Now it was that he felt himself assured of the reasonableness of the views he held, and therefore he avowed himself a skeptic to all the theological systems of the world. Though he has frequently endeavored to remove the popular prejudices and misrepresentations with respect to Atheism and its effects on the moral nature of man, he must nevertheless not be classed as a dogmatic Atheist. "If I," said Saladin, "estimate him rightly, his proper designation would be that of Agnostic, although he himself inclines to the designation of Atheist." His most characteristic views have always been in favor of an insistence upon the positive or constructive aspect of Secularism. While he regards Atheism and Theism as purely speculative theses, he contends that man requires no other knowledge than that of this world and its duties, and that the utilitarian scheme of ethics is the true theory of life, the secret of happiness here, and the best investment for a future existence even, if such there should chance to be. Charles Watts we consider an authority upon Secularism.

His work on "Secularism in its Various Relations" is the best enunciation and defense of the principles of this system, that we know of.

In 1864 Charles Watts joined his brother John, a man of intellectual force and literary skill, in the printing business; and then it was that he entered upon the stormy sea of Secular journalism, by becoming the sub-editor of the *National Reformer*, a weekly journal, then the sole property of John Watts, who was also its editor-in-chief. The first regular article ever written by Charles Watts was, not as some might imagine, a theological, but a political one, consisting of a defense of the Annuities Bill, then introduced by Mr. Gladstone's government. During this year, also (1864), Charles Watts first appeared as a propagandist on a Secular platform. Without doubt the man had found his sphere, as he was evidently intended by nature for some such career as that he had now entered upon. His first public speech was made on the anniversary of the birth of Thomas Paine.

In 1866 John Watts died, after a long and painful illness. Undoubtedly this was a serious loss to the Secular cause. Prior to his death John Watts expressed a wish that his brother Charles should accept both the proprietorship and editorship of the *National Reformer*. With a splendid exercise of self-abnegation, however, for the position was one to be coveted among Freethinkers, Charles Watts proposed that Charles Bradlaugh (whose personality was then veiled under the *nom de guerre*, "Iconoclast") should occupy the position which Death was about to render vacant, *on condition that he (Charles Watts) should be retained as sub-editor of the paper*. Ultimately this proposition and its stipulation were agreed to, and Charles Watts was identified as sub-editor with the *National Reformer* until 1877.

In 1869 Watts was elected Special Lecturer to the National Secular Society, of which organization he was also for many years the secretary. Watts wrote the official reply to the Christian Evidence Society, a work of forty-eight pages, with a highly eulogistic introduction from the pen of Mr. Bradlaugh. We may mention that Mr. Watts was also joint editor with Mr. Bradlaugh of "The National Secular Society's Almanack," and one of the three selected editors of "The Freethinker's Text-Book."

Charles Watts has held public debates with various representative members of the Christian Churches, among whom we may mention the Rev. Dr. Harrison, the Rev. Brewin Grant, the Rev. A. Stewart (of Aberdeen), the Rev. Dr. Smith, the Rev. T. Adamson (of Edinburgh), Mr. B. H. Cowper (translator of "The Apocryphal Gospels"), Dr. Sexton, Dr. McCann and many others. Those who have heard him in debate declare that he is a perfect master of controversy, a keen analytical reasoner, a fluent and persuasive rhetorician, and an opponent who never forgets the laws of courtesy.

CHARLES WATTS'S POLITICAL VIEWS.

He is, as may be surmised, an advanced Liberal, or Radical, holding well-marked and pronounced views on nearly all the vexed questions of the political arena of England. So highly was he esteemed by the members of the advanced political organizations of that country, that some years since, when Republican Clubs were in existence, he was chosen vice-president of the leading club. He declares that, while he does not consider that the English people are yet sufficiently advanced for a Republic, the contemplation and study of Republicanism must naturally exert a good educational effect. In 1879, when it was anticipated that one of the Liberal members for Hull would retire from the representation, Charles Watts was invited to stand as a candidate for that town. He addressed the constituency on various occasions, and was always, as the daily papers recorded, most enthusiastically received. His political programme, as then announced, included a scheme of compulsory national education, extension of the county franchise, separation of Church and State, revision of the pension list, reform of the land laws, redistribution of seats, and an intelligent and discriminating support of the foreign policy of Mr. Gladstone.

As, however, neither of the members withdrew, Charles Watts, rather than lay himself open to a charge of dividing a Liberal constituency, retired from the contest. During the late general election he worked strenuously on behalf of the Liberal party, speaking several times to large public meetings at Lambeth and Pontefract; and his services won from Mr. Childers, now First Lord of the Admiralty, the public avowal that he had never

heard a more logical and eloquent speaker. Saladin, the distinguished Freethought writer of England, has this to say of Charles Watts as a controversialist and public debater:

Charles Watts has an air of languor and lethargy rather than of moral earnestness and mental intensity, except when under the grape and canister of a struggle on the platform for truth and mastery. He at times advances to the charge without much evidence of animation, or even of exceptional power of thought and eloquence. But when opposition is forthcoming, God help the hapless wight who offers it. While Mr. Watts is being opposed and criticised, he sits like a block of stone. He makes no pencil notes of his opponent's points against him; the notes, however, are being made inside that big, round, immobile head; and behind that swarthy and imperturbable dial of a countenance, the machinery of mentation is intensely at work. The opponent sits down. Up springs the man whose arguments have been passing through the fire of hostile criticism. The first two sentences in reply are uttered slowly, softly, and articulately, but with a kind of sibilant hiss at the end of several of the words, that is ominous that the storm is a-brewing. The third sentence is uttered with force and vocal volume. Out thunders the fourth and its troop of successors, like an ocean that has been chafing against the dyke, but has now burst it open, and is pouring through the gap with the hoarse roar of the deep, mighty, and resistless swing with which the ocean bursts the barriers. Away careers the speaker headlong on the foremost crest of his fiery torrents of argumentative declamation. Where are the arguments of the opponent that, five minutes ago, looked so specious and formidable? They are battered down as the thunder-shower levels the corn; they are shivered as the lightning splinters the pine. And yet, in the most impetuous hurricane of refutation, there is not one word that can be construed to *personally* reflect upon his opponent; but for all that the hapless opponent, as far as he is concerned as a speaker and debater, has more than once reminded me of the conventional policeman of the pantomime, who, shot out of the muzzle of a cannon, goes flying into fragments of grotesque odds and ends and ludicrous shreds and patches. Poor polemic! He is not only slain; Charles Watts has pounded him to dust, and scattered the dust to the four winds of heaven. Undoubtedly the stimulus of hostile attack drags Charles Watts up to the full stature of his mental and moral manhood; and his extempore demolition of an opponent is one of the grandest phenomena of polemical oratory that it is possible to conceive. Lord Jefferey said of Dr. Chalmers that he overwhelmed his antagonists "under fragments of burning mountains;" but what Charles Watts overwhelms his with I have never been able to precisely determine. I only know that they are effectively and terribly overwhelmed. The subtle force of the debater and the electrical eloquence of the orator, in their loftier phases, baffle analysis. Charles Watts's vocabulary is not specially copious, and he is unskilled in the magic of trope and metaphor; but, in spite of this, keep him out of the abstract, attack him on a practical subject demanding analogical rather than analytical treatment, and his dialectic power is magnificent and his oratory of the highest order.

OPINIONS OF LEADING AMERICAN FREETHINKERS.

During the few years that Mr. Watts was a resident of Canada and editor of *Secular Thought*, he lectured very extensively in the United States, speaking to large audiences in nearly every large town and city of this country. We give below a few of the complimentary notices that Watts received from leading American Freethinkers:

Mr. Watts's lectures are able and powerful. He is a model debater, worthy of all imitation.—PARKER PILLSBURY.

As a logical reasoner and an eloquent orator, pleasing in style and dramatic in manner, Charles Watts is entitled to rank with the most popular and attractive speakers in the country.—HORACE SEAVER.

Mr. Watts has elicited praise from all who have heard him. He is a forcible, earnest, and eloquent speaker; and his discourses are marked by candor, a generous spirit, and perfect courtesy towards those whose views he criticises.—B. F. UNDERWOOD.

Mr. Watts is master of the subject with which he deals, and is an accomplished dialectician. He knows how to state his own views clearly and cogently; and he is quick to discover and effective in pointing out and exposing the imperfection or weakness of his opponent's argument.—T. B. WAKEMAN.

Mr. Watts held the audience under the sway of his almost magic power, and when he closed the vast audience testified their admiration of the orator with tremendous applause. Mr. Watts is a powerful and eloquent speaker.—L. K. WASHBURN.

The supreme quality of Mr. Watts is clear-sighted intelligence. He is, above all, a man of earnest thought. His head rules his heart. He is pre-eminently clear-headed; he does not dwell one bit in haziness; he does not allow the dry light of reason to be shivered by the many-colored rays of sentiment. His thought is remarkably distinct. His lectures are true orations, systematic and progressive, and every point is admirably made.—SAMUEL P. PUTNAM.

Probably no other living man has engaged in so many public debates with representative Christians, as Mr. Watts, and he has gained the reputation of being a perfect master of controversy, a keen analytical reasoner, a fluent and persuasive rhetorician, and an opponent who never forgets the laws of courtesy. As a debater he is probably without an equal in his own school, and as an orator he has few superiors.—CAPT. ROBERT C. ADAMS.

Charles Watts has demolished more divines than any man of my acquaintance. I have read several of his debates. In discussion he is quiet, pertinent, logical, and, above all, good-natured. There is not, in all he says, a touch of malice. Last winter, wherever I went, I heard the most favorable accounts of Mr. Watts. All who heard him were delighted.—ROBERT G. INGERSOLL.

In debate or controversy Mr. Watts impresses me as standing alone in his peculiar ability and forcefulness. I have never heard his equal in this department of the Freethought work. Once or twice as I heard him, I have, although on his side of the case, felt heartily sorry for his adversary, and like calling a halt in what seemed almost a case for the Society for the Prevention of Cruelty to Animals. As I say, therefore, this seems to me to be Mr. Watts's distinctive point of superiority; but he is also very able as a lecturer, and as a writer he is forceful and logical.—HELEN H. GARDNER.

ABRAHAM SCHELL—OBITUARY NOTICE.

ON the first day of February last Abraham Schell died at his home at Knight's Ferry, California. Mr. Schell was well known to the Liberal public of this country and especially so



to the readers of this Magazine, to which, during the last few years of his life, he has often contributed valuable articles. A very full sketch of his life was published on page 507 of Volume VI. of this Magazine, to which the reader's attention is called. The last article of his that appeared in these pages was his eloquent and patriotic address on "The United States Flag," when it was raised over the fine cement reservoir erected by himself, at a cost of some \$5,000, for the purpose of furnishing his own townspeople with pure water. A few days

before he died he wrote to us for a few more copies of the Magazine containing the address, but he did not live to receive them. Mr. Schell has for many years been a very generous supporter of the Liberal journals. Our readers will remember that last year he led the list of contributors for this Magazine with a contribution of one hundred dollars. Previous to that time he had often sent us generous financial aid.

Abraham Schell was a brave, honest man and an honor to any cause he championed. He never concealed his honest opinions, and was always ready and willing to give the reasons for his convictions. His noble character commanded the respect of his most strenuous opponents. They knew he was no hypocrite, that whatever he asserted he honestly believed.

Mr. Schell had very poor health for a number of years previous to his death, but he seldom complained. He bravely bore his physical sufferings and to the last adhered to and advocated his

Freethought opinions. In a letter written to us a short time before his death he says :

“ My health is not good, and I fear I will never be any better. I have more or less pain constantly. The fact is life ceases to be a pleasure, and I would hail death like a sweet strain of music. It would be a welcome relief. The grave promises a charm for me, for it is eternal rest. All the immortality I desire is from the name I leave behind me.”

In a previous letter, in which he sent the money contribution above referred to, he wrote :

“ MY DEAR BROTHER GREEN :

Be kind enough to accept my check for one hundred dollars to help you along with your Magazine—to fight the battles for Liberalism. My health is somewhat better, but am still far from being well. I never expect to be a well man again. I desire to help you a little at this time. Perhaps if my life should be prolonged somewhat beyond what I expected a few days ago, when they helped me in and out of bed, I may do a good deal better. I want to help you.”

Two years ago Mr. Schell spent some time at Dr. Pierce's Sanitarium in Buffalo, for his health. During that time we often called on him and a number of times he was at our home. We greatly enjoyed visiting with him. Though far along in years and in poor health, when he came to talk on themes in which he was interested, he was as clear and enthusiastic as any young man in the prime of life. He was an eloquent talker, and, although we never heard him address a public meeting, we are sure he was an eloquent public speaker.

Mrs. Schell was with her husband at Dr. Pierce's Sanitarium and we were pleased to make her personal acquaintance. We found her to be a most intelligent, pleasant, agreeable woman, worthy to be the wife of her noble husband, who highly esteemed her. To be left alone at her age of life after so many years of happy married life must be sad in the extreme. How lonely she must be. We extend to her our heart-felt sympathy.

THE FUNERAL ADDRESS.

Mr. W. F. Freeman delivered the following address at the funeral of Mr. Schell :

We meet on the verge of the career of Mr. Schell to pay our last tribute to his memory.

Consistency, among all people, is considered a propriety—a jewel, so to speak, upon the excellence or par excellence of which all are agreed. Hence,

services of this nature should conform absolutely to the opinions held by the deceased, and the philosophy which governed his life.

As they are in some respects an innovation, subject to adverse criticism, I have written a discourse so that it might more perfectly fulfill its mission, and preclude possible misinterpretation.

To do the deceased and the occasion justice, no brief funeral discourse is adequate. Therefore, an epitome of his life and views must suffice.

The opinions of Mr. Schell, upon the nature of things, were an abstract of those held by Epicurus of the Greek, and Lucretius of the Roman, school of ancient philosophers, and the school of Bruno, Hobbes, Hume and Locke of the sixteenth and seventeenth centuries, and of Spencer, Darwin, Tyndall, and our American Draper, brought down to the present day, with the sequential possibility that the next and future centuries may add new laurels to the brows of science, and further dispel the clouds of superstition, the heritage of the religious dogmas of all ages.

On the Bible and Christianity his views were in substance those held by Voltaire and Paine, with their uncompromising attitude towards all shams, and all sorts of Christian propaganda, or religious crusades upon human rights.

In the observance of moral maxims, and the so-called Christian ethics, and the exercise of charity, and the practice of the cardinal virtues of private life, he was a peer among the best examples of society. These traits give men standing amongst their fellows, and are synonyms of character with biographers. But, hink of it, they were negative qualities in the parable of the rich man and Jesus.

Through the environments of a long and active business life, "his virtues many and his foibles few," he maintained his dignity, his sterling integrity and individuality to the last, and died as he lived, a philosophical rationalist, wearing his armor to the last, the guerdon of battle against superstition being the last to be laid down. In this respect, he evinced a heroism worthy of his Huguenot and Lutheran ancestry, who, in their day, battled so heroically with the mother church. The massacre of St. Bartholomew and the revolt of Martin Luther mark a conspicuous era in the struggle for religious freedom.

With the dawn of civilization came philosophers, and every succeeding century has been noted for its great minds in the fields of science, astronomy and philosophy, down to the present century, which has been productive of so many champions in the fields of thought, that, in an abstract sense, religion is placed fairly on the defensive side of the debate in the conflict.

I will here read from the utterances and writings of Mr. Schell himself, paragraphs enunciating his own views on the subjects of life and death :

"Man is but a child of the universe, made up, indeed, from all the known elements that constitute our planet, an epitome, as it were, of the earth's constituency."

"Man, in his personal indentity, is mortal. The elements which constitute him are immortal. His body, ground to powder, or dissolved by chemical process, the atoms are simply changed, not destroyed ; part or whole of which may in time aid in the conception or growth of another person, but never the same individual."

This aspect of life, death, and its possibilities, is the view taken by materialists and scientists of the modern schools, which differs but little from the ancients, and which find such an emphasis in the lines of Homer, translated by Pope :

“ Like leaves on trees, the race of man is found,
Now green in youth, now withering on the ground ;
The following spring another race supplies :
They fall successive and successive rise,
Thus, nations in their course decay,
So flourish these when those have passed away.”

“ Concerning the soul, Lucretius asked why,
And were the soul immortal, would the mind
Complain of death, and not rejoice to find
Itself let loose, and leave this clay behind ?

“ Were souls immortal, and ne'er began,
But crept into the limbs to make up man,
Why can not they remember what was done
In former times ; why all this memory gone ?”

Why should man alone be immortal ? It seems to me that we exaggerate or overestimate our relative importance to the universe. Is man alone independent of time and space, or exempt from the operations of natural laws in force in the animal kingdom ? Why not, with Humboldt, say “ the universe is governed by law ? ”

That God is a presumptive fiction, and creation an obsolete term ; that everything is evolved through powers many, and forces complex ; that life itself is a sequence of the persistence of force in concurrence with matter, and finally, that death is as natural as any of the forces of nature ; it seems to me to be clear. As we draw closer to the end, we travel in a circle nearer and nearer to the beginning, and it seems to be one of the kind smoothings of the way.

So let us live, that when the faintness of death steals over our senses, we need not fear, nor care whether our personality will be preserved through all the ages yet to be, or be absorbed into the eternal flames of infinite life and light, or go to mix with the elements,—soothed with the immutable conviction, “ that the universe is governed by law.”

Abraham Schell, born near Albany, New York, in 1817, died at his California home (Knight's Ferry), February 1, 1894. He passed away in the autumn of his age, having lived to enjoy the ripened fruits of his spring-time planting and summer culture.

He entered the dark valley with unfaltering steps ; no spectral terrors came between his waning vision and the rest for which he sighed. Sweet be thy sleep, as thy memory !

“ He has gone from this strange world of ours,
No more to gather its thorns with its flowers ;
No more to linger where sunbeams must fade,
Where, on all beauty, Death's fingers are laid.”

Yet the labors of his life, with its many benefactions, will have aided the coming of the Golden Age, when knowledge shall have overcome error, “ and

truth and humanity, redeemed from the thralldom of intolerant centuries, shall make for happier generations a new heaven and a new earth."

Words, however carefully selected and rhetorically rendered in speech, can afford but little consolation to those mourners nearest and dearest to him by ties of consanguinity and kindred relationship.

Nevertheless, a recollection of his firmness and faithfulness,—his having made the world better for his being,—his many benefactions, and his having fulfilled, in overflowing measure, all his earthly obligations, should keep his memory forever green, and entitle his name to be enrolled, like that of "Abou Ben Adhem,"

"As one who loved his fellow-men."

He was one of the most fearless of the old guard. Living, he was to be respected; dead, his memory is to be revered.

And here we part with thee, thou, who hast given us such a rare example of noble manhood?

We leave thee to the beatitude of a dreamless slumber; to the immortality that is inseparable from all that is good and true and beautiful in humanity; to a reunion with the primitive elements from which you sprung.

INTELLECTUAL AND MORAL CULTURE.

IT is a mistake to suppose that intellectual culture is sufficient to develop true manhood or womanhood, or to bring about social conditions favorable to equality of opportunity and justice to all. Education without moral influence may serve only to increase one's ability to do evil. A man may be a giant in intellect, and at the same time a moral dwarf. The fact of intellectual greatness and moral littleness has been recognized at all times and in all countries.

The tendency of mere intellectual education, without moral culture, is to build up a kind of aristocracy, which is unfavorable to popular advancement. A man who is educated, acquainted with the history of the past, with languages, science and philosophy, can have no agreeable companionship with the illiterate person who has none of those attractive qualities.

There must, therefore, be a chasm between the highly educated and the ignorant, unless there is something deeper than mere knowledge to serve as a bond of sympathy between them. A man who has great wealth can give a portion of it to a beggar, and if the two are equal in intellect and education, there may be for a time congenial companionship, but it is not possible for the thinker and scholar to impart at once what he knows to the

uneducated, and thereby establish a basis of social equality and agreeable companionship. Mere education alone may serve as a barrier to separate, rather than as a bond to unite, classes between which there is intellectual disparity. Only when there is a moral element infused in education, when the moral nature is developed, the sympathies awakened and the feeling of human solidarity and brotherhood is cultivated, that those who are highly intellectual are interested in those who are on a low intellectual plane.

An aristocracy of intellect may be the most heartless in the world. An educated man in whom the best part of his nature has been developed, disciplined and cultivated, represents the highest type of humanity, for it combines with the knowledge to help, with the wisdom to direct, that deep humanitarian sentiment which imbues men with an enthusiasm for humanity, which produces the philanthropic spirit and makes the social and moral reformer who has the ability to aid as well as the heart to feel. Hence the importance of emphasizing moral culture, making it an essential part of education in our schools as well as in our homes, and thus making this rising generation good as well as mentally great. There are a great many people who pride themselves upon their education, upon their knowledge of languages, upon their acquaintance with art, with their acquirements in general, and who whenever any idea occurs to them of doing benevolent work, it takes the form of encouraging some high educational enterprise.

Now this education is all right, but such persons should understand that the mere education, especially such education as most of them encourage, the higher education, can be possessed by comparatively few. It would often be much wiser to direct such efforts in channels which would help socially and industrially the classes that are very many times given a merely ornamental education, while they are deficient in practical knowledge, or are so unfortunately environed that they cannot secure a competence and thus make suitable provision for their families. Let those who are on the intellectual mountain heights consider that those at the base are not yet adapted to the higher altitude, and that there is necessity for sustaining the latter in comfort where they are, rather than going at once to heights for which they are not fitted.

Of course no word is here said against the highest intellectual culture, but we should not forget that morality is the bond which holds society together, and that it is essential in the rich and poor, in the educated and uneducated alike. The moral nature should never be subordinated to mere ambition to acquire knowledge, especially such knowledge as tends to make people shine in society merely, rather than to confer substantial good upon themselves or upon the community.

Professor Von Holst, the well-known historian, now a professor in the Chicago University, spoke recently at a convocation of the faculty of that institution, in regard to the forces inimical to popular government. While admitting that this government has stood the test as to the past with a firmness of which the American may feel proud, he said the more he studied the history of the United States, the more he became satisfied that what the people of this country have done has been an easy task compared with what they will have to do in the future. He mentioned the rapid development in things material, and the absorption of the people in the scramble for wealth to the neglect of the higher things of life. He said that such material prosperity was no security for the future of the United States; indeed, that it must become a source of weakness, unless made by other agencies a source of strength. He said that with this material development going on at a bewildering rate, the American people must reach the very highest standard of intellectual and moral life, to prevent disaster.

Thoughtful men generally have long been impressed with the truth thus stated by Professor Von Holst, but the Professor, in speaking of the facilities for higher education, after saying there was not a single university in the United States in the sense attached to that word in Europe, observed that the development of the very highest type of university life is indispensable to the success of this experiment of free government. Since university training is for the few, what offset can that be to the lack of mental, moral and spiritual development of the masses, especially as seen in our large cities, where the condition is rendered worse by a large influx of ignorance and superstition by immigration. Mere intellectual training of such as can avail themselves of the university study, as before intimated, rather widens the chasm between them and the great mass of working humanity.

Macaulay said the way to make the people free was to give them freedom. The way to secure the principles of democracy is to give them more democracy. What is needed to insure the perpetuity of republican institutions, is intellectual and moral elevation of the people. It is not the education of the few, but of the many, that is most important in this connection. It is the every-day man and woman who must be reached. The equitable distribution of wealth, and the solution of the numerous problems, industrial and economic, which now occupy attention, are of far greater importance than securing university education for the few who have the money and leisure to acquire it. In fact, the reform needed to eliminate the evils which have already grown up in this Republic, must be a popular reform. It cannot be brought about merely by improving the intellectual condition of a small class that might favor an aristocracy, but would in no way help settle the questions which now perplex us, nor would it remove the evils such as those to which the Professor Von Holst alluded, which threaten free institutions in America. B. F. U.

THE FIVE HUNDRED DOLLARS CALL.

UP to this date, April 5th, the following contributions have been received on the five hundred dollars call:

THE LARGER SUMS.

Henry M. Taber, \$50.00; cash, \$50.00; a Chicago friend, \$25.00; N. Griswold, \$25.00; Peter Clark, \$10.00; Humanity Society of New York, \$10.00 a month for a year.

FIVE DOLLAR SUBSCRIPTIONS.

The following persons have paid five dollars each: J. R. Husted, C. F. Blakeslee, C. H. Earle, A. B. Bennett, Warren Penwell, George Ballantine, Alex. Cochran, E. H. Pinney, Mrs. C. Schofield.

LESS THAN FIVE AND OVER ONE DOLLAR.

Osburn P. Loomis, \$2.00; D. W. McCourt, \$2.00; David Sands, \$2.00; Mahlon Powell, \$2.00; B. Anderson, \$3.00; James Carroll, \$2.00; J. F. Burr, \$1.50; William Hart, \$1.31; A. Niederer, \$1.50; A. J. Maser, \$1.50; R. H. Bliss, \$2.00.

ONE DOLLAR SUBSCRIPTIONS.

W. H. Benton, Bennett Anderson, George Boyle, M. E. Rose, Dr. M. Bailey, Frederick Dahlstrom, Henry Sharp, W. J. Carpenter, J. E. Vest, Dewitt Bacon, William Cughan, Lewis Eisenbach, Joseph Roth, Mrs. B. A. Rolson, John L. Moore, George H. Turner, Rev. M. W. Chunn, Louis Roesch, Chas. Barto Malleges, Fred M. Dow, J. Goldstein, Mrs. Henrietta Mergler, a Friend, Cyrus W. Coolridge, M. A. Brigham, John P. Thornquest, Simeon Pond, H. J. Smith, M. S. Troyer, O. L. Willitz, B. M. Knapp, J. F. Williams, J. Francis Ruggles, J. M. Hawkins, J. M. Horton, Sarah E. Wiley, M. Gore, H. A. Bradbury, C. Klimitz, "G. G. S", S. M. Ingalls, August Jacobi, John Leitch, C. W. Robell, C. T. Leadly.

LESS THAN ONE DOLLAR.

T. B. Skinner, 80 cents; Samuel W. Hiller, 25 cents; P. H. Rhein, 50 cents; G. A. Kenyon, 50 cents; J. A. Breckworth, 50 cents; H. Sackett, 50 cents; D. L. Coburn, 50 cents; M. F. Keep, 50 cents; M. J. Fox, 50 cents; John Fay, 50 cents; Robert Fairbairn, 50 cents; C. A. Hadsell, 50 cents; Charles L. Abbott, 25 cents; Wolf Karp, 50 cents; Charles L. Dey, 50 cents; Charles Boulton, 50 cents.

THE BALANCE OF THE FIVE HUNDRED.

As up to this date over one-half of the five hundred dollars has been paid, and as only one out of twenty-five of the subscribers have responded to the call, we expect by next month the five hundred dollars will be more than realized, and we shall be able to report it *fully paid*.

NEW SUBSCRIBERS.

Those who do not feel able to contribute are each requested to send at least one new trial subscriber, at one dollar a year, before May 3d. All who do this will be named in the May Magazine. No objection will be made to more than one.

THE TYNDALL MEMORIAL PAMPHLET.

A Liberal friend has sent us fifty dollars to get out the first thousand of the Tyndall Memorial Pamphlet, and the pamphlets will be ready for delivery by April 20th. On the third page of

the cover of this Magazine can be seen the title page. The pamphlet will contain fifty pages, and will be gotten up in fine style, on heavy tinted paper, with portrait of Professor Tyndall as frontispiece, and all the Tyndall articles that appeared in the March Magazine.

ONE HUNDRED THOUSAND COPIES

Of this pamphlet ought to be circulated. A copy should be placed in the hands of every honest, thoughtful person in this country. It will be the best Freethought missionary document that has been issued in a long time. It will show the world what kind of a man science and free thought produces.

THE PRICE.

The price of the Tyndall Memorial Pamphlet will be, single copy, 15 cents, 10 copies for \$1.00, and 100 copies for \$7.00. We hope there are many persons who will send for one hundred copies, and circulate them in their vicinity.

ON THE RUN.

Friends, as Colonel Ingersoll says, "We have got Orthodoxy on the run"; press forward the good work all along the Liberal column. "*Truth is mighty, and will prevail.*"

ALL SORTS.

—How many of the Tyndall Memorial Pamphlet will you take?

—Send us one dollar for "Right Living," by Susan H. Wixon.

—See title page of the Tyndall pamphlet on third page of the cover of this Magazine.

—The price of the Tyndall pamphlet is 15 cents. Ten for \$1.00; one hundred for seven dollars.

—"Right Living," the new work by Susan H. Wixon, should be a text-book in all our public schools.

—The Tyndall pamphlet has been electrotyped and we can furnish all that are called for. A hundred thousand copies should be circulated.

—Visitor—"Johnnie, what is that awful noise in your back yard?" Rev. Amen's Youngest—"That's pa practicing his vacation cough."—*Hallo.*

—It seems some of the bigots have been trying to blow up the office of the *Ironclad Age*. This ought to influence every Liberal in this country to subscribe for it.

—"Is the service very impressive at your church on Easter?" Helen—"Oh, wonderfully so. A third of the bonnets at least are imported.—*Chicago Inter-Ocean.*

—On Good Friday Gladstone attended a church service three hours in length. An exchange says: "If Gladstone can

stand that he must be good for several years yet—*Buffalo Courier*.

—T. B. W.'s editorial, entitled "A Fresh Sermon on Woman Suffrage, dedicated, with profound respect, to Elizabeth Cady Stanton," came too late for this number. It will appear in the May number.

—Willie—"Your father is going to church to-morrow with your mother, ain't he?"

Tommy—"How did you know that?"

Willie—"Well, if he wasn't, you'd never be digging bait on Saturday afternoon."
—*Judge*.

—The late Professor John Tyndall, the eminent British scientist, gave to Harvard in 1885 the sum of \$10,000 to found scholarships for one or more students who may show decided talent in physics. This sum was part of the proceeds of lectures delivered by Professor Tyndall in America in 1872.—*New York Tribune*.

—Dr. J. L. York seems to be carrying on a very lively campaign of education in San Francisco. *The Evening Record* of that city devotes a page to one of his speeches delivered Sunday evening, March 11th in Scottish Hall. The paper says: "Standing room was at a premium." His subject was, "Catholic Education—Rome or Reason."

—Charles H. Kerr & Company, of Chicago, have just published a beautiful volume of some 300 pages, by Susan H. Wixon, entitled, "Right Living," which we shall more fully notice in the May Magazine. Every Liberal and every friend of Humanity should have a copy. The price is \$1.00, and it is for sale at this office.

—Rev. Dr. Groner—"Surely during this solemn Lenten season, every Christian ought to make some sacrifice to show his devotion." Joblots—"You're right, Doctor. Sacrifice? I should say so! Why, I'm sellin' off every article in my store 25 per cent. under cost. You can

give it out from the pulpit if you like."
—*Puck*.

—A little kindergarten girl told her mother all about the good time they had at school on Washington's Birthday.

"We sang about the Red, White, and Blue, and then the teacher told us about Mr. Washington. He's living now with his Heavenly Father."

If the orthodox creed is true, Washington, never having been "born again," is not with his "Heavenly Father," but with "his father the Devil."

—Who says there is no lightning left in the Methodist pulpit? A Methodist minister, of Middletown, N. Y., is reported to have spoken in the pulpit on a recent Sunday, as follows: "My hair fairly stood up when I heard to-day of a young lady who was at the altar for prayers last Thursday night, and the theater on Saturday night. You cannot trifle with God; and, if you persist in it, he will wrap you up in a winding-sheet, fill your mouth with clay, and hurl your soul into hell."—*The Christian Register*.

—In a Chinese Sunday-school in Oregon the contribution plate was passed to a young convert, who looked at the plate and inquired, "Whaf fo?" "For the Lord," said his teacher. On the next Sunday the plate again stopped in front of him. "Whaf fo?" he asked again, and once more he was told that the money was for the Lord. Thereupon a look of perplexity came over his face, which found expression in the inquiry, "Lord all time bloke?"—*Cincinnati Enquirer*.

—Mr. McKane was not handicapped with any political principles, or moral principles, for that matter, though he was superintendent of a Methodist Sunday-school. His notions of morality were based upon the theory promulgated by the theological advocates of Hawaiian annexation, namely, that the laws of morality which bind individuals in private life, are not applicable to the relations of

nations with one another, and, of course, not binding on individuals when acting in a political capacity.—*Louisville Courier-Journal.*

—Mark Twain, in his last story, "Pud-d'nhead Wilson," tells of a young colored girl who "experienced religion" in a revival at the colored church. The next day, in dusting her master's desk, she happened upon a two-dollar bill, which had been left there by accident. "Lord-a-massy," she said, as she covered it with a book, so as not to be further tempted, "how I wish't that revival ud been put off till to-morrer !"

—The whole world has been traversed to find material for the Easter Number of *The Literary Digest*. Almost every civilized language will be represented. It is superbly illustrated, full of information, treating all questions of present interest, and all sides of those questions; presenting the leading articles in the foremost magazines and journals of the world. This number of *The Literary Digest* probably excels any other attempt to give the literature of the world in one issue.

—President Eliot, of Harvard University, says there is scarcely a single subject taught nowadays in the same way it was taught thirty years ago, and that even law, the most conservative of studies, is now treated in an entirely different method from that which prevailed in former years. That method, he adds, is being adopted all over the country, and is making its way into the English universities. Then, too, the teaching of the sciences and languages has been greatly changed.

—John Ray, of Welland, Canada, an earnest, intelligent, well-informed Free-thinker and an honest man, died February 22d, at the age of eighty-eight years. The readers of this Magazine will remember that in our last September number we published his likeness and quite a full life sketch of him. It can be truly said of

him that his life was a great success and that the world of humanity was made better by his having, for so long a time, been a member of the human family. *Peace to his ashes.*

—RICHMOND, VA., March 18.—The Rev. H. Fulton, of Forsythe County, N. C., attempted to hang himself with a blind-bridle. His wife found him suspended from a beam in his barn. When she cut him down the would-be suicide remonstrated, saying, "In a few moments I would have been in the New Jerusalem."

"Yes," replied the enraged woman, "you would have looked nice in there, with a blind-bridle about your neck !"

—Mathew Johnson, who was electrocuted at Sing Sing February 26th for murdering Emil Kukelhorn, wrote a letter to his father just before the execution, bidding him good-bye and telling him that he had made his peace with God and was certain he would go *straight to heaven*. The last words he said to the witnesses of his execution was, "God be with me." This proves the truth of that orthodox stanza :

"Long as the light holds out to burn,
The vilest sinner may return."
For "Jesus has paid it all, has paid the debt I owe."

—A Roman Catholic thinks we are in danger of God's just wrath because we favor the taxation of Church property. He informs us that a man who would tax churches is God's enemy, and that God has a right to kill him. He says that churches are "too sacred to be taxed." This poor man is doubtless honest in what he thinks of us, and what he says of churches, because he does not know any better. Some of the worst mischief in the world has been done by men who were sincere, but who were ignorant. We do not question but what lots of bigots have been perfectly honest, but their honesty did not make them right, nor good.—*Boston Investigator.*

The March Tyndall Memorial number of the FREETHINKERS' MAGAZINE should be in the possession of every Liberal in the land, and be *preserved*. It is a monument in type to the greatest thinker and scientist of the age. The frontispiece is an excellent engraving of the eminent philosopher. Tyndall is the subject of nearly all the articles, the writers of which rank high in Liberal literature.

—*Ironclad Age*.

—Brother Gardner, of the Limekiln Club, does not seem to take much stock in Providence. He says :

I used to figger a heap on Providence helpin' me out, but de night I dun left my henhouse doah noolected an' went to bed dependin' on Providence to stand guard. I made sich a mistake dat I haint got ober feelin' mad yit. Doorin' dat dark an' tremulous night, a cull'd pusson jumped my fence an' entered dat henhouse an' removed fo'teen of de nicest chickens in all dis Stait. If Providence was around dar anywhar, she probably helped put dem chickens in de bag.

—The religious zeal of Eva Spurgin, an 18-year-old girl of East Columbus, Ind., is likely to cause her death. She was recently baptized through the ice by her pastor, but afterward came to the conclusion that she had not won salvation, and asked to be baptized again. The second time she fainted from the shock, and is now suffering with a fever, from which the doctors say there is no hope of her recovery.

The superstitious minister who thrust this young lady through the ice, and the young lady, were both violators of the laws of God, and the penalty is death, and no vicarious atonement can prevent its infliction.

—If the Lord was as much interested in "revivals" as the preachers are, what a time we would have. The following is from the *Philadelphia Ledger* :

About two hundred clergymen met here to-day to discuss the ways and means of conducting a revival of religion which has been started in this city. Rev. Dr. John Hall, who made the principal speech, said that sixty-four per cent. of the people of New York State did not belong to any denomination, and that they must be

brought into the fold. He was averse to sensational preaching and boasting of conversions, but believed in teaching the gospel in all its simplicity. Rev. A. S. Dixon told of a vision he had had of the evangelization of New York in six months. "The Kingdom of God," he said, "is not a can of dynamite, but there's going to be an awful explosion of wrath unless we can reach and save the people."

—Our young friend, Walter W. Clark, of Worcester, Mass., sends us the following beautiful verse, entitled. "The Light-house," that we gladly publish :

O, Light-house, round whose base the
fierce seas rave ;
Life's guardian on a rugged, lonely coast ;
Grim sentinel, forever at thy post
To warn bewildered seaman and to save
From nameless grave in dank and slimy
cave ;
Lone giant, gray, thy Argus-eye can
boast,
Kind Star of Hope, of having saved a
host
From hidden crouching rock and greedy
wave.
O ! would that I in storms might firmly
stand,
And when great passions' waves encom-
pass me,
Feel some foundation but the shifting
sand
Of vain desire. So, might I hope to be
A star to guide some shipwrecked soul to
land
And be myself a light-house on life's sea.

—The good friend who furnishes the \$50.00 to get out the first thousand of the Tyndall Memorial Pamphlet writes :

"It might be well to suggest that all Liberal organizations supply themselves with as many as they can afford to distribute where they might do most good. These associations do *too little* of this most effective work any how, and it is time they adopted some systematic course of action to enlarge their sphere of usefulness. It seems that any of them could easily arrange to give out 50 to 100 copies to liberally-inclined people whom they knew would carefully read and thankfully digest. Our English friends know how to do this handsomely and successfully."

If the Secretary of our Liberal societies will correspond with us we will give them cheap terms for this pamphlet in large quantities.

—In his concluding volume of his "History of the Jewish People" Renan thus peers into the future :

"It is not certain that the immediate future will have the light. Credulity is deep rooted. Socialism may bring, with the complicity of Catholicism, a new middle-age barbarian church, an eclipse, liberty of individuality, in a word, of civilization. But the ulterior future is sure. The future definitively will no longer believe in the supernatural, for the supernatural is not true, and all that is not true is condemned to die. Nothing lasts like the truth. This poor truth appears pretty well abandoned, served as it is by an imperceptible minority. Be tranquil. It will triumph. Judaism and Christianity will disappear. Jewish work will end, but Greek work—that is, science, rational and experimental—civilization without charlatanism, without revelation, founded on reason and liberty, will, on the contrary, go on forever. The trace of Israel, however, will be eternal."

—The following appeared as an associate press report in all the secular papers of the country :

Indianapolis, Ind., March 11.—An attempt was made to blow up the office of the *Ironclad Age*, an infidel paper published in this city, Saturday night. The office is a large building, the upper floors of which are rented to families. The miscreants entered the office through the cellar, and, after turning on the natural gas in two stoves, lighted a lamp. The pipes were removed from the stoves in order to prevent the gas from escaping through the flues and the doors and windows were carefully closed and locked. The men even took the precaution to close a transom which had been left open about two inches. The persons in the plot then left the building, closing and locking all the doors behind them. The expected explosion was prevented, however, by the arrival of the editor of the paper, who discovered the condition of affairs and opened the doors and turned off the gas. The paper is bold in its denunciation of all forms of the Christian religion, and it

is believed that the attempt to blow it up was made because of its editorial policy.

In the *Ironclad Age*, of March 24th, Julia Monroe Power, the editor, has the following to say in relation to this matter under the title, "*We are not Intimidated.*"

One feature of the *Ironclad*, as a fearless champion of freethought, is its opposition to that old foreign foe of all freedom and all thought, the Church of Rome. Whenever and wherever it has exercised its supremacy, thought has been throttled. For a thousand years, during the Dark Ages when its bloody grip was upon the throat of Europe, no thinker was allowed to live. Liberty lay chained in the inquisition. Kings and emperors were vassals of the Vatican. The learned and brave, the good and noble, were burned alive. The midnight of mankind, the woe of the world, was when ecclesiastical Rome held sway. Read history. Five millions of human beings burned on its funeral piles because they were free in thought and belief. And we have regarded it our duty to expose and oppose this common enemy of the race, this Gorgon of the ages. But for heroic free-thinkers, but for martyrs who defied the papal maledictions, light and liberty, science and civilization, would have been obliterated ere this. We have been outspoken, and, may be, too daring, in our denunciations of this priestly power that is encroaching so rapidly on our republican institutions. Of course, we realize what our doom would have been had the Catholic Church the power to-day it possessed in the times of the Clements and the Gregories. Well, we don't know, but we are beginning to think, and are startled by our thoughts. We are not aware of having a personal enemy in the world. We are a woman, and none but miscreants war upon women. But this we do know, tender and loving and beautiful women have rotted in the dungeons of the Catholic church, that church that burnt babes with their mothers, because of the religious beliefs of the mothers. Preparations that indicate fiendish premeditation had been made for an explosion that if successful would have sacrificed many lives, and would have been the total destruction of the *Ironclad Age*. We have simply stated the facts for readers to reflect upon. Meanwhile we shall not falter in our fearless hostility to superstition and priestcraft, both Roman Catholic and Protestant.

—Rev. Dr. Pearson, the editor of *The Missionary Review of the World*, does not seem to be pleased with the proceedings of The Parliament of Religions. This is a summary of what he says in his *Review* :

Here, for seventeen days, those who glory in the "universal Fatherhood of God and the universal brotherhood of man," and the universal affinity of all religious faiths and cults, sat down together at their banquet of love. According to the conditions of the Parliament, the principles of each faith were to be set forth by special advocates, without reply, rejoinder, controversy, comparison, or any form of counter-attack, so that, as every mouth was muzzled, there was no room on that platform even for the exposure of error, sophistry, fallacy, or even falsehood. Such refutation must find its opportunity and facility outside the Parliament, if at all. No wonder if that competent and cultured Arabic scholar, Dr. George E. Post, of Syria, when he heard false statements made as to the teachings of the Koran, could not keep silence, but broke through restraint.

There is room for grave suspicion as to the final outcome of this Parliament. Many of the best men still question whether "charity" was not made to cover extremes of concession and unwarrantable fellowship; whether such leveling of all landmarks between creeds and cults was not a dishonor to the Christian faith and the Christian's God; whether the ban put upon all "controversy," and even rebutting testimony, did not leave error to run its race unhindered, and hamper truth in overtaking it, by compelling a resort to tardy and uncertain methods of exposure; whether the ultimate result will not be to countenance an unwholesome tolerance of false teaching, and open the door—as in fact is already the case—to a new era of propagandism of Buddhist, Mohammedan, and other "mysteries" even in Christian lands; whether we are in no danger of misreading the motto, "Liberty, equality, fraternity" into "Laxity, apathy, and compromise."

Bishop Campbell (of the Methodist church), who attended the conference, expressed publicly his regret that he had been identified with such a gathering, and says that "the answer of the Archbishop of Canterbury to the invitation, was the one which all Christian ministers should have made :

"The difficulties which I myself feel are not questions of distance and conve-

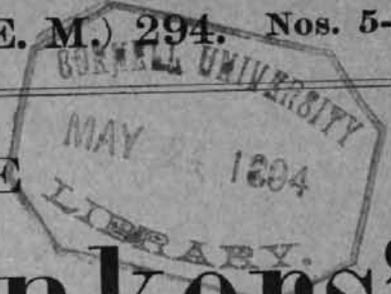
nience, but rest on the fact that the Christian religion is the one religion. I do not understand how that religion can be regarded as a member of a Parliament of Religions without assuming the equality of the other intended members and the parity of their position and claims."

Bishop Campbell adds :

"Whatever profit may have been derived from the meeting, we have to face the fact that, by participating in it, Christians have stood upon a platform from which the Lord Jesus Christ as 'the truth,' 'the true light of the world,' and the only revelation of the Father, has been excluded. For the purposes of this gathering, followers of Jesus Christ as the only true God have practically admitted that Christianity is only one of many religious systems, and that Jesus was one of several religious teachers. The object of the Congress seems to have been to find common ground upon which the religions of the world can meet, and this I conceive to be an impossibility, so long as the inclusive and exclusive claims of Jesus are admitted. This meeting placed Christianity on a level with the heathen religions."

The suppression of truth and the repression of all contradiction and correction of falsehood are to some minds a fatal blemish and blotch upon the Parliament of Religions. The Pope's portrait over the platform, and his letter of special blessing on the gathering, with the warning from His Eminence's emissary that no words must be uttered offensive to Catholics, served to put the Parliament well-nigh into the hands of Romanism, to begin with. And when the brilliant Japanese priest railed against the missionaries who, half a century since, incited his countrymen to rebellion and carnage, no voice was raised to protest that it was Jesuits and not Protestant missionaries who were referred to, and Romanists were more than content to have the obloquy rest on Protestant shoulders!

On the whole, Humanitarianism, Unitarianism, Universalism, and Romanism triumphed at the Parliament, or we do not read the signs of the times. The creed that emphasizes universal brotherhood, human charity, alms-deeds and culture, passes by the Atonement, and holds to an ultimate salvation by evolution, can of course clasp hands with heathen priests, rationalists, freethinkers, and idolaters. Why not? But such a creed means a surrender of every vital doctrine, or a vague, misty faith fit only for a new sect that might well be called, *Confusionists*.



THE
Freethinkers'
 MAGAZINE.

H. L. GREEN, EDITOR AND PUBLISHER.

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Take our Tonic Bitters before eating, and the Kidney Tea between meals, rub the surface well at night and in the morning with a coarse towel or flesh brush, and after with three parts alcohol and one part of our Rheumatic Drops. Eat only plain, dry food, nothing sweet or sour, rich or greasy.

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Where there is a loss of appetite take our Tonic Bitters, if the tongue is coated take one of the Stomach and Liver Pills 3 or 4 times a day; if the bowels are costive take one of the Anti-bilious Pills at bedtime, and eat only plain, dry food, and take time to chew it well. In all cases of inflammation of the urinary organs a tea made of slippery elm and flax seed is very beneficial and may be used as a common drink.

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THE
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MAY-JUNE (E. M.) 294.

. FROM PROTOPLASM TO MAN.

By MYRON H. GOODWIN.

NO other theory, in ancient or modern times, has so revolutionized thought, as has that of evolution, touched upon by others, but receiving its fuller elaboration through the tireless researches and wonderful genius of Charles Darwin. No other theory has been so bitterly assailed, as it opposes the old belief in the order of things, and requires its adherents to reconstruct their ideas about the whole organic world. It is not wonderful, therefore, that many people, including some naturalists, have been reluctant to accept the new idea.

Until a century and a half ago, it was universally believed that each species had, without appreciable variation, proceeded from a single pair, whose origin was accounted for by the fiat of the creator. This is known as the theory of "created design." It must be borne in mind, however, that the absence of such design shows lack neither of order nor of purpose in the universe. It leaves untouched the First Great Cause.

Though some of the ancient philosophers had evolutionary ideas, yet their thoughts probably did not influence any of the modern investigators. The theories of Descartes and others, however, doubtless helped to pave the way for the modern view of organic life. De Maillet, whose book was written in 1735, was the first to make a distinct statement of the development

theory. More than thirty writers before Darwin's time were adherents of evolution, but no one of them furnished the key to the problem. Among the thirty mentioned were Lamarck, Chambers, and Erasmus Darwin, grandfather of the great naturalist. Lamarck asserted that species did vary, attributing the cause of it to climate and food. Some years later Chambers' book, entitled, "Vestiges of Creation" made its appearance. The author maintained not only that species had been derived from one another, but also that all life had been evolved from lower forms. This was attributed to some unknown impulse given in the beginning. The work attracted some attention, and made a few converts, but no valid proofs are offered, so the production is hardly more than a philosophical speculation. All the pre-Darwinian efforts are largely deductive, but they are of interest showing how the human mind often grasps general facts and laws before a knowledge of the particulars.

Before Doctor Darwin published the result of his researches, no one had found the solution of the problem. He followed the inductive method. For twenty-one years the great scientist kept a journal of his observations before giving his views to the world, and even then he did so with a great deal of timidity. When, at last, he published his wonderful discoveries, he had collected so large an amount of material bearing upon the subject, that the conclusion he arrived at is impregnable.

While we give due honor to Mr. Darwin, we must not forget that there is another individual, who was an important factor in establishing the theory of evolution. The reference is to Alfred Russell Wallace. While the former was making his investigations upon cultivated plants and domestic animals, the latter, under the burning sun of the Malay Archipelago, exposed to hardships and disease, was arriving at the same conclusion by investigating wild plants and animals. Neither had any knowledge of the other's work, yet both about the same time arrived at the same result. It is one of the most remarkable coincidences in science, that Doctor Darwin's essay upon "The Tendency of Species to Form Varieties," was read at the same meeting of the London Linnean Society, as that of Mr. Wallace's upon "Tendency of Varieties to Depart from the Original Type." What a remarkable proof of the accuracy of scientific thought and methods!

Before proceeding to the discussion of the subject under consideration, it may be well to look at the meaning of the title of Doctor Darwin's book, "Origin of Species by Natural Selection." A species has been defined as a group of individuals, which differ from one another less than they do from anything else. By way of illustration, we may take the cat tribe. Now, our domestic cat and the tiger are each distinct species of the same genus; for tigers always produce tigers, and cats produce cats. The former resemble their kind more than they do any other species, and the same is true of the latter. By the word origin it is not intended to show the derivation of life itself, but that existing forms have been evolved from lower ones. Natural selection is that kind which has been brought about without intelligent forethought on the part of the actors concerned.

The theory of natural selection as propounded by Charles Darwin chiefly rests upon two facts: first, that all organisms tend to increase in a geometrical ratio; secondly, that the individuals of each generation, though resembling those of the preceding, differ not only from them, but from one another. The first statement is so plain that it hardly needs a demonstration. Every seed that is planted, if good, produces more than one of its kind. A single kernel of corn, for instance, will increase several hundred-fold, and this is by no means an exaggerated illustration of prolificness among plants. In the animal world the same law everywhere holds sway. Linnæus has asserted that the increase of flies is so rapid that three, with their progeny, will devour a dead horse as quickly as a lion. This is an extreme example, yet propagation among vertebrate animals is none the less wonderful. It is estimated that a single cod will deposit from four to nine millions of eggs in a season. A robin lays, on an average, five eggs in a summer. Assuming seven for our first term, we find that the total number of individuals at the close of ten more summers, would pass the million line. It is evident there is a decided check somewhere, for the number of robins does not materially change.

All are familiar with the rapid multiplication of the English sparrow, which was introduced into this country a few years ago. Among mammals that produce but one of a kind, the results are likewise astonishing. The success of some cattlemen in the West is a proof of the statement. Beginning with a small capital, a

few by the natural increase have become millionaires in a score of years. As the number of plants and animals does not essentially vary from year to year, there must be a compensation somewhere. It will be plainly seen that any one species, if left unhindered, would, in a comparatively short time, utilize the earth. Millions of plants and animals must of necessity die each year. In other words, there is a constant struggle for existence in the organic world.

The question now naturally arises, why some individuals survive while others perish. Is it the result of chance, or is there some law underlying it all? The answer to the above question is found in the fact that this struggle for existence results in the survival of the fittest. The misunderstanding and misuse of the last-named term, has caused much difficulty about a true comprehension of evolution. By the fittest are meant those plants and animals that, under the given circumstances, are best able to cope with the conditions of their environment.

We now come to the second part of the problem, or variation of species. In a litter of pigs no two will be found alike. One will be stronger than the rest, another will have a peculiar color, a third will be shorter, and so on. It is a fact well known among breeders, that, owing to the laws of heredity, a certain characteristic by the process of choice may be transmitted and increased. To this fact of artificial selection have been due our fine breeds of cattle and other domestic animals. Horses in this way are selected, some for their fleetness, others for their strength.

Among plants the same thing is true. Every farmer knows the value of choosing the largest potatoes for seed, and what the result will be if the opposite course is pursued. Take another illustration from the same vegetable. A gardener wishes to get a new kind of potato. How does he do it? He plants the seeds found in the potato-ball. At first the yield is of small varieties, but by planting the largest each year he succeeds in getting one of the desired size. Horticulturists make use of a like principle in changing the color of flowers. A specimen is equally divided between red and white. The seeds of the same are planted, and among the plants that spring forth are found some flowers having a preponderance of white. By continually choosing those having the least red, he may, in time, succeed in getting his white variety. The above cases cited only show what can be done

when the intelligence of man is brought to the aid of nature. Let us now see how the law of the survival of the fittest works in the wild condition.

No one is so ignorant as not to know that a garden poorly tended will grow up to weeds. The fittest in this illustration are not the most useful, yet they are the fittest in the sense that the weeds are better able than their competitors to cope with the environment. Again we will suppose that a plot of ground is sown with a grass so hardy that nothing else in the soil can supplant it, but in such quantities that there is not room for all the seeds to grow and thrive. A struggle for existence follows, and the plants getting the first start, or having the hardiest constitutions, will crowd out the less fortunate.

If there are different varieties of plants, the species having the hardier characteristics will overcome the weaker ones. They have still greater enemies in the animal world. Mr. Darwin cleared and spaded a piece of ground two by three feet, and carefully marked the plants as they appeared. Of the different varieties that came up, numbering in all three hundred and fifty-seven individuals, only sixty-two reached maturity, those not being destroyed by one another being devoured by slugs and insects. The earliest to appear and the hardiest escaped. There is also a constant struggle against the inorganic world. Too much rain or too little, early frosts and long droughts, are very destructive agents.

Let us pursue the same kind of investigation with regard to the animal kingdom. We will suppose that there is a limited area of land occupied only by herbivorous animals. They have reached that stage when there is not enough vegetation to support all. The numbers continue to increase, and a fierce contest ensues. The strongest take the lion's share, the weakest get none, and finally succumb. The normal number is again reached, but the fittest have survived.

Take another illustration. An animal brings into the world so many offspring at a birth, that she has not enough milk for all. The stronger will crowd out the weaklier, and succeed in thriving, while the less fortunate will starve. The carnivorous animals depend upon the herbivorous varieties for their food. In times of scarcity the fleetest or the most cunning will secure their prey, while the slower and the duller will die from

want. In the same way the fleetest of the herbivorous animals will escape, while the slower will be devoured. Heredity comes in and perpetuates the desirable characteristics. We can conceive of a thousand different qualities, any one of which might be desirable. Smallness might be; if so, the species would tend to decrease in size. The struggle is not always in favor of the physically better. There is a chapter of degeneration in Darwinism, yet it only illustrates the law.

A word must be said here about the use of color in both kingdoms. It may be an advantage, or a disadvantage. Brilliant colors in flowers more readily attract the eyes of birds and insects, thus causing them more likely to be fertilized. The largest and the reddest strawberries are more easily seen by songsters, thus aiding in the dispersion of the seeds. The sombre colors of female birds have undoubtedly been brought about by the fact that the more conspicuous were seen and entrapped by their enemies. Animals that resemble the surrounding landscape, have an advantage in getting food. Only a few facts have been stated, yet they could be indefinitely multiplied. Thus we see everywhere a balance is maintained, no one species being allowed to increase too rapidly.

As we go out into the fields upon a summer's day, and see the grass waving in the breeze, and the trees raising their tops to the skies, while on all sides we hear the humming of bees, the whir of insects, and the singing of birds, we little think at what a cost all this life and beauty have been brought about. Yet only a very small fraction, either of plants or of animals, reach maturity,—one in ten, or a hundred, or perhaps only one in a thousand. What a thought for man to ponder upon!

Having given a general view of evolution, as explained by natural selection, resulting in the law of the survival of the fittest, we are prepared to furnish farther evidence bearing upon the discussion. The first topic to be touched upon will be that of classification.

The systematic arrangement of the animal and of the vegetable world, under appropriate heads, has occupied the minds of men for many centuries. Six hundred and fifty years before the Christian era, Asshur-bani-pal, an Assyrian king, had collected in the royal library tablets giving lists of the various kinds of plants and of animals. Aristotle, however, was probably the

first writer to make a systematic classification of organic life. Most, if not all, of the earlier schemes had reference solely to the external structure, which, of necessity, is evidence of a very superficial character. In Buffon we read of a serious discussion whether a crocodile shall be classed as an insect, or in some other department. The only similarity shown is that the beetle and the crocodile both have thick skins. The decision turns upon the point that the reptile is "too terrible an insect." The illustration shows the earlier method of getting at the matter. Now the internal anatomy of an insect and of a reptile is as unlike as can be imagined, yet it was not until quite modern times that scientists adopted the more rational method of taking into consideration the whole organism, basing their classification chiefly upon the inward structure.

The present system of classifying plants and animals is largely due to pre-Darwinian efforts. Cuvier laid the foundation of systematic zoology, while the same honor must be given to Linnæus in the department of botany. The classification has been aptly likened to a tree, the short trunk representing those low forms of life about which there is doubt to which kingdom they belong. Next the trunk divides into two parts, the one that of animals, the other that of vegetables. Each one of the smaller trunks gives off branches signifying classes, these last producing smaller branches representing families, and so on through orders and genera, the leaves standing for the species. An arrangement of this kind, necessarily based upon genetic relationship, is such a one as is required by the theory of evolution, but is opposed to that of design. The very fact of the difficulty of grouping certain species under appropriate heads, is in itself a strong evidence of their derivation from one another.

The geographical distribution of plants and animals has an important bearing upon evolution. Under the theory of created design, the subject was of little significance, as it was concluded without proof that the distribution of organisms is always within the existing boundaries. When, however, the theory of descent, with consequent modification to suit changes in environment, was advanced, a new impetus was given to the problem. Men began to investigate to see if the present distribution of organic life could be accounted for under evolutionary laws. As the subject is a broad

one, only an inadequate presentation of the main features can be given.

The dispersion of organic life is accomplished in various ways. Among plants we find certain seeds that have peculiar contrivances, adapting them to be moved from place to place by the winds, such as the thistle with its envelope of down, and the maple with its wing-like appendages. Other varieties are provided with spines or a sticky substance for adherence to the feathers of birds or to the fur of mammals. Small seeds, on the other hand, need no such contrivance, as they, on account of their lightness, are easily borne great distances by the winds. The currents of rivers and of oceans are important agencies for dispersing those plants whose seeds are not injured by the water.

Among animals we have the locomotion effected by some on land, by others on water, and by still others through the medium of the air. In the case of birds and insects this dispersion is made much more extensive by the fact that winds often drive them hundreds of miles from their course. To these means, among other things, may be mentioned the transporting power of water which safely carries the larvæ of many lower forms upon its surface, as well as bears some of the higher forms upon floating timber and icebergs.

The barriers to migration are high mountains, broad rivers, deserts, too warm or too cold regions, as well as the more difficult obstacles of the oceans. There is also another impediment known as the organic barrier. Sometimes species land in places that are already taken up by hardier organisms, or, perhaps, the climate is not suitable for them. The appearance of certain plants and animals does not argue their greater adaptability, as native species are often driven out by foreign ones.

In both kingdoms of life the facilities for overleaping the barrier vary with the species. South America, Australia and Africa are in the same zone, yet they have characteristic fauna and flora, for the distance is too remote to hope for communication. Islands always have species more or less alike those of the nearest mainland, while the farther the island is away the less the resemblance and fewer the species.

In oceanic islands we find no native mammals, for the distance is too great for them to overcome the barrier. We do, however, often find plants producing seeds that require these same animals

for their dispersion. If the theory of design were true, we should have the plan only half carried out; for we should have seeds adapted for attachment to mammals, but no mammals to which to be attached.

A difficulty arose in the case of the marsupialia which are found in two places far remote from each other, viz.: the United States and Australia. This difficulty vanished, however, when it was found by geologists that the marsupialia once ranged over the intervening area, and that Australia was at one time connected with Asia. The separation has allowed the Australian marsupials freely to progress without the struggle for existence against higher forms which had to be contended with elsewhere.

The general facts now nearly coincide with the requirements of evolution, and the few cases that remain unexplained are those whose life history has been imperfectly studied. The distribution of animals, therefore, is not only not inconsistent with the theory of descent, but lends to it a decided support.

WEST NEWBURG, MASS.

(*To be continued.*)

"THE GLORIES OF WAR."

BY CYRUS W. COOLRIDGE.

THE great German soldier, the late Moltke, once said that war is a divine institution, that without it the human race would sink in the mire of materialism. The word divine conveys no meaning to me. I know of no man and no institution which can be called divine. The greatest genius whose head reaches the clouds, and the biggest fool who has no idea of his immediate surroundings, are both products of the earth, and, as far as I am acquainted with the affairs of the world, everything on earth is done by man. Food and raiment are not a divine institution, they must be procured by man. Should man cease to work, the human race will become extinct. No divine power can save humanity from destruction if it does not provide for itself. If Justice reigns supreme, it is administered by man. If man is cruel and unjust, his treatment of his fellow-man is certainly not a divine institution, whatever else it may be. Every possible virtue and every possible crime are children of this world. They

have no father up in the sky. Everything in the world is natural, not divine. You may soar on the wings of imagination above the earth, and explore the universe, but your thoughts after all must return to the earth; there is nothing divine about them. We cannot rise above nature; the dust of the earth must cling to our feet, whether we want it or not. War has always been practiced by man. In what sense is it a divine institution? Did Moltke accept the word divine in its theological sense? Did he mean to say that war is a pleasant sight in the eye of God? Was it his opinion that the creator and ruler of the universe desires that some of his children should kill others? If so, war is one of the greatest virtues practiced by man. Certainly, if there is a God in the universe, that is to say a personal God who is the creator of the world, then it is our duty to obey him. Disobedience is out of the question. If the Czar oppresses the people, the latter may rebel. If the politician becomes arrogant and makes laws which we don't approve, we can elect another man in his place and repeal his laws. The Czar, the Kaiser, our own dearly beloved politician, are after all only finite beings. If we cannot prevent them from doing harm, we at least have the consolation that their reign will not last forever, but what can we do with an infinite, unchangeable God? How shall we throw off his yoke? Can we by any possibility change the will of God? Can we show him how unjust his demands are? Can we appeal to a higher court? No, all we can do is to obey. So if God orders us to slaughter innocent men, we must do so, no matter what our private opinion might be. Fortunately God is not the creator, but the creation of man, and as such cannot rise above man. Consequently, if God is in favor of war, it simply means that man is not civilized enough to understand that war is murder, and nothing else. Think of a *civilized* man of the nineteenth century who lauds war as a great blessing and calls it a divine institution! Think of the moral and intellectual development of a man who delights in shedding blood!

Suppose two neighbors contend about a piece of land; what would you advise them to do? Every sensible man will say they ought to settle their quarrel in a peaceful way. But suppose that neither of them is willing to yield, and they determine to prove the righteousness of their claims with pistols and knives. They fight, and one is killed. Do we call their strife war, and do we

sing hymns in honor of the hero? No, we say a murder has been committed; we arrest the murderer, try him before a court of justice and send him to the state prison, or possibly to the gallows. But let murder be done on a large scale, let it be a fight between two nations—we give it a mild name and greatly admire the courage and ability of the murderers. But is there really any difference between war and murder? It seems to me that the latter is even more shocking than the former. We can sometimes find an excuse for a common murderer who kills his victim in the heat of passion. It may possibly be that at the moment when he strikes the fatal blow, he is not in full possession of his mental faculties, and does not realize the consequences of his act, but in a war the killing is done in cold blood. War is considered a science. Men are trained for the purpose of murdering their fellow-men.

Suppose that Germany is engaged in a war with France. Let us hasten to the battle-field. We see thousands of Germans, on one side, and thousands of Frenchmen, on the other side, are killing each other. We see deadly weapons pierce the flesh of men; we are horrified at the sight of blood running from the wounds of the slain and reddening the earth. We see the agonies of the dying, we hear the shrieks of the wounded, the triumphant cries of the conqueror, the wails of the conquered. A terrible scene! Let us close our eyes, lest we faint. What are they fighting for? What have these Germans done to the Frenchmen, or the Frenchmen to the Germans? Nothing. They have never injured and probably never *before seen each other*. Why should they be engaged in a deadly strife? We don't demand that they should love each other very tenderly. It is natural for a man to love his own people the best, and for this reason we can easily forgive the German if he does not love the French as well as his German brothers, but is there any reason why he should hate them? Why should he be willing to kill men who are not his enemies, and who are as good or as bad as he is? Is it in the interest of the people of one country to murder those of another country? What is gained by war? Does the material prosperity of the masses depend upon it? Is it calculated to make men humane and kind? Does it encourage noble thoughts and deeds? But let us be slow in our condemnation of the masses. The truth is the masses would never go to war of their own accord,

they have enough to do to take care of themselves and their families. War is altogether a luxury with which they can easily dispense. No matter how low the intellectual development of the masses might be, no matter how low they may stand on the ladder of civilization, they will never slaughter inoffensive people. They may use brute force in order to get even with their neighbors, if they think that the latter have infringed upon their rights, but they will not murder people who have not wronged them. They fight only because they have been taught that it is their duty to obey their rulers. War is the work of cunning politicians, and the masses as a rule are so stupid that you can do with them whatever you want. The politician has only to press the button and the people will do the rest. They will sacrifice their lives to satisfy the ambition of their masters.

The masses are not thinkers; they follow the footsteps of other men. Carlyle was possibly right when he said that the people are "mostly fools," and not able to govern themselves. He was of the opinion that democracy is a sham and humbug, that a lot of blockheads, as he gently called the masses, are not fit to elect their rulers. He was a believer in hero worship; he demanded that the "wise" man should rule and the masses should unconditionally obey him. He did not believe in liberty, he was convinced that liberty is a dangerous weapon in the hands of "fools." Fools must obey—such was his doctrine. All this may be true to a certain extent. I agree with Carlyle that folly should not have an unlimited freedom; it should be the servant of wisdom. But when Carlyle insists that wisdom should have unlimited freedom to do with the fools whatever it pleases, I most emphatically disagree with him. I would give absolute power to no one. Where can we find the man with wisdom enough to understand the needs of millions of human beings? Where will he get the means to provide work suitable to the ability of every man? To accomplish all this he must be more than a human being, and should such a one be found, he will necessarily be a despot worse than the Czar of Russia. Did it ever occur to Carlyle that unconditional obedience to the "wise man" would be the death not only of liberty, but of intellectual growth as well? Did it ever strike him that people who worship heroes and have masters to think for them, have no need of using their own brains?

Let us now suppose that the wise man comes to the conclusion that we cannot get along without war. As we have no right to question his wisdom (such is Carlyle's teaching), we shall be induced to shoulder muskets and to follow wherever he will lead us. Will it be to our advantage to murder people because such is the will of our wise ruler?

It may be said that the really wise man would never be in favor of war. Well, let us see. Suppose he discovers that a neighboring country is peopled with “blockheads” incapable of taking care of themselves. What should he do? The wise man cannot afford to stand idle with folded arms and let his neighbors remain in a miserable condition. So he decides to take them under his control. But they object to his rule; being fools they cannot see the benefit of it. They prefer to be left alone. But the wise man knows that these people will always be blockheads; they will not cease committing follies and crimes unless he, the wise man, teaches them how to behave themselves. As they will not become his subjects of their own free will, they must be forced to do so. Here we are involved in a war with our neighbors simply because our wise ruler declares it to be a necessity.

Leave the masses alone and they will commit many foolish acts, we may be sure of that, but let the king, the politician, or even Carlyle's “wise man,” take complete control of them, the universe itself will not be large enough to hold their follies.

What the people need is not rulers, but teachers. They need masters to lift them to a higher plane of thought; in short, they need education. When they are educated to such an extent as to understand “what fools these mortals be,” when they become *rational* beings and do their own thinking, the politician's occupation will be gone; war will become a thing of the past; intelligent people will not commit murder at the bidding of the politician. Should any difficulty arise between two nations, they will manage to settle it without the shedding of blood. Let us hope that the time will come when peace and good-will toward men will become realities, not meaningless phrases as they are now.

OYSTER BAY, L. I., March, 294.

DUTY OF THE COMMUNITY TOWARD THE
UNEMPLOYED.

BY DANIEL K. TENNEY.

IN the April number of this Magazine I undertook to show the true natural and business relations existing between the provident and the improvident, the rich and the poor. It was contended that, for the most part, people reach the financial position we find them occupying by reason of natural tendencies and peculiarities. That it is as inevitable that some shall be rich as that many shall be poor. It does not follow, however, that the people of any community should rest content in leaving each member of it to what seems his natural fate. Far from it. It is probably true, as has been asserted by wise writers, that selfish motives are the chief directors of human conduct. The order of nature is the survival of the fittest. Philanthropy, however, is a like actual though less potent sentiment in the human constitution. As the early race began to organize into families and communities, it must soon have been perceived that the safety and strength of all rested upon the vigor and prosperity of each. From this developed, in turn, the reciprocal duty of each member of the tribe to the community. The advocacy of brotherly love is as old as history. Its practice, though common among relatives and close friends, has seldom proved efficient in emergencies. Organizations supported at common expense, for practical philanthropy, have never existed in this country at all adequate to the legitimate demand for them. The founder of our religion told us to "take no thought for the morrow," and to "lay up our treasures in heaven," instead of upon the earth. These, and other communistic sentiments from the same source, were perhaps well enough from a person who told his hearers that the whole world was to be destroyed in a few years, and that their only future chances were to be in heaven. No other condition of things would have justified any such advice. The world did not come to an end as promised by him. We know that, and also that it never will come to any such end. The race is apparently here to stay. Every one of us is endeavoring to lay up treasures on earth, whatever he may be doing for the other place! The chief trouble under consideration concerns those who are unable

to lay them up here. It is now recognized that earthly treasures are extremely useful and necessary to the accomplishment of great good in any direction. We cannot do much without them. "Money makes the mare go." Sympathy is good, but of no great value when not accompanied by something more tangible. It neither feeds the hungry, nor clothes the naked. Treasures on earth, rightly expended, will do both. How shall we tap the treasuries containing them?

There are some facts in this connection, which we do not often consider. Every community is interested in the health and prosperity of each of its members. Not that each shall become rich, for that would be neither possible or useful, but that each should be self-sustaining and comfortable. Every considerable community, all unbeknown to itself, has to sustain all its members who are unable to sustain themselves. By public or private charities, all are prevented from untimely death. Solvent persons have to pay the debts of the insolvent. Everything we buy of the manufacturer, the merchant or the market vendor, costs us just as much more than its natural price as will make good the expected losses from those who buy and do not pay. If this were not so, the merchant would have to go out of business. He must make losses. His profits must exceed them, or he must quit. Losses of property by crime also, though first sustained by the individual loser, rest ultimately upon the community. Instance a train robbery. The express company at first sustains the loss. But anticipating such, for they occur at about an annual average, it fixes its rates for public service and collects them, a little on each transported package, so as to be able to sustain such losses and still make a profit for its stockholders. The public thus insures against those losses. If it were otherwise, the express companies would soon cease to exist. In that event, the loss would fall upon a large community of its stockholders. The calamity which would thus befall them would again be distributed, in one way or another, upon the communities of their respective residence. Besides, the community sustains all our penitentiaries, our jails, reformatories, poor houses and asylums, and has to pay large annual sums for the administration of criminal justice. All this, and much more in that same general direction, we are obliged to do, whether we will or not.

There are at all times many of our fellows suffering for food

and clothing and shelter, from sheer poverty. Whether this condition has come about through the improvidence of these people themselves, as is commonly the fact, or through their misfortune, does not make much difference in our duty to relieve them, but only in the method of administering the relief. It may be said that their inborn tendencies have for the most part brought them to their present condition, without regard to the particular steps they have taken to reach it. And because they are thus involuntarily destitute, our moral duty to care for them is rather intensified. At the present time, especially, there are very many thousands in all our large cities, and many elsewhere, in great misery and privation. This added number are of those willing and accustomed to work, but there is no work for them to do. There seems no adequate public remedy for relieving them. Work can seldom be provided, simply because men are ready and willing to perform it. It seems strange that a government by the people and for the people has not foreseen such emergencies of the people and provided for them. It has failed to do so. It is even true that neither the state or its municipalities has lawful power to extend much material relief. The proper duty of the community is thus imposed upon private benevolence and charity, which is never really adequate where there is so great suffering. Legislation should provide that in such cases the public, and not its most generous citizens, should gratefully sustain the burden.

It is no disgrace to be poor or decrepit. As we are already involuntarily obliged to pay for the care and sustenance of the helpless classes, why would it not be better to do so openly and honorably? Why not make a virtue of necessity? If we are interested in the comfort and health of all our fellows, why not recognize the fact, and take care of all such as cannot care for themselves. Surely we should either kill them, or relieve them from suffering. Humanity would revolt at the one. It must do the other. Is there one of us who would not more highly value his manhood, be more proud of his citizenship in the great republic, and sleep more contentedly, if conscious that hunger and privation did not afflict his fellows? Aside from our ethical duty in this respect, we know that relief, cheerfully and not stingily given, would prevent much of the crime to which destitute and desperate men and women now resort. Necessity impels to all manner of expedients for relief. Remove the necessity,

and all the crime engendered by it will cease. Our moral duties and our selfish interests thus unite in demanding efficient action. How shall we obtain it? This question has staggered the statesmen and philanthropists of all ages for a practical solution.

If I had the power, I believe I could easily dispose of it to the honorable and effectual relief of the needy, and to the great credit and satisfaction of all members of the community, except the inherent misers. Their disapproval I should both hope for and expect. Unfortunately the power is lodged in those corrupt, inefficient bodies known as legislatures, those annual or biennial political debating schools, where everything is widely and ignorantly discussed, and nothing useful accomplished.

A few of the practical remedies I would propose for the relief of the needy, and for the betterment of the common people generally, will be briefly stated :

1. The general government should organize a labor bureau with numerous and convenient agencies throughout the United States. At each agency a register should be kept, in which the name of every person out of employment and desiring to obtain it should be entered, together with his trade, and other material circumstances. These should be reported to the central bureau, and there all reports should be abstracted, so as to show the number of persons, their trade and their locality by counties, desiring employment. Those abstracts should be printed monthly, and circulated through the agencies to all persons interested therein, so that applications, by those desiring to secure workmen, could then be made by mail. When a position should be thus obtained, the candidate, if unable to pay his own expenses to the proper place, should be assisted by the county to do so, upon terms of refunding the money as soon as employment would enable it.

2. All persons able and willing to work, and being unable to obtain it, to the extent of their inability to pay their own expenses, should be supported by the county, together with their families, at proper lodging houses, or at their residences, until employment could be obtained for them. Suitable rations and plain clothing should be provided for them, of quality and cost about equal to that provided for the army, varied according to age, sex, climate or other controlling circumstances. This aid

should cease the moment employment could be obtained locally, or elsewhere. Pending this, the men should be required to labor without compensation, upon the street or other public work, each according to his ability, and other members of the family to work, also, as proper employment could be obtained for them. When the particular distress in any locality shall be greater than ought to be borne by the county, the executive of the state should have ample power to provide for it generously, at the common expense to be reimbursed along with other state revenues.

3. Those unfitted for labor should be cared for in other quarters, or in hospitals, and should be reasonably supplied with the necessaries of life as long as their disabilities continue, and with free medical attendance.

4. Tramps and others, able but unwilling to work, should be kept in confinement, and supplied with the absolute necessaries of life only, under treatment as severe as consistent with humanity, and be compelled to work at any available hard labor.

The expense of efficiently carrying out the foregoing suggestions, at the cost of the public, would be at times very great. But the dictates of humanity render the expense necessary. In fact it would be little or nothing greater than the people contribute already, directly or indirectly, in public and private charities and otherwise, for like purposes. Those in position to know, insist that expenditures thus economically systemized would be even less than we customarily and voluntarily sustain. Besides, at present, the humane and generous only chiefly pay the bills. By the system proposed, the taxpayers would be obliged to contribute equally, the skinflints as well as the philanthropists. Will anybody say that would not be a step in advance?

5. At every post-office should be a government savings bank. In such bank every person employing laborers at wages exceeding one dollar, and not exceeding five dollars a day, should be required to deposit ten per cent. of such wages, upon interest at two per cent., for the credit of each laborer, the principal not to be withdrawn until the beneficiary shall reach the age of sixty years, except when unable to obtain work, or in case of other absolute necessity, to be provided for by suitable practical regulations.

6. All saloons and other public drinking places should be wholly abolished. Intoxicating beverages should be sold only under strict governmental control, and never to be drunk on the premises where sold. The expense of the support of paupers, lunatics and criminals, and of the administration of criminal justice, in all cases where it should appear that the infirmity or the crime was in great degree caused by intemperance, together with a suitable portion of all police expenses, should be added to the selling price of alcoholic beverages, and thus the state be reimbursed for such expenses.

7. A modest homestead for all persons, say of the value of two thousand dollars in city or village, and one thousand in the country, together with all its household paraphernalia, should be exempt from taxation.

8. Our patent laws, so far as they enable the organization of monopolies based upon inventions of great commercial or public importance, should be so modified as to stimulate invention by adequate bounty to the inventor, depending upon the assured practical value of his new contrivance, and permitting its use by every one so disposed, upon paying to the government of a sufficient royalty to reimburse the bounty bestowed.

The arguments in support of these several propositions are altogether too numerous to be here presented. They will occur to the thoughtful reader. Unanimity of opinion, either as to their general scope, or their practical detail, is too much to expect. Certain it is that where there is a scarcity of workmen in one section of the country, and surplus in another, as is often the case, practical means should always be provided for equalizing the condition, and giving employment as far as possible to the otherwise unemployed. That, it would seem, could best be arranged through a labor bureau of the federal government. Certain also it is that all classes of people unable to support themselves, and having no relatives to fall back upon, ought to be cared for cheerfully and openly by the counties of their residence, or, in grave emergencies, by the state. The sordid and avaricious should contribute according to their means equally with the humane and benevolent. Surely also it would be in the interest of the community, as well as of the individual, that wage-earners be compelled to accumulate in a government savings

bank a tenth of their earnings, as a provision against the time of their need. The general improvidence of these people is sufficiently suggestive of this requirement.

As to saloons and public drinking places, three fourths of the poverty and misery of the common people is probably attributable to them. It is safe to say that well-nigh one-half of the earnings of wage-earners are expended in saloons and general attendant hilarity. Such people are mainly of the easy-going, unthrifty sort, who prefer a jolly time as they go along, to laying up money for "a rainy day." Absolute prohibition is neither possible or desirable. Not one drinker in twenty ever gets to be a drunkard, but all spend their money too freely, instead of making provident disposition of it. Saloons are altogether too tempting and too convenient. Let those who want intoxicants, buy them by the quantity and use them at home, under the natural restraints of home. Such a measure would stop half the drunkenness at once, and cut off nine-tenths of the expense now attendant upon the alcohol craze. In a generation, from a gigantic evil, as it certainly now is, intemperance would dwindle to a very small affair. Besides, the saloons now control the politics of this country. Their influence in this direction, is always baneful and almost intolerable. Let them be abolished altogether. There is scarcely a good man in either party, whether a tippler or a teetotaler, but would be glad to see this accomplished, not only in the interest of themselves, but of the working classes especially, and of the entire community.

As to the exemption of small homesteads and their contents from taxation, I conceive that such reasonable concession would be but an act of simple and generous justice, from the wealthy in all large communities to the less favored of their neighbors. The poor should be encouraged in every way to furnish shelter and a home for themselves and their families. Nothing conduces more to conservative thought and good citizenship, than the owning of a homestead. Greater wealth can well afford to bear the public burden.

Concerning a modification of our patent laws, it is amazing that the people have not risen in rebellion long ago. We are continually croaking about the enormous profits realized by our manufacturers, and cursing that legislation which tends to make the rich richer and the poor poorer. There is no such legislation

in this country that I know of except our patent laws, and even they were not enacted for that purpose. These both unjustly and unnecessarily extract from the pockets of our people annually, and thrust it into the engulfing maw of monopolies, far more than the entire expense of the federal government, and more than the most enthusiastic Democrat would say, even in a campaign speech, that we are paying to sustain a protective tariff. An annual billion would scarcely compass it. Who gets the benefit? The inventors? No, not one in a hundred. It goes directly to the monopolist manufacturer, who has generally bought out the inventor for a song. The ordinary, free for all manufacturer, does not average six per cent. on his invested capital. The manufacturer, protected by patent, limits his prices only by the competition of the older inventions, and preys upon all classes of the people with profits absolutely enormous. The single idea of an inventive genius has crowded into the pockets of the monopolist from \$10,000,000 to \$100,000,000, and our good Uncle Samuel has stood quietly by to see it done. Is this right? Should not a halt be called on this rapacity?

Inventive genius has been a great power for good in the world, notwithstanding such enormous exactions. But as they are no longer necessary they should be abolished, and the stimulant of a bounty substituted. Let the people, and not the monopolist, have the benefit. Worse than all this. A bill was introduced in congress, not long ago, to provide for reciprocity in patents. Under it, an invention patented in any country with which we have treaty relations, should be considered as patented here also. So that a new idea of any man, anywhere under the sun, should give him a seventeen-year mortgage on all mankind at his own usurious rates. When will our afflictions cease?

I submit that each and all of the propositions I have stated, if sanctioned by legislative authority, would be great practical reforms in the interest not only of the common people, but of the entire community as well. But to hope that one or all of the proposed measures will ever receive the sanction of our legislatures, is hoping against hope. By preference, they will keep all public ills alive for discussion from the stump, and to influence the public mind with popular grievances, rather than united in any practical measure for relief. Such is the nature of the politician. Of statesmen we seem to be alarmingly short.

IS THERE A GOD?

BY OTTO WETTSTEIN.

DR. ROBERT GREER, of Chicago, in a late number of THE FREETHINKERS' MAGAZINE, answers the above question in the affirmative, and finds proof for his belief in identical facts which to me prove the negative. He says: "I would refer the atheist to the stupendous mechanism of the universe; the grandeur of this sublunary world and the dazzling glory of the visible heavens." But if his God is a fact, is he any less grand and sublime than these celestial phenomena? Is he any less a reality, less a part of absolute existence than worlds and suns? If then a fact and reality—and all facts necessitate a God—why, in the name of a reason, is he exempt from the rule the doctor applies to all other phenomena? Would not the arguments and logic he applies to all visible phenomena apply to his God as well—who, to be a God and all it implies, must be even greater and more sublime than all else, and hence, by same rules of logic, necessitate a God also?

Suppose his God were in sight—that our telescopes revealed worlds, suns, stars *and God*, would it then be reasonable to insist that worlds, suns and systems required a God, but that this greatest of all phenomenon were exempt from this rule and could exist without cause, without a maker or without a God? Yet this is what theism implies. It says: "Thou fool! dost thou think this 'Waterbury' can come by chance; this cheap 'Elgin' or this 'Waltham' watch (representing natural phenomena) can come by chance or without a designer? How absurd!" But I reply: "How about this most superlative piece of mechanism ever designed—the 'Otto Wettstein' watch (representing God), can it come by chance?" *All theists cry yes!* Insist the lesser cannot "come by chance," but the greater can. The visible cannot "come by chance," the invisible alone can. But they have jumped from the frying-pan into the fire. Assumed a greater mystery to solve the lesser. Solved the visible by the invisible, the knowable by the unknowable—explained all by nothing, located nowhere! All of which implies *their God must stay out of sight* or philosophers like Dr. Greer will argue: "This is not God. All things in sight necessitate a God out of sight, hence

this visible being cannot be God, but somewhere, in realms of nowhere, there must be a God who created this visible being"! And thus it is plain theists have a God only when out of sight, or *when they have none*; in other words, *God is God purely by virtue of his being out of sight or unknowable!* If theists exercised the same degree of logic, and applied the same intellectual acumen to their God hypothesis as they do to nature, they would soon realize that the God myth and "Mother Goose" are on a par.

Brother Greer proposes to prove a Deity, or a "race of Deities" (quite a digression from conventional ideas) somewhere in the "inner circles" of nature, as the "possible builders of the universe." Well! if this is not a serious, self-imposed task than I never heard of one. For he can neither prove a Deity nor a race of Deities; locate his inner circle, nor show that the universe was ever built. Because his Deities are myths, his inner circle is nowhere and the building of the universe never occurred.

Existence implies eternal existence. This requires no proof, because existence cannot come from non-existence. The universe is eternal, infinite, self-existing and self-governed. There is no beginning, no ending, no center, no circumference, no limit, no growth, no progress, regress or end to it. In its abstract or elementary form it is to-day precisely as it was during all the ages of beginningless time, and so it always will be. Not a particle of matter can or will be added to it or can be taken from it. So, while its countless finite forms come and go, evolve and decay, are born and die, the infinite whole is ever the same. Hence, never being "built," it, of course never required a builder, and hence the doctors "builders" must be consigned to a very small corner of his cerebrum, where, he may console himself, it was located by his ignorant ancestors even previous to his birth. And his "center" is nowhere in particular, but everywhere—here, there, on the sun and in every antipodal point of space. And the universe is now where it always was, and where it always will be—filling absolutely every point of boundless expanse, and thus permitting no outside, anterior or co-existent body, supreme person, being or spirit to occupy the same space also—an impossibility. Hence whatever exists is natural, a part of nature, not of God. Whatever can be traced can be traced to natural causes, never to a God. And to postulate a God in space replete with nature, is to postulate a glaring miracle—that two bodies can

occupy the same space at the same time, or that a receptacle already full can be filled again.

As the mathematical fact that twice two equals four absolutely bars out the possibility that it can also equal five, so the fact that nature is here and there and everywhere bars out a God. A God implies being, infinite being—this infinite organic form—this stationary organic form—this absolute monopolization of all infinite space—this no universe and no Dr. Greer! Hence if the doctor is conscious of his own existence, he will discover in this fact absolute proof that God is not a fact.

It is usually conceded that God, to be a God and all it implies, must be omnipresent. A God here, but not there, there but not here, of course, can not be omnipresent, hence not God. Now it makes no difference how large we imagine God, if limited, he, in comparison to an unlimited universe, would be but as a drop in the vast Pacific and would necessarily occupy but a very insignificant part of infinite space. Such a God would make Dr. Greer possible—give him elbow-room and plenty of fresh air; but, upon reflection, such a God could *not be God* and control an infinite universe. Hence God must be omnipresent—here, there and everywhere. But in that case he fills all space and cannot move an inch. And the universe would have no room—nor a Dr. Greer!

Now let the doctor choose! Which is it—Dr. Greer or God? Both cannot exist in same space at the same time. The doctor or God must be consigned to oblivion.

A finite God cannot be a God and all it implies and hold the relation of a creator and ruler of an infinite universe. An infinite universe would crowd out a God as an infinite God would crowd out Dr. Greer. A finite God—though body size of the sun, head size of the world, hands size of two moons, other parts in proportion—if a billion of miles away would be entirely out of sight and out of reach of our strongest lenses; and a half a billion of miles distant, would not look much different than Sirius or any other star, nor occupy more space in the skies; leaving—terrible fate!—all the rest of the universe entirely Godless for the time being!

Nature is a fact, and the fact of nature absolutely makes impossible a God. Existing now, proves nature is eternal, as from nothing nothing can come.

Assuming harmony and order now, proves also it has always assumed harmony and order, because a beginning of such order implies an eternity prior to such beginning when all was stand still, nothing, chaos or *status quo*. But which, if a fact, would have ever prevented subsequent beginning of life, motion and harmony and order. Because what God or "First Causes" would not cause during all the ages of beginningless time, he, they, or it would, of course, never have caused.

Matter being a fact, order ("law") being a fact, proves that they have been facts during all time, hence are eternal, and hence need no God to cause or start them. The synthesis of the universe may therefore be defined as no beginning; eternal matter and force; eternal harmony and order; no *first* world, sun, star or system, but an infinite and eternal aggregation of matter in its original elements or constituents—which *are* force, energy, vitality life—and which now and during eternity, mindless and soulless, has ever evolved special cosmic forms of greater or lesser aggregations, these in due time—conditions favoring—also evolving minor forms, all existing during limited periods; then all, by the inexorable and constant modes of procedure of nature, involving back to disintegration, end or death; their respective elements alone surviving to perpetuate these processes (not the forms) forever.

All nature performs its work by processes of growth, accretion and assimilation, caused by the physical and chemical potencies of matter, and barring out the aid of any being, spirit, God or divine artificer. And I call upon the doctor to point out a solitary phenomena in nature—from monad and mouse to man—that requires the direct application of skill, mind or volition and is not the direct result of the fortuitous and mindless potencies of the eternal chemistry of nature. Hence a God is not needed, and a useless God cannot be a God, because Dr. Greer, like all other theists, only made his God in simple faith that such a being was needed in the great economy of nature.

The good doctor is puzzled how man, trees, flowers and worlds can evolve out of soil and matter, and I concede it is startling that black dirt should produce the delicate lily, the fragrant rose, nebulae evolve into worlds, suns and systems, or ignorant men and women beget good-formed children, but the good doctor well knows God has nothing whatever to do with it, and if left to him *not a solitary child would be born!* Is it not then surprising that

an intelligent physician—even of national fame—can believe, in this age of science, that all these phenomena are the “handiwork of God,” made *a la* mechanical methods?

But does the doctor's God lessen or explain existing mysteries? How does *he* make the flower in the bud out of the black soil? the chicken in the egg? the oyster in the shell? the whale in the ocean? the inside of orange? or the child in the mother's womb? And not only a single one at a time, but countless millions here, there, at the antipodes and upon all other worlds, all at one and the same time? Does he do it by hand, *a la* potter, baker or jeweler, and all with one pair of hands, *or how*? Where is he when creating flowers, birds, whales and babies? On this world, in the air or off in space? How can he surround the entire world and all other worlds at one and the same time? And all worlds a gyrating on their axis and soaring through space at the rate of thousands a miles per minute. Could I make a watch, my work-bench the periphery of a huge fly-wheel, a thousand feet in diameter and revolving at the rate of a thousand times per minute and flying through space at the rate of a thousand miles an hour? Yet this is what the God-idea and “God's handiwork” on this earth implies. If not stupendous miracle, overshadowing all the mysteries of nature combined, what is it?

The doctor lacks penetration of thought; he has applied the microscope to investigate natural problems, but has not adjusted it to a clear focus. He has seen the folly of the old theology but not discerned the fallacy of the new. If he will fully analyze his present belief he will evolve out of theism as he has out of Christianity and leave that behind too. Because the mystery involved in his God, in comparison to the mysteries of nature, are like countless million to one.

But he says: “God is not an artificer, but a law-maker, and the laws he enacted do the work.” But what laws do we recognize but the eternal order of nature and the forces inherent in matter and God not needed?

There are no “laws of nature,” in the sense of laws enacted by the state and which may be established or revoked at option. What we call the “laws of nature” is simply the recognition on our part of an inexorable necessity existing in nature for all effects; and the constant order, which is co-eternal and co-existent with matter, and the co-relation existing between different bodies

all eternal and needing no ruler or enactor. Ten thousand million of Gods could not enact or revoke a single "law," now dependent on the simple inherent elements of all bodies; change one physical result, one mathematical fact, one chemical formula, or create or annihilate a solitary particle of matter or divest it of "law" or force. What childish notion to postulate a chambermaid or nurse-girl and swaddling clothes for the grand, eternal and arbitrary system of nature! Doctor, your faith is unworthy of your superior intellect in other directions. Place the idea a few moments in the crucible of reason over a hot fire and it will vanish forever!

Again he says: "There is no science whereby to disprove a Supreme Being." I insist that every science, every fact proves that God is not a fact; but it is not the mission of science nor its duty to disprove a God, no more than it is the duty of mathematics to disprove that twice two equals seventeen, or of astronomy to disprove that the moon is made of green cheese. Humboldt, during one season, delivered a series of sixty lectures on the physical construction of the cosmos, never mentioning the word "God." Demonstrating cosmic existence and physical processes to be purely natural, disproves all supernatural agencies or God. And the burden of proof devolves upon those affirming. The doctor must prove his God (which he admits he cannot) or my simple denial will prove there is no such a being. Were I to say I have a white elephant in my study, the doctor's denial would prove I have not, unless—I produce the elephant!

And, pray, what about all the Gods worshipped by the "universal sense" (better termed universal ignorance?) How many worship the doctor's God? If he worships the "only true God" (only one can be a true God, if any), all other Gods, of course, are false—the concepts of ignorance—must he not concede that ninety-nine per cent. of all Gods are fetiches and grotesque caricatures? Why then prop up his God with the absurd and childish conceptions of barbarians?

He says, "His" existence? Why not "Her" existence, or "Their" existence? I could much easier worship a grand and beautiful woman than a man. But this personal pronoun implies sex. This implies also the existence of a female Goddess, or a male God would be a grotesque anomaly—in fact the saddest failure in all nature. But he or the church never mention God's

conjugal companion, and ignoring "Her" proves all Gods are myths. It is either a God *and* a Goddess or none.

If he says, "God is a principle, law or overruling power," he divests his God of anthropomorphic form and then—has no God. Nothing outside of such form can possess attributes and functions of such form; and nothing, outside of such forms, is intelligent or manifests qualities paramountly necessary in a God. In the absence of organic form, nervous system, organs, brain, etc., there is no intelligence. What does not breathe does not live. Mind, wisdom, love, etc., are functions only of such living, breathing animal organism, and, in the absence of such forms, do not exist. Thought implies a thinker—some person who thinks. This necessitates organic form. But there is no such being in interstellar space, there could not be, because conditions favoring animal life are absent. Latest scientific data posit the degree of cold to be a thousand degrees below zero (more or less). Hence, there, Gods and spirits would be froze out, if, indeed, they could escape incineration from flying incandescent suns!

Organic or personal life, therefore, cannot exist in space but must be confined to planets where conditions favor such life, but such life cannot be infinite or eternal. This again proves there are no Gods or spirits. What then and where is God? There is no mind manifest in ether, electricity, air, or in other inorganic forces and fluids of nature pervading all space. What manner of being is it then, off in space somewhere, that can respond to our prayers and manipulate cosmic forces in the interest of man?

Again he says: "Scientists fail to inform us where the elementary activity in the protoplasm first came from, and every child must have a parent." But, pray, has God a parent? and have theists ever seen him make a world, man, minor forms or protoplasm? "Protoplasm came" implies it at one time came either from nothing or God made it out of himself! Which is it, doctor? Must you not concede that the constituents of protoplasm and of everything else are eternal? The doctor is a chemist yet doubts the potencies of matter which produce every organic form. Why does he use thousands of chemicals in his laboratory, depending upon their efficacy, ignoring God entirely? Are his drugs dead matter and only potent to kill or cure when so infused by or per option of a divine chemist? He knows better. But

from his own words we must conclude that Topsy, when she said she "grewed," exhibited more wisdom than he does. Is it not infinitely more mysterious how a God, *a la* mechanic, could make a Topsy, or a solitary monad, than that all forms are a species of growth?

He repeats the stale argument of the church: "How strange it is that we do not witness the transformation of the lower forms into man." How strange it is we do not see his God making a mud-man nowadays! Then taking out a rib and making a woman! Which is the strangest? That the church should use such argument to prop up the tottering structure is not strange, but that a scientist of Dr. Greer's calibre should ignore the new chronology which measures the various stages of development by million of years is strange. Let him read Haeckel, Darwin, Spencer and other authorities on evolution and then decide which is the most rational, special creation or evolution.

He says: "I wish scientists would give us facts instead of theories." But, in the name of reason, what does he offer but the most irrational theory ever concocted in the brain of ignorant man? Let him be content with the facts science does offer, rather than to cling to the most stupendous delusion conceivable. Every fact belongs to science, not one to God.

He says: "For every effect there must be a cause," hence there is a "First Cause." But a "First Cause" implies a definite period of time when this "First Cause" first became active or became a "Cause." This implies an eternity before it became an active "First Cause." Prior to this definite period of time it was eternally inactive, latent, cause of nothing all. If this is true, what then caused this "First Cause"—after refusing to act as a cause during all the ages of beginningless time—to cause the universe? There is no effect without a cause; what then, dear doctor, caused this "First Cause" to suddenly act as a cause? There must have been a cause for this. Therefore there must have been extraneous causes which caused the "First Cause" to cause the universe; or, it is self-evident, it would have ever remained in eternal *status quo*. But now, after establishing the fact of extraneous causes, the question arises again: What caused these prior causes, after eternal inactivity, to cause the "First Cause" to

cause? And then, it seems plain, that these causes, in turn, must have been induced by outside causes to cause the causes which caused the "First Cause" to cause. And what caused these causes to cause the causes which caused the causes which caused the "First Cause" to cause the universe? And so on *ad infinitum*! It then becomes self-evident that the search for a "First Cause" is vain, as all "First Causes" or Gods lead us to an eternal nothing or standstill, prior to the time when such causes are supposed to have become active.

How much more rational to postulate that *nature is eternal*. Something exists; something cannot come from nothing, hence, something (the elementary constituents of all existence) has always existed. It cannot be otherwise. Existence implies eternal existence, because the sum total of existence cannot be increased or decreased to the extent of a single atom.

Nature's products, indeed, are not designed for man, as the doctor seems to infer. We are here *because* they are; they are not bestowed upon us because we are here. Were they not here—as some day, when conditions change, they will not be—then we would not be here. Did this globe not exist millions of years before man made his debut? The doctor reasons like the colored preacher, who, illustrative of the wisdom and goodness of God, pointed out to his hearers the fact that God had placed a big river in the midst of all largest cities for the use of the people! If all is bestowed by a God for beneficence, why this waste of energy—"beauty wasted on the desert-air" in every direction? Is not nature as prolific and wasteful in the production of the beautiful in regions where the foot of man has never trod, in the torrid zones, for instance, and where it is never utilized or seen by man? Are not over half of humanity bred, born and die before they ever arrive at proper age to utilize their talents and powers? Do not fishes produce millions of eggs to everyone that is productive? Are many men not born stunted, crippled, imbecile and entirely unfit to propagate the race? Do not natural catastrophies often wipe out of existence thousands of human beings and relentlessly destroy what it has taken ages to build up? How can the doctor reconcile all this with the existence of his God? Uniformity of physical and chemical action, and not special design, is the cause of harmony, order and symmetry of form in nature. All nature tends to beauty and symmetrical forms. As

the molten lead drop by drop assumes a globular form in the air so cosmic bodies assume like form in space. No God needed for this. Being plastic and operated upon by outside forces in every direction, a sphere is the inevitable result. A God, no doubt, would make them conical or "whale-back" shape to better traverse their orbit. And by similar forces flakes of frozen water come down in beautiful crystalizations and charming geometrical forms. Why, it would take countless millions of Gods to prevent phenomena rather than a solitary God to create them. But, on the other hand, as countless number of watches would necessitate countless number of mechanics, so the infinite variety of cosmic phenomena (if it needed a God at all) would necessitate countless number of Gods.

The doctor, contrary to most intelligent disciples of Esculapius, still clings to the belief of an eternal *post mortem* existence after death. It must be that his large practice so occupies his mind that he cannot even casually consider cause and effect. He admits: "You cannot conceive of God (neither man) apart from intelligence, and *you cannot conceive of intelligence outside of a living organism or organic structure.*" I have shown how a God incarnate in organic structure is an impossibility, it now devolves upon the doctor to show how man can survive the dissolution of his organic structure, and how his intelligence and personality can survive cremation or dissolution in the grave.

If intelligence cannot exist without organic structure, let the doctor define what survives in the shape of organism to perpetuate this intelligence. Can organic structure exist without bodily form, tangibility, weight and chemical constituents? He cannot prove it, because if any fact is self-evident, it is; when the physical form of man exists no more his intelligence and personality cannot survive. Because the *ego*—our personality—is either the physical body, and the physical body is the *ego*, or the *ego* is nothing and nothing is the *ego*. Because in the absence of such structure we recognize absolutely nothing to constitute such *ego*. But may be the doctor does. Will he tell?

He cannot. The search for a soul will be in vain, as the search for a God. Both are myths. There is absolutely no analogy in nature for an eternal form. Man is but a form of matter—hence not eternal.

ROCHELLE, ILL.

LITERARY DEPARTMENT.

A CONFAB WITH THE BIBLE GOD.

BY ABNER PLAIN.

“ This is the way I felt on Easter Day.”

LORD, few long prayers I've said to thee,
Few hours I've fooled away with psalms ;
Nor have I placed, where all could see,
A plate of missionary alms.

I have not shrieked and howled “ Amen ! ”
Nor sweat and spluttered, praying long ;
Nor called thee down from other work
To come and shrine a saint unhung.

I have not helped to rear a tower,
Where all the pious crowd could swell
With pomp and pride, while organs roar
Above the wretches doomed to h—l.

My little, sordid, earthly mind,
Clings round the misery at my door ;
To lighten it my soul would find
More bliss, than mouthing anthems o'er.

The heathen in far-off Japan
Move not a whit my stony heart—
Nor whining missionary can
To it a spark of warmth impart.

For here I see imploring eyes
Raised vainly to thy great white throne,
And souls receiving, for their sighs,
From thee and thine, simply a stone.

I see thy deacons pressing hard
With one vile hand the weak and poor—
The other stretched “ to thee, O Lord,”
With gold to paint thy temple's door.

He spurns the widow at his feet,
Or, spent within his workshop drear,
The timid wretch who fears to meet
His fiat, “ You're not wanted here ! ”

My eyes refuse adoring gaze,
 My lips are closed to pious hymn,
 And these past-finding, devious ways,
 No blaating "faith" from me can win.

I cannot soar—to be beyond
 My fainting fellow-creature's cry—
 Or try to slip me from the bond
 Of clinging, mortal sympathy.

I'll raise no hallelujah strain,
 Nor howl where gospel trumpets blare—
 Till every creature suffering pain
 Secures of joy his rightful share.

THE MOTHER-GODHOOD OF DEIFIC BEING.

BY LUCINDA B. CHANDLER.

TO MILLIONS of struggling, earth-bound, weary mortals the name of mother, and the thoughts and tender memories connected with this relation, are the sweetest and most sacred. Filial reverence, knightly chivalry, appreciative respect, fond devotion, have laid tribute at the shrine of that combination of qualities and virtues commonly realized in motherhood.

How much these qualities and their molding influence has accomplished in the evolution of the nobler qualities, the finer perceptions and ethical progress of the race, it is not possible to estimate.

In the present stage of human unfoldment we stand on the borderland of an era of development both in the external and occult realm of forces, the probable effect of which upon human progress and destiny cannot be conjectured. All these mighty forces, a knowledge of which is so imperfect, and comparatively new, have played upon embryotic existence from the simplest forms up through all stages of evolution to the culmination in human motherhood.

To the limited knowledge and grasp of human mind the genus homo is the highest expression of Deific, Formative Power. Man is the fruit of the universe. The progressive revelation of the centuries and comparative processes of evolution, from the lowest type to the prophet and the Christ, suggest no higher product of universal law and life than the faculties and powers of the psychical nature of Man.

Only the motherhood whose inmost being is quickened with the quickening of the embryo whose life depends upon her heart-beats, can guess the tremendous scope and play of the universal life upon human organism.

Only the quickened motherhood can realize the capacity of human organism to respond to every feeling that vibrates in the realm of personal association and contact. The stirring of that fountain of life within being which words cannot express or measure, is intelligible only to the motherhood which is of the spirit.

Human motherhood in its highest development is an automatic psychrometer for measuring the tension of the finer principles of universal life. In proportion

to the unfoldment of her intelligence and her capacity of *feeling*, or consciousness, is her instrumentality perfect. The advancement of the race cannot be beyond or at a rate exceeding that of the intelligence and psychic energy of motherhood.

The soul is dumb in many a mother who wrestles with the stupendous forces operating through her organism. Yet often while tangible knowledge that can find utterance is wanting, there is an intuition that seizes upon psychical elements and contributes to embryotic endowment. It is this innate feminine intuitive power in and through which the finer principles we term divine operate to evolve the perfected humanity. Spite of environment, even overtowering heredity, this feminine principle saves the race from the wreckage of its ignorance and sin.

This maternal quality is the distinctive feminine. It is the all-embracing, formative, organizing—the matrix and spring of supernal love-energy.

The Deific Being is positive—negative—masculine—feminine—Father—Mother. Up to the development of the human form, and in the constitution of man, these principles have co-operated harmoniously to perfection in organism—on the animal plane of existence.

The completion of the manifestation of Deific intelligence, energy and beneficence, is through and by the co-operation of the human.

As the completion of form in the human organization is through the feminine organizing principle in motherhood, so the completion of humanity as a unit of being must and can only be through the feminine organizing principle.

During the Christian era the fatherhood of God has been emphasized, and has overshadowed the motherhood. In this idea of God, man masculine has been magnified and exalted in the thought, and the masculine principle of Deific being has been sought and supplicated. The Madonna has kept in view the feminine as an object of reverence and adoration, but as worthy of these sentiments because privileged to have brought into human form a Man-god—a Saviour.

The essential Deific principle of motherhood—the co-equality of motherhood and fatherhood in Deity—has not been a part of theology as conceived and constructed by masculine mind. This is not derogatory to man and his capabilities. It is impossible for masculinity to comprehend femininity, and *vice versa*. Each is a distinct principle incomplete without the co-operation of the other.

In the order of all life the masculine precedes—projects. The God of undeveloped humanity must necessarily have been a masculine being. Till the Christ principle evolved a conception of Deity as a being of love, tenderness, mercy, the qualities of power, majesty, command, rulership, and even the fiercer passions of the animal man, were embodied in the idea of God.

The gods of the Old Testament of the Bible were purely masculine conceptions, and of a very undeveloped type of men. Implacable, jealous of prerogative, contentious for supremacy, unforgiving.

The Christ principle is a co-ordination of the masculine and feminine. In Jesus the *Father* is invested with the feminine qualities of tenderness, mercy and all-embracing love, while his definition of God was Spirit. The evolution of the Divine Motherhood in the race necessarily brought the manifestation of the co-ordination of masculine and feminine. For this reason the idea has prevailed

down to the present that Christianity has liberated and elevated woman, notwithstanding the terrible facts of her oppression and degradation by reason of masculine theology—canon law—and the unequal yoke of statute marriage instituted by man, which has been maintained by the Church claiming to be Christian.

The race could not ascend toward its highest estate—was necessarily buried in the trespasses of violation of the higher laws of being under the dominion of the animal propensities and the blindness of physical sense, until the uplifting power of the Divine Mother brought the Christ to manifestation.

The race has not yet outgrown the educational impetus of its imperfect conception of Deity. The civilizations of the globe are based on the idea of power, supremacy, and the belligerence of competition. That man has devoutly sought the protection and aid of the "God of Battles," within this last century of the Christian era, proves how faintly he has been penetrated with the Christ principle and the inspiration of the Divine Motherhood.

Lofty as is the conception of the Fatherhood of God and the brotherhood of man, it has failed to project and actualize in social institutions the fraternizing principle of co-operation to a saving degree. The more advanced and complete the application of purely masculine methods to the working of social systems, the more rapidly they tend to disintegration. *Supremacy of parts cannot preserve the integrity of the whole.* Force and fight are not elements of harmony.

The uprising and advance of womanhood is the necessity of evolution. The planet and the universe are a failure if the human product is not ultimately brought to perfection. "All are but parts of one stupendous whole." The race as a unit must be perfected as the individual embryonic unit is perfected, by the co-ordination and co-operation of the positive-negative, masculine-feminine, father-motherhood of both man and Deity.

To this end an ideal, a conception of Deific Being, in which the Divine Motherhood and Fatherhood are co-equal and co-ordinate, is indispensable. This thought, projected from the human brain, is, as it were, a telegraphic wire (as all thoughts forcefully sent out are), over which the beneficent love-energy of the Divine Motherhood will flow into the hearts of humanity. This beneficent love-energy is the element now wanting to make actual the beneficent ideals already held in many minds.

The second commandment of the Christ, love to man, is the feminine half of the divine love requirement. What the race needs supremely, to make all social relations and institutions equitable, fraternal, harmonious, is the fulfillment of this feminine principle.

The dominant masculine, in its order of operation, has successfully wrought out the material things and agencies for physical comfort and subsistence. But order, prosperity, peace, happiness and equal opportunity to all members of society are no longer attainable, unless the organizing principle of co-operation can be actualized.

The liberty wherewith Christ hath made us free—the liberty of "the Spirit of the Lord"—is the unrestricted co-ordination in social life of the *principles of the universal life*—the love and wisdom of Divine Motherhood—Fatherhood.

Masculine method in our commercial and industrial systems has produced congestion and paralysis. The forces of competition have consummated in

immense plants—caravansaries of trade that swallow up all small dealers—a monopolistic system of finance—gigantic farming that, with the robbery of great portions of land by individuals and syndicates, is disinheriting the people of their birthright to the soil. An increasing army of unemployed and starving men, beggars, paupers, thieves and vagrants is the dismal and ominous background of the opulence and educational and charitable institutions proudly marshalled for the world's admiration.

The globe would be shocked were human motherhood to institute or favor the conflict of her children between themselves for supremacy or advantage one over another. Humanity has struggled ineffectively during the historic period to establish civilizations, and make them permanent, in which this principle is the basis of its systems. It will ever, as it has in the past, struggle in vain. It is struggling against the laws and principles of universal life and Defic Being.

The divine in human motherhood broods over the human embryo with fervent aspiration for every beneficent gift to the nascent being. Even so the Divine All-motherhood broods over the race and infills every earnest, seeking soul with yearning aspiration for every beneficence to every other soul.

When this attitude of mind and heart is attained by humanity, society will be delivered from jails, prisons, brothels, thieves, murderers, and starved unemployed men.

When the truth is comprehended by mortals that the fathomless love of the most perfect human motherhood is but a faint likeness of the love of Mother-Deity, what illimitable "sweetness and light"—what blessedness and peace sink into inmost being.

The experience of human mother-heart manifests its divine source. During the ages of barbarism, of feudalism—during the perils, hardships and privations of pioneer life—during the heartrendings of wars, calamities and persecutions—mother-heart has beat strong and rhythmically to the overbrooding impulse of Deific Motherhood. Through the motherliness of woman have been wrought the alleviating agencies that soften life's asperities. Comfort and binding up of wounds on the fields of men's battles and of catastrophes; amelioration of the treatment of the insane and the convict; rescue of the victim of social evil. The motherhood of the race has preserved the divine image, the saving beneficences of love, up through all stages of human evolution, from savagery to the highest type now existing on the planet. Spite of the injustice heaped upon woman in Church and State, the Divine Mother has conserved through human mother-love the integrity of womanhood.

Civilization has reached the stage that liberty, happiness and progress can no longer be secured to the people unless the systems of society can be modified and reconstructed by the feminine principle. There is no other possible outcome to the present tendency, but the enslavement of the many to the opulent few.

Civilization needs the quickening love-energy that apprehension of Mother-Godhood can bring. Human motherhood transfers to the object of her soul and body nourishing, the boundless aspiration, the tireless devotion of her utmost capacity. From the infinite source of this unselfish love must come the spirit in human association that can bring order, equity, harmony and prosperity. The dominance of the masculine principle from the record of the gods of the Old

Testament who revelled in the destruction of enemies, and commanded the destruction of men, women and children, down through historic period, has produced war and fighting.

Civilization has modified the weapons of warfare and transferred the stage of conflict from sword and bullet to the mental forces of craft and greed, unlimited self-seeking and subtle combination,—from the fields of carnage and bloodshed to the market and usurers' stronghold.

The wise man of the present and near future will seek the liberation, elevation and equipment of woman, to enable her to wrestle, together with him, for the peaceful solution of the difficulties that confront our country and our time. It is no longer sufficient that miseries shall be alleviated. Saving wisdom and energy must readjust and reconstruct. The feminine organizing co-operate principle must be applied.

Paul said the man was not made for the woman, but the woman for the man. The application which Church, State and social custom has made of this idea, has poisoned the race physically and morally. It has retarded and still retards the unfoldment of the race to its full proportions.

Woman was made to manifest the divine love and beneficent energy of the feminine principle of Deific Being, as man was made to manifest the divine wisdom and beneficent energy of the masculine principle of Deific Being. Both man and woman were made to *express Being*. Neither masculine or feminine is complete except in co-operation. Each is made *for the other*. Mother-godhead is as essential as Father-godhead to the "glory" of Deific Being. It is as essential as an ideal for the development and perfection of humanity.

It is heart-quickening in relation to earthly affairs and associations and systems that is needful to preserve civilization, liberty and the common weal. Father-Mother-godhood is eternally operating to manifest perfect love and wisdom. The incarnation of these divine energies in every human form is the ceaseless purpose of Deity. The cycles of evolutionary forces having brought this manifestation to the present stage of development in individuals, and at points of race advancement, we have every reason to expect the race, as a unit, will ultimately be brought to the height provisioned in the loftiest characters already produced.

This can only be accomplished through an environment that aids and facilitates the feminine principle. "The female is the only channel whereby life can follow the natural law of evolution by environment. If it be crippled there, there can be little hope of progress for the male can only conserve the grade of development that had been attained from the female." *

What is stirring the energies of the planet by its mightiest forces, to maintain equilibrium, is the infinite impulse to perfect human product—the expression of Deific life in human form and faculties. The next step toward fulfillment of this impulse is a reconstruction of environment to make it a help and not a hindrance to the natural law of evolution and the feminine principle.

Unless human association can be based on the co-operative principle, each for all and all for each, retrogression must follow, and when the many have been crushed into abject poverty, stagnation and despair, the civilizations of the globe

* From "Planetary Evolution ; or, a New Cosmogony."

will follow the wrecks of the past. Deific energy will then repeat the processes of evolution till this law of co-operation is established and human progress made possible.

The hope of our civilization is in its yet incomplete recognition of the equal rights of woman. The liberation of the feminine mind—the infusion of psychic forces from the womanhood even of our present imperfect attainment, is an equalizing, restorative social element and progressive impetus. We have attained but a limping gait, but the Deific energy is pressing upon us tremendously.

The father-pity is augmented by the mother-love that gives its life to save the child. The thousands crying for bread are stirring the deepest fountain of human love, and the infinite mother-wisdom is quickening in the race the aspiration for light and knowledge that shall deliver.

Christ Jesus was the "first-born of many brethren." The sacred virgin-motherhood that brought the Christ into human form, will bring the race to its birthright—its divine inheritance, when womanhood is free to receive the inflow of Deific-motherhood inspiration.

The liberation of the feminine principle in womanhood, by right and helpful environment, personal freedom and social emancipation, will make it possible for humanity to "know the Lord from the least to the greatest." "The Law of the Lord" will be "written" in constitution of man, when motherhood shall be so environed, so free, that the perfect play of psychic forces in and upon her entire being shall be untrammelled.

Full proportioned womanhood is as yet but an occasional fact. The feminine has been ever through the Christian centuries so submerged in masculine idea, demand, institution, that it is but partially developed in the great mass of women. The ideal of Divine Motherhood is the supreme want of human unfoldment. Without the Mother there could be no Father and no Son.

The proceeding of the unbegotten, self-existent, Perfect Love and Wisdom, is, ever was and ever will be by the co-equal, co-operative principles constituting Father-Mother Deific BEING.

THE POSITIVE AGNOSTIC, A PROBLEM IN ETHICS.

THERE are those who are Christians because their parents and friends are. There are those who are Christians because they didn't happen to be born anything else. There are many who are Christians on the stale principle that honesty is the best policy, and who would be dishonest quite as quickly were that the best policy. There are a few—a very few—who are Christians because in the great crises of their lives, when all that was dear to them in life hung on a spider-thread, they found in some way a Great and Good Presence which seemed to pervade all things, which they felt they could love and knew they could trust. To such as these theology has no meaning, but to them Christianity is a living thing—a potent reality, that so shines out in and through their lives that even infidels are led to reverence Christianity for their sakes.

There are those who are infidels or agnostics because some one else is. There are those whose agnosticism is builded of the failings of so-called Christians; others who have builded theirs of heaped-up erudition and philosophy.

But there are a few who are agnostics because, in the great crises of their lives, when their all hung on a spider-thread, they could not find any being to love and trust. Such may not be either philosophers or theologians, but they have learned from the bitterest of all human experiences some of the greatest principles of practical ethics.

One of these I met on the train the other day and this was the story he told, which presented to me one of the greatest ethical problems I had ever met. He told me that he was a student; that only a few years ago he had been pursuing his studies with the intention of entering the Christian ministry. He was poor and self-dependent and worked his own way and so had fine opportunities for learning practical lessons as he went along. Although earnest and devout yet he was extremely independent and regarded his individuality as the greatest gift of God. He gave even of his hard-earned little to those who were in need, and no matter how great might be his own need, he never refused to help another when it was possible; but he would not accept help in any way or from any one so as to create an obligation or infringe the least on his perfect independence. Being a person of unusual ability he easily maintained his independence and won many firm friends who respected him the more for this fact.

In one respect only did he fail to attain all he wished. He was very affectionate by nature and from earliest childhood he had craved love and sympathy; and, being a true worshiper of the beautiful, it was not strange that he became firmly attached to a very beautiful young lady, but who unfortunately was of that style of beauty which is commonly designated as "skin-deep." But his love was so strong that he loved her in spite of her many, many faults; and with all earnestness he sought to win her love and sympathy, but with poor success. From childhood he had regarded God as a real Father in heaven, of whom he asked in perfect faith for whatever he wanted and needed, so it was but natural that he should pray that this girl should learn to love him. The more improbable seemed a favorable answer the more earnestly he prayed and with the more perfect faith did he cling to his Father's promise, "Ask, and it shall be given."

At last, when he found that his prayer was not answered and never would be, he was in great trouble, his faith was badly shaken and he knew not what to think or what to believe. At last, when he became calm, he studied it as an ethical problem and came to these wise conclusions, that material things are governed by material laws which cannot be annulled or modified in the least, and, moreover, from an ethical standpoint, one should never ask for a thing merely because he wants it or even needs it, but only as it is for the general good of humanity. In so many words, he had no right to ask for this girl's love and sympathy because he wanted and needed it, but only as he knew that it was for her good as well as his own, and also that they would thus be able to do more for God and humanity than they could do otherwise. Of course he did not know all this and he saw later that the true fact would have been to the opposite.

He never forgot this lesson, and although many times after that, when he would have given the world for one kind word—for one loving act of sympathy from some one, he never would and never did ask again that anyone might love him.

Several years later he formed a strong attachment for a beautiful and talented young lady, and, as their love and sympathies were mutual, great help and pleas-

ure resulted to each. One thing only was unfortunate, the young lady was a member of a proud and wealthy family, who, quite naturally, did not approve of this friendship. For a long time they held true and faithful friends—somewhat of the platonic order of friendship, yet it was very real, for each realized the benefit derived from the other's sympathy and help and each were in turn truly and lovingly grateful. He told her all of his struggles, all of his failures, all of his successes, and all of his hopes and plans, and he asked one thing only from her, saying he had no right to ask for more or less. He asked that he might trust her that she would be true to herself—true to the Truth and Right. He told her his need of her sympathy, how he had craved love and kindness all his life, and how *her* sympathy fulfilled *all*, and so long as he could trust *her* he could ask no more of God or man. She understood and realized how he was dependent upon her, and if deprived of her love and sympathy he would surely go down, for he was at that time struggling, with the odds ten to one against him, for a literary opening to help him through his college course. She knew her power to help him and share in his success, or to crush him to the wall and leave him to die.

She knew what was true and noble—what was right to do—but she also knew the bitter opposition of her patrician parents, and she hesitated. He understood all and only said: "I must trust you; I should die if I could not; but don't think of me, think of yourself and be true to yourself for your own sake." Then he went his way and waited. When he saw her again he knew at once that her parents had succeeded in so influencing her that her best principles were cowed and crushed till she did not act herself at all. He had said all that he could; one thing only could he do, he could and would ask God to help her. He would never have prayed that she might love him, but when he knew that she did love him and knew that she knew it was right to be true to herself, and, moreover, knew, from an ethical standpoint, that all good and all ill is self-wrought, he could ask God to help her to do right for right's sake. He loved her better than he loved himself; he cared more for her good than for his own; he wanted the greatest good to come to her regardless of what should come to himself. He loved justice and did not wish her to have what she did not deserve; he wanted her to do what was good and true that the merited good might come to her.

So, in the name of Justice and Truth and Love, he prayed to God to help her: "Let anything come to me, only may good come to her." At midnight, beneath the silent stars, which shimmered through the sighing pines, he knelt and, with upturned face and the great tears streaming down his pale cheeks, he appealed to Divine Justice, Right and Love to shield her from self-wrong and to help her to be true to herself for Truth's sake—for her own sake.

The prayer was not answered; brute force of arbitrary parental authority was mightier than Divine Justice and Truth, and the poor girl proved false to herself—to everything that was good and true and noble in her nature. The student never prayed again. He told me that he knew that there was no God in heaven—no personality—no real being who could hear or answer prayer or help us poor mortals, that there was no Divine Justice and certainly no Divine Love. These were awful things to say, but I could not blame him, and indeed who could?

CARL BURELL.

A PRIESTLY HOAX.

Editor Freethinkers' Magazine :

The following story was told me by a devout Catholic a few days after the death of the "Dear Old Father Walter," and afterwards appeared in the *Washington Post*. I, as a Freethinker, think it should have been called "A Priestly Hoax." It was as follows :

One stormy, dark night, Father Walter had retired, when there came a violent pull at the bell. At the sound he sprang up, and, opening the window, looked out. On the doorsteps below stood two children, a boy and a girl. Both were simply clad, and their dress showed plainly that they belonged to parents who had but a small share of the world's goods.

"What do you want?" the priest asked of his small visitors.

"Our father is dying and wants you to come to him immediately," one replied; "we will show you the way."

The priest dressed himself and stepped out into the street where the children were waiting. After a long walk through lonely streets and dreary alleys, they turned up a lane and stopped before a tall, rickety tenement that stood desolate, with only a single taper gleaming from a garret window. The boy opened the door, but did not enter.

"My father's room is the first door at the top of the house," he explained, and the priest stepped in; "you will see a light shining through the key-hole and you can't well miss it."

The priest groped his way toward a faint line of light that shone above. At last he reached the top floor and opened the door from whose key-hole the faint ray trembled into the inky darkness.

Here a piteous sight met his eyes. The room, which was bare of any furniture, save a broken chair and a ragged pallet, was dimly lighted by a candle stuck in a bottle. The dim light showed the livid face of a man beneath the coverlet of rags.

"Who are you?" demanded the man, in a low voice, as the priest entered the room.

"I am a Catholic priest," Father Walter replied, "and you sent for me awhile ago."

"You are mistaken," the man managed to say, "I did not send for you—there was no one to send; I am alone; I have no family, no friends, and have lived here alone for months."

"That is very strange," answered the priest, "for two children, a boy and a girl, called at my house a few moments ago, and told me their father was dying, and brought me to you."

"Two children!" gasped the man, as he almost sprang upright from his bed. "What did they look like?"

The priest described the dress of the boy and the girl, and, as he did so, the man covered his face with his hands and sobs convulsed his frame.

"They were my children!" he cried at last; "my poor dead children!" and he sank back on his pillow.

After he had gained strength, he told Father Walter his story. How after the death of his wife he had taken to drink; how the children had been neglected and had finally been laid at their mother's side. How he had sunk lower and lower, until now he was dying a drunkard's death. He had prayed for a priest, but there was no one to send for him.

"They were my dead children who came for you, father," he said, with a broken voice. "My children were sent by heaven to bring you to their dying father." And the repentant sinner received the last offices of his Church.

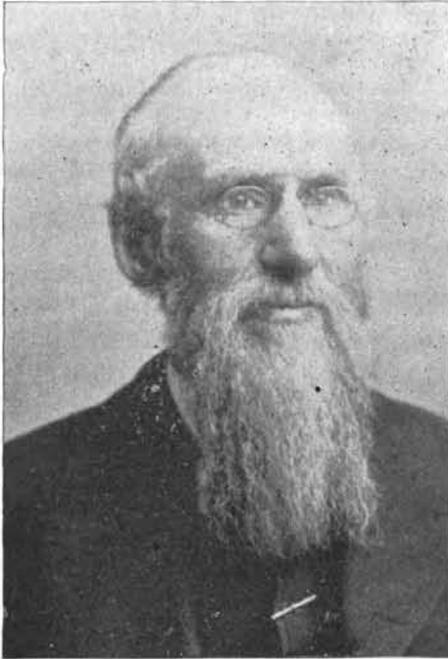
WASHINGTON, D. C.

E. BART. SINKS.

MY SEVENTIETH BIRTHDAY.

BY JOSEPH HAIGH.

THIS day, March 25, 1894, is my seventieth birthday. I have now lived my three-score and ten years and am entitled to a credit-mark. All those who live to celebrate their seventieth birthday are entitled to credit, for they must



have been temperate, prudent and careful, or they could not have lived so long. The average length of human life is less than half of seventy years. Many people shorten or terminate their lives by intemperance, exposure and recklessness—ignorance of the laws of health and of life. This language may seem harsh to those who break down on the journey of life, but after a full investigation it will prove to be true.

I have an object in writing this communication, as the reader will see as he follows me along. The seventieth birthday is a very notable mile-stone on the journey of life, and it is certainly very near the end of the journey. I wish to do something to celebrate my seventieth birthday that will help me to remember it. I have thought the matter over and concluded to make a donation to the cause of Liberty, Justice

and Truth. I will donate two hundred dollars and divide it equally among the following-named Liberal papers and Freethought lecturers, who are known to me personally or by their works—ten dollars to each. There are others who are equally deserving, but my acquaintance is limited and my means still more so. The following are those I wish to remember:

Boston Investigator,
Truth Seeker,
Ironclad Age,
Secular Thought,
 FREETHINKERS' MAGAZINE,
Independent Pulpit,
 B. F. Underwood,
 Wm. F. Jamison,
 W. S. Bell,
 John E. Remsburg,

Samuel P. Putnam,
 John Charlesworth,
 Franklin Steiner,
 Dr. J. S. York,
 Watson Hester,
 Mrs. M. A. Freeman,
 Voltairine de Cleyre,
 Elmina D. Slenker,
 Susan H. Wixon,
 Sara A. Underwood.

The money is now in the bank and ready for those entitled to receive it. Liberal papers will please copy enough of this letter to bring this donation to the knowledge of those journals and persons it is intended to benefit. Each of them

are requested to send me a postal card or letter informing me how and where to send it. I will send by a draft on Chicago if no other way is indicated.

Years ago I helped towards supporting the churches, but their business has proved to be a humbug and a swindle. If one dollar of my money would support a regiment of missionaries for a year I would not give it. Carrying the gospel to the "heathen" makes him a worse heathen than he was before. If I was a millionaire I would devote nine-tenths of my means to help Liberalism and destroy superstition. If a man has one hundred thousand dollars he is as well off as money can make him. If millionaires could see things in that light they would put their money where it would benefit the world and not damage themselves. But we are not all alike and cannot all see alike. If this communication was written by a third party it would read much better; for when an article is loaded down with "I's" and "my's" it sounds egotistical. But nobody knows me as well as I know myself, and so I wade in and do as well as I can.

I was born in England, and my parents were very religious people of the Methodist persuasion. They had a large family of children and we went to Sunday-school and to church three times every Sunday, and were brought up in the old John Wesley fashion. My Sunday-school training made such a great impression I remember it still. I remember both the names and the looks of the superintendents who told us such strange and frightful things about God and the devil, about heaven and hell, the fall and the atonement, etc. We had to believe (without evidence) those frightful stories or be cast into the lake of fire. I believed everything they told us, because I thought they knew all about it. The natural world seemed bright and pleasant enough, but the religious and supernatural was like a heavy black cloud. I thought God had done a bad job when he created the world, and I wished he had remained idle those six days that he worked. I made up my mind that I had to submit, and sometime be converted and born again. But I wanted to put it off till the eleventh hour—the last chance. It is a great pity that young children have their minds stuffed with such foolish trash. It takes longer to unlearn than it takes to learn it. If their reason and their understanding were developed they would be better able to see through it and protect themselves.

Looking backward through the course of time we see that religion has changed and improved, like other things that we see. The *infallible* bible has been revised, hell-fire has gone out, and if there is a God he has nothing to do any more. The devil is not a person, and miracles and special providence cut no figure at all. Religion is reduced to a business system, and a hundred thousand preachers—many of them smart men—are splitting hairs and crawling out of very small holes. They have a soft thing, and they will hold on to it as long as it pays them so well. A majority of those who belong to the church and profess to believe are only half-hearted in the business. The superstition was planted in their minds in childhood and it haunts them like a ghost. When talking about it they say: "If it is true we want to be on the safe side." But they have not the moral courage to trust their own judgment. I try to court the acquaintance of our preachers. When one happens to call I treat him well and tackle him on his religion. Most of my neighbors know my religious sentiments, and I am quite willing that they should.

Nearly all the people that I first knew are now dead and gone—my generation has passed away. This world is not a paradise. It was not calculated for human beings. Without artificial means people in this latitude could not live one year. But still, life is not so uncertain as the preachers would have us believe. I have now lived my three-score and ten years and am going to hold on awhile longer. I want to wait till I see the light of the twentieth century—six years yet—and then my chips may pass in.

Last year we had the World's Fair, the Parliament of Religions, and the Freethought conventions. A good sample of all nations was brought to one place, and the people and the world know each other better than they did before. Three years ago I went to California and spent a summer in the far West. It was both interesting and enjoyable. One year ago I crossed the ocean and visited my native country, along with a brother who lives here. We have an elder brother still living there, and it was more than forty years since we had met. Their religious sentiments are the same as my own. Life is what we make it, and if we fail to make it agreeable the loss can never be repaired.

The last half of my life has been spent on my farm, where I still reside. When I came here the country was new and but a very few people were living in it. The town of Chebanse was not commenced, and I helped to build the first house that was erected. It is only one mile from my place. At that time I had never lived or worked on a farm in my life, but I secured some land, bought a team and a plow, and went to work. I had often thought that farming was a very independent and healthful business, and I think so still. I have lived to see the country all improved and the town built up.

I lived in England till I was twenty-five years of age, but seeing no prospect of improving my circumstances I concluded to try my fortune in America. I had no acquaintance on the journey or in the country I was going to; but I never lost my courage for a minute, and never regretted the undertaking. Wonderful changes have taken place since that time, and they are for the better. I could write long chapters on that very point, but time and space do not admit of it here.

Nature is very accommodating. We can get along *without* the good things we cannot get, and we can get along *with* the bad things that we cannot get rid of. Sometime ago one of my neighbors was very sick and one of our preachers volunteered an official visit. The first words he said to the sick person were: "Have you made your peace with God?" What a presumptive question it was! Had I been the patient my answer would have been: "I was always at peace with God; I never had a dispute with him in my life; I never broke my peace with God; I am as well prepared to die now, if my time has come, as I ever expect to be in the future." When my few extra years are done I wish to depart without the help of a preacher and be laid away without a sermon. It is said that "what people believe is real to them," and if that is true, the world is one thing to the religionist and quite a different thing to the secularist. The latter believes in facts, and the former believes in fiction. We were nobody before we were born, and we shall be nobody when we are dead. That is sound philosophy, and I have no wish to dispute it.

CHEBANSE, Ill.

TO THE CITIZENS OF THE UNITED STATES, AND TO
LOVERS OF LIBERTY THE WORLD OVER.

LIKE many other pioneers of great principles, Thomas Paine has been misrepresented, misunderstood, and maligned. His motives have been impugned, his character has been traduced, and his self-sacrificing labors in behalf of oppressed humanity have been depreciated by some, and forgotten by many. Truth, however, compels the admission that few men have done more to establish in the minds of men the love of liberty and justice, and that no man has performed greater and more lasting services for the cause of American Independence, than Thomas Paine.

He attacked vigorously the prejudices and superstitions of his time. His writings are clear and direct in style, but there is no bitterness in his words, his object being to widen the boundary of human thought and to enlarge the scope of human opportunity. Such objects cannot be attained without encroaching upon the preserves of the privileged classes and doing violence to the preconceived notions of the narrow-minded and bigoted partisans.

Herein lies the offence of Thomas Paine.

Liberty to Thomas Paine was the breath of life. The essay he published in America was a plea for the emancipation of slaves, a work which was not accomplished until ninety years afterwards. He was a republican because he had learned that liberty in its full meaning was impossible under monarchical rule.

He was the first to suggest American Independence, the first to propose the establishment of a nation of free men with the opportunity of carrying out their own destiny and it was he who wrote for the first time the glorious words, "The Free and Independent States of America."

His little pamphlet, "Common Sense," laid the foundation of the Declaration of Independence, and sounded the note of liberty throughout the world.

His labors extended over the vast field of political, social, philosophical, and religious questions. He illumined every subject he touched, and brought the most abstract question within the reach and comprehension of the people. He had the courage of his opinions, and in the face of bitter opposition from unscrupulous foes, and in the midst of great personal peril, he unflinchingly maintained the cause of political and mental liberty.

He exposed the false claims of the Church and priesthood, and urged mankind to a life of usefulness built upon the broad and natural foundation of mental and moral integrity.

Such a man is one of the glories of the human race, and his memory is an inspiration to all liberty-loving people.

In the early part of this century the people of the State of New York presented to Paine a large farm at New Rochelle, as an expression of gratitude for his eminent services to the cause of American Independence.

Subsequently some of his friends and admirers erected thereon a monument to his memory. Recently it has fallen somewhat into decay,

The members and friends of the Brooklyn Philosophical Association have resolved to renovate and beautify it. Arrangements have been made for the

work, and May 30th next (Decoration Day) has been selected as an appropriate time, and New Rochelle as a fitting place, to celebrate the event.

You are cordially invited to co-operate in this glorious work, and to be present on that important occasion.

Tickets, including railroad fare, to New Rochelle and back, fifty cents. To be obtained from Mr. Thomas Duntze, 24 Stockholm Street, Brooklyn.

Full particulars of the day's proceedings will be announced later.

On behalf of the Brooklyn Philosophical Association,

HENRY ROWLEY, President.

R. E. LOWE, Vice-Pres't.

W. V. WINHAM, Treasurer.

THOMAS DUNTZE, Cor. Secy.

EDW. W. G. DOBSON, Rec. Secy.

POINTS OF VIEW.

BY A. MANHALL.

DR. HARPER, President of the University of Chicago, has been wrestling, in a course of lectures, with the Genesis enigmas, and in doing so has stirred up considerable consternation in one of the sects of the 19th century Christianity, viz. : the Baptists. The lectures must have been of a very enigmatical nature, for complaint is made that even the Chicago *Herald* reporters could not report them correctly, while the lecturer himself doubted if he could report them. What a tangle this commodity of Christianity is getting into. What a mass of bewilderment is being instilled into the minds of the young men who are attending these universities. Is it any wonder we have heresy trials every now and again, because an honest mind attending, or following the doctrines of, these places of learning become dissatisfied with the old line theories; and why should they be deprived of the right of private interpretation of the solutions of these Bible enigmas?

"As to despairing atheism and unintelligible rationalism," the Chicago *Herald* thinks that

"Thin partitions do their bounds divide."

Be that as it may, we are pleased to know that he is so well informed about atheism and rationalism as to admit that there is only a "thin partition" dividing them. In due course of time that will be removed. What a time the *Herald* writer would have in discovering something in supernaturalism to build a partition for. With all the years of theologic exhortation we find, according to Mr. Stead, that Chicago is, perhaps, the most corrupt city in the United States. Would it not be well if its citizens, along with the writer of the *Herald*, would give up the old line companies and try the idea of rationalism for a time? and we will guarantee that if it is pursued in an honest and upright spirit Chicago will soon be purged of its vileness, especially amongst those who have professed themselves to be followers of Christ.

The following are a few of the criminal statistics of Canada for the year ending June 30, 1893: THE Church of England, 124 convicts; Rome (also THE Church), 173; Methodist, 102 not fully persuaded; Presbyterian, 44 predestined to be there; Baptist, 20 whose immersion did not cleanse; Infidel, 1 not pure in heart. Good citizenship, as will be seen, is not produced by tabernacles and broadcloth non-producers.

* * *

Capt. Booth: Church lands should not be exempted. If taxing them would prevent the erection of handsome buildings one good object will be accomplished. There is too much style about the churches in this age, and the result is many poor people think the churches too fine to attend. Let there be less style cultivated in the erection of churches and more religion taught.

Yes, Cap., style has become one of the greatest social evils that the world has to contend with. To court patronage everything must be fashionably quipped. It has got into the churches, too, and possibly may creep into the army. If one wants to find out what advancement is being made in millinery, mantles and dressmaking, collars and cuffs, a visit to any of these fashionable places of sanctity occasionally will suffice.

* * *

If for the next thousand years ministers of religion should preach from this Bible there will yet be texts unexpounded, and unexplained, and unappreciated.—*Talmage.*

Would it not be well, then, to take the book of nature and teach about those things that would tend to perfect humanity in a truly social system, instead of pounding century after century at texts that will ever remain "unexpounded, unexplained, and unappreciated"? Creed-making is something like law-making, the more difficult you can make them the better are the chances for their perpetuation. They are both social stings that should be obliterated.

* * *

"It needs no brains to find fault."—*Chicago Interior.*

Well, well! Wonder what Dr. Harper, of Chicago University, and Dr. Briggs, of the recent Presbyterian heresy case, think about that. Examination as to the quality of brains would, as a rule, be difficult to have, owing to their being confined in the *Interior.*

* * *

Dr. Sexton lectured in this city recently, his fifteen years a skeptic being the principal thought that occupied the speaker's attention for over an hour and a half. The lecture was interesting throughout, but many of his arguments not of good calibre. The Doctor had nothing hard to say against skeptics as moral people, for wherever he met them found them upright, honest men and women, and as fathers and mothers, husbands and wives, were invariably all that could be desired; their moral characters were as good, and in many cases better than those who professed the name of Christ. He could not speak much for their

learning, and found skeptics ignorant on the subjects on which their belief is based. He said that skepticism never gave him real contentment; that there was always a longing in his nature, as he thought there was in every being, to worship and to hope for a life immortal. He seemed anxious to meet Col. Ingersoll in debate, but could not get him to arrange for such. Surely the Colonel will gratify the Doctor. A good, vigorous debate might be productive of good. Let one be arranged for.

SHORT LETTERS AND EXTRACTS.

“Another Chicago Friend,” Chicago, Ill.:

I inclose fifty dollars for your “hard-up fund.” I am disgusted with the d——d infidels who do not support your Magazine without continuous begging.

U. B. Hadlebough, Rushmore, Ohio:

THE FREETHINKERS' MAGAZINE is of inestimable value to me, and I would give a thousand dollars, if I was able, in place of the one dollar inclosed. I will try and secure subscribers in the near future.

B. C. Wood, Painted Post, N. Y.:

As I am now seventy-six years old, I do not expect to live much longer, but I inclose two dollars to aid the Magazine. I have made arrangements to have my remains incinerated after my death. With best wishes for your welfare, I remain your friend.

Mahlon Ross, Virden, Ill.:

I hereby send you my donation of \$5.00, and with it a donation of \$1.00 contributed by Hon. E. Everts. I am glad the subscription price is to be \$2.00 next year. I think the three first articles in the April number are worth a year's subscription.

Le Roy A. Newton, Philadelphia, Pa.:

Please send me “Small Freethought Library” and I will see that the books are properly placed. I have read them all and know they are worth ten times the price charged for them (\$1.50). During my vacation I will try and procure some subscribers for the Magazine.

C. W. Radell, Rochester, N. Y.:

I think it would be a good idea to have every subscriber lay aside ten cents or twenty-five cents a week for the Magazine and send it in every month or two. I intend to do it hereafter and hope you will not feel hard towards me for not sending something before. I inclose one dollar from Mr. C. T. Leadley and myself and will send more shortly.

W. J. Wright, Connellsville, Pa. :

I am poor, with an invalid wife and five children to support, but I will give the pay of one day's work to aid the Magazine. Where is there a Liberal who cannot do as much? Liberals should think of the amount of money they would have to pay if they belonged to some creed-bound church.

J. H. A. Lacher, Winona, Minn. :

Inclosed find three dollars to aid the Magazine. One from Mr. H. J. Flentze and two from me. I wish I could send you ten times as much. I think you are too generous—that your excellent Magazine is too cheap. But, as it seems your nature is to be generous, I fear you are too old to change that habit. I was pleased to see that one of my subscribers, Carlton H. Earle, of Wauken, Iowa, sent you five dollars. Good for him.

William A. Griswold, Stitzer, Wis. :

Joseph Cook states his belief very clearly in the report of the Parliament of Religions, held at the World's Fair in Chicago. His belief fails to enlighten me in the least. I believe that he is hypnotized in fetichism and believes such religious dogma that, in his opinion, pays him the best returns in the society in which he lives. It is easier to believe an untruth, if it is popular and pays, than to believe the truth which can be demonstrated.

L. D. Mosher, Luverne, Minn. :

To me it seems better policy would be to reduce the regular price of the Magazine to one dollar, instead of increasing it to two dollars, and then make it more of a family Magazine, so as to increase its circulation. It matters little how good it is, if it is only read by a few who are already converted to its doctrines. If we can place its ideas before the people in such a way that they will be considered, then the first step is gained, and the first step is the one important now.

Isis B. Martin, Wichita, Kan. :

I assure you, Mr. Green, the Freethinkers of this republic will never allow THE FREETHINKERS' MAGAZINE to perish for lack of the necessary funds. If they should they would prove themselves unworthy followers of that soldier-author Thomas Paine. The cause of Freethought is growing rapidly throughout the length and breadth of the land and the cause is greatly advanced by such publications as the FREETHINKERS' MAGAZINE and our other Liberal journals, all of which should be liberally supported.

Henry Sharp, Alhambra, Ill. :

I have the greatest respect for you and your Journal, THE FREETHINKERS' MAGAZINE and think that its circulation is doing very much for the redemption of mankind from the curse of ignorance, bigotry and superstition. The circula-

tion of the Magazine and other Liberal journals will do much to prevent a repetition of the blood-stained history of religious wars and persecutions of former years. I inclose my next year's subscription and one dollar on the five-dollar call. I am too old (75 years) to canvass for the Magazine.

John L. Moore, J. P., Quincy, Ill. :

Your March number is more than splendid. It makes the brain think anew. I am sorry that you are pinched financially, but at the present time I cannot help you, I am sorry to say. I send you one dollar express order, you will send me three copies of your March number. Tyndall was a good man, as well as a great man, and has left this earth, or rather the people, happier than when he came into it. His works will not follow him, but stay behind to bless his fellow-man. William Tyndale was burnt in 1536, not 1546. He was strangled to death first.

W. W. Frank, Macon, Ga. :

Inclosed please find postal note for two dollars, for which you will please send ten copies of the March number and ten copies of "Cosmology against Theology." We are having revival services at all the churches here and I am the special object of prayer at two of them. I have not been at all benefited by their special pleas to their God and some of my friends have commenced to think that prayer is not so efficacious as they had been led to believe, and have so expressed themselves. If I can persuade them to read the March number I feel certain that some of them will subscribe.

A. W. Shatford, Hubbard's Cove, N. S., Canada :

Certainly such an excellent Magazine in behalf of our cause should be liberally supported. The portrait of Charles Watts in the April number is true to life. I know him personally and only wish it were possible to have him lecture for us in Canada as Col. Ingersoll is doing in the United States. I read with much interest C. J. Greenleaf's article, "Col. Ingersoll in St. Paul," and should like to see more news and personal items in our freethought papers pertaining to these prominent leaders in the Liberal ranks, including such men as "Saladin," G. W. Foote, etc. Your "All Sorts" columns are always interesting and spicy.

S. S. Bryan, New Orleans, La. :

I inclose herewith post-office order for ten dollars as a contribution, and trust that the Magazine may live long and prosper. I am sure it deserves prosperity, for, as an able advocate of mental freedom, it is a delight for a Freethinker to read its pages. I had long hunted for such a journal, examining the new book notices in the magazines monthly, but had never heard mention of any of the Freethought journals, until a few weeks ago, your friend, Mr. D. Webster Groh, who is here temporarily, referred me to them. It seems to me that a little adver-

tising would help to bring the Freethought journals to the notice of the public. I believe there are thousands, like myself, who would be glad to read such papers, but they don't know any such are published.

Cyrus W. Coolridge, Oyster Bay, N. Y.:

Mr. Augustus W. Dellquest's article in the January number of the *FREE-THINKERS' MAGAZINE* breathes the spirit of true Liberalism. It may offend those who are "liberal in nothing but illiberality," but such "Liberals" don't understand what Liberalism really is and need a little instruction. To deny the inspiration of the Bible, the divinity of Jesus and other church dogmas is the first step in freeing the mind of man from the chains of mental slavery, but true Liberalism means more than a mere denial of creeds. A Liberal should not waste his time in proving that the creation, the fall of man, the flood, etc., are absurd tales. We smile at the "Christians" who go to church every Sunday to hear the old Bible stories repeated over and over, but some Liberal papers are guilty of the same offense; they keep on threshing the old straw and repeating the old "Infidel" arguments until the reader gets tired. A Liberal should not abuse the Christians. Epithets are poor arguments. Abuse, sarcasm and ridicule will not help our cause.

J. P. Bowman, Napanee, Canada:

It may be of interest to your readers to learn that an article in the October number of the *FREE-THINKERS' MAGAZINE* was the means of silencing a minister of a neighboring village who had commenced a series of sermons on what he termed "the impregnable evidences of the Christian faith." I was on hand at the opening sermon, which consisted chiefly of extracts from a pamphlet by H. L. Hastings, and on the following day called on the revered gentleman with the above-mentioned Magazine, containing Mr. Wakeman's article in reply to "Two Prophecies," which latter article appeared in the same issue and was made up largely of extracts from one of H. L. Hastings works. I had considerable discussion with the minister, who received me very courteously, and I found that he had read nothing by Freethinkers except what he had come across in works on Christian evidences, which the authors therein had brought forward and attempted to answer. I called his attention to Mr. Wakeman's article and left him to read it, which he promised to do very carefully. On the evening of the same day he called on me and said that the article had astonished him, as he now saw that Freethought was not the weak system he had imagined it. "Do not think," said he, "that I doubt my religion. I am as firm in my faith in God as ever I was. I only have come to the conclusion that conversion is the only antidote to Infidelity, and that to meddle with your arguments is extremely dangerous. I shall not preach any more sermons on Christian evidences." I attended his church the following Sunday morning and heard him announce that he would not give the promised sermon on Christian evidences at the evening service, but would speak instead on sanctification. And I lay it all to Mr. Wakeman's article.

EDITORIAL DEPARTMENT.

JOHN R. CHARLESWORTH. .

JOHN R. CHARLESWORTH, whose portrait appears as the frontispiece of this number of this Magazine, was born in the ancient parish of Cripplegate, situated in the very heart of the great City of London, on the 27th of April, E. M. 264, and is therefore but thirty years of age at the present time. His parents were poor, and his father struggled for a living as a builder and contractor. He received from them but a very scant and incomplete education, being taken from the public schools at the age of twelve and put to work with his father, a profession which he followed himself for several years, until he engaged in the work he has now adopted.

His education was but of an elementary nature, and even that was under the control and supervision of the Established Church of England. His father being strictly orthodox, insisted upon the regular attendance of his son, both at church and Sunday-school. He was regarded as a promising pupil by his spiritual pastors and masters, and for a short time was a singer in the choir attached to St. Stephen's Church, in the town of Nottingham, whither he had gone with his father. Thus, his early associations were with orthodox Christianity, though he was not destined to remain under its influences for long. At this time he would have shuddered at the thought of ever becoming an Infidel, in fact, he was fast developing into manhood in a most orthodox and conventional manner. At the age of seventeen he was thrown upon the world, and left to fight the great battle of life alone, by the death of his father, and this event seemed to change the current of his life. Realizing the value and necessity of education, he resolved to fit himself to meet the practical affairs of every-day life, and while he had to labor for his daily bread, he attended the night schools, and thus added to his little store of knowledge as best he was able when his day's work was done. Shortly afterwards he became acquainted with the members of the National Secular Society, and was induced by them

to attend some of their lectures. And now the crisis began; the ardor of the lecturers, their seriousness and invincible logic inspired him with serious thoughts; he was awakened now to a consciousness of his own ignorance. At first he combated the ideas he had heard propounded, and vainly struggled with his growing infidelity in the hopes of staying its growth. At this time he was a firm believer in God; vainly he offered tribute and prayer that light should be given him, for no answer came, the tumult of doubt increased within him, and he soon found his orthodoxy slipping from him like a frost in June.

He became a member of the N. S. S. in the fall of 1884, and soon was filled with an ambition and a courage to study and read whenever an opportunity occurred. In the same year he was invited by the Secular Society to lecture at one of their regular meetings. It was with no small amount of reluctance that he accepted, and the result of this, his first freethought lecture, given ere he had scarce reached his majority, filled him with a sense of his ignorance and unfitness for a teacher in the new religion of humanity. Consequently, the following year found him a student in the science classes at the Nottingham University College, under the direction of the science and art department of South Kensington.

Education has always been a dangerous foe to theology, and so the young student found it. At this time he held a deistic opinion of the Paine school, but a closer and better knowledge of the operations of Nature, as the eternal order of the universe was opened out before him, he soon discarded the God idea, and became a materialistic-atheist, an opinion which he holds to this day. He now became an active worker in the ranks of the Secular Society. Through these means he obtained an intimate acquaintance with the liberal leaders, and assisted in the work of arranging the meetings for Charles Bradlaugh, Mrs. Besant, G. W. Foote and Charles Watts. This caused many of his old friends to forsake him, but he felt amply compensated therefor by the devotion of his new ones. His new associates soon discovered that he possessed exceptional abilities as an orator, and continually urged him to lecture for them, whenever he could conveniently do so. They gave him every encouragement and assistance, and from this time he became an ardent advocate of the principles of Free-thought. He lectured in several of the large towns and cities in

close proximity to Nottingham, and wherever he went, he was received with great enthusiasm. England, the land of his birth, was not destined to keep him, for, following in the wake of civilization, he emigrated to America in March, 1887. The splendid testimonials he brought with him from England soon found for him a place among the Freethinkers of America. The first to receive him and welcome him was Dr. E. B. Foote, Jr., of New York City; shortly afterwards he called upon E. M. Macdonald, editor of the *Truthseeker*, and by their aid he was soon found upon the Freethought platform in America. His debut in America was made before the Liberal League of Newark, N. J., where he received an enthusiastic welcome, and was soon under an obligation to lecture for them once every month. Following this he lectured upon several occasions for the Philosophical Association of Brooklyn, N. Y., for the Manhattan Liberal Club, and the Ingersoll Secular Society of Boston, Mass. By his earnestness and enthusiasm, he won friends wherever he went. He was warmly welcomed by the Freethinkers of the various societies where he went to lecture. In the fall of 1889, he was nominated for the secretaryship of the American Secular Union, at its congress in Philadelphia of that year. His business complications, together with other circumstances compelled him to decline the nomination in favor of Miss Craddock. However, his friends were determined to find for him a place among the active workers of our cause, and the following year, at the congress held in Portsmouth, O., he was nominated and unanimously elected by that congress as the field secretary, lecturer and organizer for the Union. Owing to the subsequent action of the board of directors of that body, his election was never ratified, they failed to appoint him as directed, and again was the Union deprived of his services.

The discussions that followed in the Freethought journals brought him into prominence before the Freethinkers of the United States, and, receiving urgent advices from the lecturers already in the field, he started out as a lecturer upon his own account in September, 1891. He received valuable assistance in his work from J. E. Remsburg, S. P. Putnam and W. F. Jamieson, and from that time his career as a Freethought lecturer has been one continual round of success and triumph. He has lectured and debated with the champions of orthodoxy in nearly every state in the Union, his greatest triumph being the debate with the

notorious Clark Braden, at Seattle, in January, 1893. Although his opponent was a man thirty-four years his senior, he soon found that he was no match for the witty, logical and vigorous sallies of his youthful antagonist. In September, 1892, he was elected Secretary of the Freethought Federation of America, was made a colleague of S. P. Putnam, with whom he is still associated. His executive abilities soon brought him to the front, and when the joint committee was formed by the two national organizations for the purpose of arranging the recent International Congress of Freethinkers, he was by a unanimous vote of that committee made its secretary, and it was to his labors that the splendid success it achieved was chiefly due. At that congress he was re-elected to the office he held in the Federation with great enthusiasm. He has been a frequent contributor to the Freethought papers, which, together with his lectures and official work, has given valuable assistance to the propagation of Freethought views.

A FRESH PLEA AND SERMONET ON WOMAN SUFFRAGE.

DEDICATED WITH PROFOUND RESPECT TO ELIZABETH CADY STANTON.

AFTER many able speeches by ladies at a Woman Suffrage League, largely insisting upon their "rights," and the ballot as "a protection" against the cruelty and injustice of men, T. B. Wakeman was called up, as if for sentence, and plead off in this wise:

Mrs. President: The current feeling in your humble servant just at this time, is one of acute sympathy—painful identity, almost, with that poor "crushed tragedian," MAN. Imagine what the dreams of a sensitive soul must be, after a banquet of blood puddings, with attendant *harmonies* from that awful book of *Mrs. Matilda Foslyn Gage*, on the wrongs of "*Woman in Church and State*,"—then respect the emergency of this unfortunate "male citizen," suddenly compelled to answer, as it were, before a court of women, for ages of oppression, cruelty, and outrage against their sex!

The case is most embarrassing. For there is danger that you have learned too much of criminal law from the ordeals of our city Radamanthus, Recorder Smyth, and otherwise, to permit a

square plea of NOT GUILTY, to be made with any sort of hope of safety. Ah; no! Our early history, the facts, the results, the laws still standing, are too much for that. The only way-out left is to plead GUILTY, attended with a plea for mitigation and mercy, on the grounds of ignorance, stress of war, ugly circumstances, false or undeveloped religions, and partial aid and consent of the *injured* continued even to the present time, when very many of them strangely seem to like it? But now at this stage of the case, before any judgment or sentence, let us ask that there may be a suspension of this prosecution, or some adjournment upon these issues and questions of "rights" and "wrongs" involved, while *both sexes* try to join in the performance of the pressing duty of removing the evils and supplying the defects, which these admitted errors of the past have imposed upon all. These errors are preaching to us a perpetual sermonet to drop the bickerings about "rights" in the past or present, and to bring all of our "power of agreement" to bear upon the higher demands, that is, the higher *duties*, of society and civilization in our immediate future. Rights are ever the children of duties. At bottom, as Comte says, we have but one right, that is, to do our duty. The chief end of Man is to do this duty, and the *conditions necessary* to that end, *are* his rights. The chief duty, then, of Man, and, above all, of Woman, as social beings, is to do their best towards replacing the present generation by a better, a freer, a happier? These better generations are the golden steps of Humanity towards Heaven.

The science of sociology leaves no doubt about the position of woman upon these steps. Women are the only source of life,—the chief source of love, culture, joy, happiness, blessedness! It is as true of civilization as a whole, as of man in particular,

" Who would thrive,
Must ask his wife."

Civilization cannot progress without the increased independence, freedom, culture and well-being, physically, mentally, and morally, of its women. The main trouble just now is, that civilization is "short" of angels, and there is no possible supply for this demand *now*, except from its women. In the olden time angels were supplied by the Gods, or by the imagination,—they were plentier, cheaper, and better than our servant girls,—but this is all out of fashion now, except in some Mohammedan countries.

There is now no possible way left for a chance of a heaven on earth, or indeed anywhere, or in any way, except by promoting and educating women to be its preparers and house-keepers. The "Son of Man," for rest, hope, and joy, awaits his Marthas and Marys combined! The wise Goethe, therefore, lays down this doctrine at the conclusion of *Faust*, as "the end of the whole matter" of individual, social, and race progress, thus:

Yungfrau, Mutter, Königin,
Göttin, bleibe gnädig!

Alles Vergängliche
Ist nur ein gleichniss:

Das Ewigweibliche
Zieht uns hinan.

Maiden, Mother, Queen,
Goddess, gracious be!

All the transitory
Is symbol, merely,

The ever womanly
Leadeth us on.

Which being so, it is as clear as daylight, that the most imperative change in political and social affairs (socialism and nationalism arranging, meanwhile, material production and distribution, more effectively and justly, and *minus* alcohol), is the emancipation, reasonable support and *angelification* of women! The great souls of our race in modern times, that is, since the idea of progress and evolution broke the old static barriers of Theology, have all recognized this as *the* problem. Woman as the source, nurse and delight of human life, is the real human center of the World. Mankind cannot rise higher than this central source, and must ever find their true progress in its elevation and advancement. Thus our modern great poets, Goethe, who founded "modern times" in the human soul (as Carlyle truly says), following Shakespeare, and followed by Schiller, Byron, Shelley, Wordsworth, Hugo, Tennyson, and their concomitant social philosophers, Herder, Fourier, Comte, Mill, Lasalle, Marx, and Spencer, were all *woman-worshippers*, in person and theory (sometimes more *well* than wisely,—leaving the "wisely" to the future solution); but their *future*, which is to be some tolerable heaven *upon*, and not *above*, this planet, is utterly impossible without this higher co-operation of women.

Again, then, it is as clear as daylight that this indispensable higher co-operation cannot be had by *dwarfing* woman and keeping her excluded from any important human affairs, moral or religious, social or political. She can never lead us heavenward, if, in education, culture, religion, and politics, she is kept back in

the world and the main theory of things, which was dominant in the Middle Ages. In every Republic where the "consent of the governed" is indicated by the ballot, *that* is the indispensable symbol and *instrument* of woman's emancipation, preparatory to her higher mission in civilization. Without it a *real* Republic is not!

There can be no sound argument against this position, for such is the order of evolution towards a happier, *peaceful* civilization. We all know how Herbert Spencer has said that woman ought not to vote, because she cannot fight. But Herbert has the unhappy faculty of getting often apparently dead wrong on every practical subject to which he tries to apply his great law of social evolution, viz., *progress* by means of an ever-concomitant *integration* and *individuation*—each causing the other. He is all off of his own law about Public Functions, Public Schools, Reciprocity Tariffs, Modern Political Economy, and, finally, Woman Suffrage. We must correct his false *Social Syntax*, much as we correct the false syntax exercises of the grammarians, viz., by his own rules. Thus his talk about fighting being the basis of voting, is simply a floating block of the Middle Ages, when the "Kingdom of Heaven" belonged to the violent, because "the violent taketh it by force." But the "Heaven" towards which Evolution is bearing us on, is not a kingdom of that kind—nor a "kingdom" at all. The main business of our people now is not Militancy, but Industry, and the education and culture which will make the new heaven more than a dream—a realization—of peace, comfort and progress;—a true commonwealth Republic. Mr. Spencer's objections do not apply to the United States where Industrialism has thoroughly replaced Militancy.

Thus are answered all of the objections to woman's ballot. It is a matter of evolution and advancing civilization. Two or three centuries ago nothing of the kind was possible. Even in our own State of New York the extension of the ballot from large and *real* property-holders, to smaller holders, then to colored people, then to all men-citizens, has been the measure of our progress. But now, under the above-stated law of Evolution, which has made the individual more and more, women, too, have come to have business, property, family, social, and other higher functions which make their complete legal and political emancipation not only a right, but a *duty* and a *necessity* of our common

progress. This necessity and duty of the suffrage for woman has begotten their "right" to it and sustains it invincibly.

But from these higher points of sociology the emphasis of their argument should fall upon the *duty* of the ballot as well as the "right." It is not merely a selfish right, nor even a protection as against men only, but it is the duty and privilege of co-operating *effectively* with them for the common advantage and progress of both and all. If your *propaganda* is pushed as one of "rights" only, against men, who only can and must grant it, you needlessly meet the danger from, what the wise man, Goethe, used to dread and call the "*gegen-spruch*,"—that is, the "*opposition speech*," which the *obstinacy* of human nature is sure to be making against *any* attack. Let, then, the noble women who are advocating your cause, rise from the opposition of the "against," to the co-operation of the "with"!—and our new State Constitution so soon to be submitted to our people will triumphantly embody, not your victory only, but the victory of *all* men as well. Your case against them, strong as it is, need not, will not, be tried, even at the Bar of History. Over this nightmare of the past, the hand of both man and woman will then gladly draw the veil of oblivion.

T. B. W.

RISE OF INTELLECTUAL LIBERTY.

I HAVE to-day been looking through the pages of Frederick May Holland's work, published by Henry Holt & Co., in 1885, entitled, "The Rise of Intellectual Liberty from Thales to Copernicus." Mr. Holland did important service to the cause of rational thought by giving a connected and comprehensive history of intellectual liberty during twenty-two centuries—from the time of the founder of the Ionic school of philosophy and the Grecian astronomy, 600 B. C., to the age of Copernicus and Servetus. Its conquests over classic polytheism, its persecution by Roman emperors and by the Christian church, its revival in the latter part of the Middle Ages, and rapid growth during the Renaissance and Reformation, are all clearly set forth, the facts being arranged in their historic relations and their connection with other events, and their bearing on liberty and activity of thought briefly pointed out in each chapter of the interesting and instructive narrative.

How the innovators from Ionia taught with but little disturbance until Anaxagoras and Alcibiades were driven from Athens;

how this persecution inflicted irreparable injury upon the state; how Socrates died a victim of intolerance, and Plato perpetuated his spirit, and other thinkers went still farther than he in imitation of the great Athenian; how Aristotle strengthened the foundations of philosophy, and he and his disciples were banished for political rather than religious heresies, are the main points of the opening chapter of the work. The author then proceeds to outline the systems of Pyrrho, the Stoics and the Epicureans, and to show that the religion of Rome was attacked simultaneously by philosophy, science, foreign superstition and civil war, until, in time of Lucretius, free thinking was less opposed in Rome and freedom of speech less restricted there than at any previous time anywhere except at Athens, where tolerance prevailed for seven hundred years after Epicurus opened his famous garden.

Nearly a hundred pages are devoted to showing the unavailing efforts of the emperors from Augustus to Marcus Aurelius to protect the religion of the empire from the influence of foreign faiths and domestic unbeliefs, the partially unsuccessful efforts of Tiberius, Caligula, Nero, and Domitian to crush out freedom of thought, and its brilliant vindication by Seneca, Tacitus, Juvenal, Dion, Chrysostom, Epictetus, Lucian, and others. Mr. Holland thinks that the prospects of rationalism would not have been worse in Lucian's day than in those of Lucretius, "if the diminution of mental activity had not opened the way for the triumph of a new form of superstition and intolerance, while the decline of martial vigor, under the pressure of tyranny, threatened the empire with ultimate conquest by barbarians, whose ignorance made it certain that they would support religion against philosophy."

Mr. Holland claims that no ancient Christian of "unblemished Orthodoxy" "showed himself so friendly to female independence as the skeptical Seneca, Plutarch, Pliny, Hadrian, Antoninus Pius. Clement, who on account of his liberality lost his place on the lists of saints, urged that women have as much right as men to study philosophy; and he praised Miriam, Sappho, Theano, Aspasia, and Leontium." "These names, with those of Portia, Livia, Agrippina, the Arrias, Fannia, Sulpicia, Zenobia, and Hypatia, show that more female ability had been developed before the establishment of Christianity than can be found afterward for centuries."

Christianity, during this reactionary age, our author holds, did very little to encourage intellectual activity or to save political liberty, which was fast disappearing. "The subjection of women to men, citizens to sovereigns, laity to clergy, and reason to faith, was insured by the organization of the Christian hierarchy; and those early champions of liberty in the church, the Gnostics, were cast forth as heretics at the very time that constitutional freedom, literary activity, and mental independence were revived by those philosophic emperors who reigned nearly to the close of the second century, and while rationalism still retained a popularity evident in the impunity with which Lucian made the gods ridiculous forever." Short-lived was the more enlightened form of Christianity which appeared early in the third century at Alexandria, where Clement endeavored to do justice to pagan philosophy and to recognize woman's capacity, and where Origen protested unsuccessfully against endless misery and other superstitious doctrines. The more rationalistic forms of philosophy vanished, and only the conquest of the Western Empire by hordes of illiterate barbarians was needed to consummate the extinction of intellectual liberty. A thousand years was to elapse before a disposition to cultivate science should reappear, and then to be rewarded by the imprisonment of Roger Bacon twenty-four years. "These ten centuries," says our author, "from about 450 to 1450, were as truly Christian as any others before or since. Certainly there has never been a time when Christianity was so little interfered with by heathenism, worldliness, or unbelief." Mr. Holland then aims to show that the church used her power to preserve order and obedience, but in so doing opposed political freedom and mental progress. Freedom of thought found her a natural enemy. She confined education to the priests. To kings and emperors, not to bishops and popes, we owe the great universities like Bologna and Padua; and for popular education we have to look to Moslem lands. The Christian church consecrated beggary and discouraged the industrial virtues.

The revival of ancient learning, the invention of printing, and the activity in literature, art and commerce which followed, together with the notorious worldliness and profligacy of the popes, temporarily subverting their authority in Italy at the beginning of the sixteenth century, made that country too irreligious to be the cradle of the reformation. Mr. Holland

thinks it is difficult to decide whether intellectual liberty, up to the middle of the sixteenth century, was more indebted to the mysticism which arose in Germany and Holland out of the Bible and Tauler, or to the rationalism which sprang from the revival of the classic philosophy. A great obstacle to progress was the failure of either the Renaissance or the Reformation to do more than substitute the authority of ancient for mediæval literature. "Every path to greater knowledge was blocked up by some old book."

There has been a general connection, Mr. Holland maintains, of intellectual culture with political and religious liberty, which flourished together at Athens, were suppressed together at Rome, struggled together against mediæval bondage, and made their influence felt in the sixteenth century as they had not before for ages. He takes exception to Wendell Phillips' statement, that "almost all the great truths relating to society were not the result of scholarly meditation." Plato, Aristotle, Tacitus, Averroes, Rienzi, and many other scholars, are mentioned as persons to whom was due all that was known about social rights in the sixteenth century. "Still," it is admitted, "Mr. Phillips was more than half right; for most of the members of his own class have always been conservative. So-called education has commonly been perverted into teaching pupils to take for granted the authority of teachers and text-books.

"The really liberal education of looking at facts directly and independently has scarcely been inaugurated." However, during the period covered by this volume, the friends of progress were mainly among the educated class; while the illiterate class, except when moved by some great wrong, were invariably conservative.

Mr. Holland has done his work well. It shows broad and varied scholarship, great industry in collecting material, and skill in its arrangement; while it is written in a style that is invariably clear, direct, and strong. The book contains a list of important works in English, German, French, and Italian, as well as in ancient languages, which were consulted in preparing this valuable history, together with a chronology and an index. The author hopes before long to publish another volume, extending the history as far as the French Revolution.

B. F. U.

NOTICE EXTRAORDINARY—TEN THOUSAND
SUBSCRIBERS.

AS the doctors would say, we have made a full diagnosis of the disease that afflicts this Magazine, and find it to be an "insufficient circulation." That disease, with the help of our good friends, we propose to remedy immediately by giving this Magazine a *ten thousand circulation*.

We have noticed that very few who have once taken the Magazine ever discontinue it. All its subscribers appear to value it very highly, but the trouble is we have not got subscribers enough. These we must have. How to get them is the important question. We have a plan to here present that will surely give us the required number within the next sixty days, if every friend of this Magazine will do his and her duty. This is the proposition that we present for your consideration and *immediate action*:

For the next sixty days we will send this Magazine to each member of a club of *five* new subscribers—persons who have never before taken the Magazine, for one year, for sixty cents. Do not be alarmed, friends, we can afford to do that if we can get the ten thousand subscribers. Only think of it! At that low price of sixty cents a year—five cents a copy, the proceeds would be \$6,000.00. That would pay for all the expense of publishing the Magazine and leave a good wide margin as profits. Please consider for a moment what a glorious thing that would be. Every poor Freethinker—and most of them are poor—could then afford to take the FREETHINKERS' MAGAZINE—the publisher could afford to greatly improve it, because with so large a circulation we could get two or three thousand dollars worth of advertising during the year. We promise, so soon as the 10,000 subscribers are obtained, to put the price down to sixty cents a year for twelve numbers—the size of the present number. Then remember, the most important thing of all to consider is what a great amount of good the Magazine could do with such a large circulation. If three persons read each issue, that would give us

thirty thousand readers each month. What a congregation to preach the gospel of Freethought to! What a glorious work the Magazine could do in the cause of human advancement. What friend of Freethought will not do all in his or her power to bring about so desirable a consummation?

Dear friends, we have spent twelve years of the best part of our life to place the Magazine where it now is in the estimation of the Liberal public and we do not intend to surrender at this late day—no, we propose to greatly increase the value and usefulness of the FREETHINKERS' MAGAZINE. Will you, each and all, render us all the aid in your power?

GO TO WORK AT ONCE.

The way to accomplish this great undertaking is to go to work, with a will, *at once*. Go out into the byways and highways and gather in the subscribers. Take this valuable number of the Magazine with you and say to each friend you meet, "Please give me your attention for one minute. Look at this beautiful Freethought Magazine—a Magazine that gives all intelligent thought a hearing—that gives every man or woman who has a thought to present to the world, and knows how to present it, a hearing. This very valuable Magazine you can have for sixty cents a year—only five cents a number." Go to the most intelligent people in your town—the Lawyers, the Doctors and the Teachers, and do not forget the Ministers. There are many intelligent ministers, good men, who would like to read the FREETHINKERS' MAGAZINE if they were acquainted with it. Especially urge your most intelligent young men and young women to take the Magazine. *Only sixty cents*, any of them can afford it. Call on all classes of your citizens, you will by doing so get subscribers where you did not expect it. How many will send in ten names and six dollars during the next thirty days? We have commenced this fight, for ten thousand subscribers, in dead earnest and shall not give up the undertaking, if our life is spared, until that number is fully realized. And when we get the ten thousand subscribers we will give you the best magazine that was ever published in America.

OUR MONTHLY REPORT.

SINCE April 5th, and up to this date, May 7th, the following contributions have been received on the five hundred dollars call:

THE LARGER SUMS.

From "Another Chicago Friend," \$50.00; Mahlon Ross, \$5.00; S. S. Bryan, \$10.00; Mrs. Eliza W. Haines, \$5.00; B. Anderson, \$3.00; N. C. Cooper, \$3.50; G. W. Ramsay, \$5.00; B. A. Wright, M. D., \$5.00; J. S. Shephard, \$2.75.

TWO DOLLARS SUBSCRIPTIONS.

"Decatur, Ill., Friends," J. H. A. Lacher, C. H. Jones, G. Fred Johnson, Andrew Beveridge, Samuel Cheesbro, Jr., W. J. Wright.

ONE DOLLAR SUBSCRIPTIONS.

T. J. Tanner, Henry Sharp, J. S. Peckham, Samuel Knodle, Wm. Thomas, Philip Branch, Isis B. Martin, H. J. Flentze, Cyrus W. Coolridge, C. L. Delbridge, A. Shumway, N. B. Heidlebough, Chicago Friend, Hon. E. Everts, Lawrence Hofma, S. G. Newcomb, Wm. A. Griswold, Wm. Miligan, E. C. Durfee.

FIFTY CENTS SUBSCRIPTIONS.

M. L. South, J. F. Chinnick, Cash, B. Peabody, George Wheelock, Cash, E. Fenstomaker, C. J. Hagard, William R. Lloyd, W. J. Kent, Thomas Lorenzen, Johannes Sigardsson—Mrs. Dietz, 25 cents; Edward Panton, 25 cents.

TRIAL SUBSCRIPTIONS.

The following named persons have each obtained one trial subscriber at \$1.00, during the last month: Mrs. A. De Peat, Curtis Galpin, Dr. S. J. Burnstead, C. J. Yeary, George Boyle, J. B. Woodbury, B. M. Bland, Fay Lewis, Louis Rosser, Henrietta Mergles, William J. Carpenter, Thomas Carter, George H. Wiggett, John M. Howard, John W. Roberts, James Irvine, F. W. Hess.

W. Benjamin Putnam, 5; Geo. W. Eckerson, 3; S. P. Thorpe, 2; Dr. G. Chas. Bowles, 2; Will Worstell, 2; John H. Lytle, 2.

THIS DOUBLE NUMBER.

The reader will notice that this is a double number for the months of May and June. The reason for our publishing it are as follows, which we hope will be satisfactory to our readers :

1st. It relieves us of the payment of some one hundred and seventy-five dollars of money that we have not got.

2d. It allows us to catch up, so that hereafter we can have each issue of the Magazine out on or before the first day of the month.

P. S.—Please again read the editorial entitled, “Notice Extraordinary—Ten Thousand Subscribers,” and then see who can send us the largest list during the next thirty days. We must and will have this Magazine on a firm and safe basis, and, in the language of the street Arab, “*Don't you forget it.*”

BOOK REVIEW.

LIFE IN TWO SPHERES. BY HUDSON TUTTLE. Philadelphia: Carter Publishing House. Independent Series No. 1. Pp. 242. Cloth, \$1.00; paper, 50 cents.

This is one of the stories akin to Elizabeth Phelps Ward's “Gates Wide Open,” and Mrs. Oliphant's “Lady Mary” and “Little Pilgrim,” descriptive of what may be possible when we have penetrated through death's deliverance to the other side of life's veil. It differs, however, in many essential respects from those works for one thing, in being written by a leading Spiritualist, whose mediumistic work from his earliest years was of a high character, as witness his “Arcana of Nature,” with its advance statements in regard to evolutionary theories before Darwin's work was given to the world. He has been thus familiar from boyhood with all spiritualistic phenomena without going to irrational extremes on the subject. So what he has woven into this story is doubtless the natural result of his investigations and convictions. The chief characters in this romance are a

congenially mated couple, who, after experiencing the joys and sorrows and various vicissitudes of earth-life for many years, are both called within a short time of each other to higher spheres of existence, where, together once more, they are taken in hand by a wise spirit, who explains to them by parable, by vision, or direct teaching, the meaning of man's existence—the purpose of his being and the necessity of earth's discipline for the soul's good.

Some portions of this work may strike its readers as rather too sensationally romantic and fantastic, but the greater portion of it is devoted to sensible consideration of all those questions of this life and beyond, which arise in the minds of all thinking men and women, whether Spiritualists or Materialists; though they are treated from the Spiritualistic standpoint. Many of Mr. Tuttle's original conceits are very thought-suggestive. For instance, the story introduced of the twin sisters “Maimah” and “Miamie,” who represent the dual nature of man—the physical and spiritual—the Dr. Jekyll and Mr. Hyde—of whose different natures

we are all in a measure partakers; a dreadful copartnership, but helpful in arousing sympathy for the lower and impetus toward the higher nature. In this episode, too, is strongly shown the beautiful mission of the deliverer we name Death, when that change means separation of the lower instincts from the higher aspirations. The narrowness of view of souls whose spiritual vision is bounded by mere sense-perception of this earth-life is shown strongly by the parable of the caged bird, who thought the parlor in which its cage was hung the whole universe—and its temporary flight into open air, with glimpses of blue sky, liberty-inviting trees, and happy free songsters of its own kindred, being regarded as a wild vision; typifying the position of those who doubt the reality of continuity of man's conscious existence beyond this material unsatisfactory plane, called earth.

Mr. Tuttle wisely calls attention to many absurdities among Spiritualistic believers, such as the expectation that spirit communicants are a sort of fortune-telling oracles, able and willing to answer all sorts of silly questions, such as "Where is my pocket-knife?" "How many dollars have I in my pocket?" or, "How many children did my great-grandfather have?" and questions designed to strengthen the questioner's own particular religious or political views, and the answers given being believed or disbelieved, according to their agreement or disagreement with personal ideas. A number of original poems apropos of the subject treated in various chapters are given. The whole work is worthy of thoughtful consideration whatever one's private prejudices or belief.—*S. A. Underwood.*

"WOMAN'S NEEDS AND NECESSITIES, OR A PLEA FOR THE UNBORN AND INFANCY," is a pamphlet of sixteen pages that should be in the hands of every young married woman who expects to become a mother. Price, 10 cents. Address Mrs. E. G. Varney, 112 River ave., Norwich, Conn.

ECCLESIASTICAL VS. CIVIL AUTHORITY.

GOD IN THE FEDERAL CONSTITUTION;
MAN AND WOMAN OUT.

This is a discourse by Parker Pillsbury upon the question of the union of Church and State, as indicated by the title above stated. Like everything else that Mr. Pillsbury has to say it is able, pointed, clear, comprehensive and unanswerable. The author says in his introduction "that the civil and religious liberty of the country is in greater peril to-day than at any time within the last half century can only be questioned by those who do not discern the signs of the times." That is much truer than the gospel of Orthodoxy, and Mr. Parker shows up the diabolical attempt upon the life of our Republic by the fanatical Religionist in a way that only an Abolitionist of the old Garrison and Wendell Phillips party could do. This discourse is published in a beautiful paper-covered pamphlet of twenty-five pages. The price is 10 cents a copy, 12 copies for \$1.00. It ought to be circulated by the ten thousand copies. We hope many of our readers will send to Parker Pillsbury, Concord, N. H., for a dollar's worth of this eye-opener.

RIGHT LIVING. BY SUSAN H. WIXON.

Chicago: Charles H. Kerr & Co. Pp. 292. Price, \$1.00.

The author of this book is well known to the Liberal public as the author of "Apples of Gold," "All in a Life-Time," "The Story Hour," "Summer Days at Onset," "Sunday Observance," etc., and as editor of "The Children's Corner" in the *Truth Seeker*. The first sentence in the introductory of this book says: "The great question confronting humanity to-day is one of ethics," and this is an ethical work decidedly—one that should be read by every young person entering on the journey of life. The author truly says, "every aid should be sought to deepen and strengthen moral conviction," and this book, if carefully read by our young people, will prove a most powerful

aid in that direction. As we said last month this book ought to be used as a text-book on morals in all our public schools. It teaches the true Liberal doctrine that the only way to avoid the penalty of sin is to not sin.

This book presents a splendid code of morals, presented in sixty short chapters, entitled as follows: "Right Living," "What is Morality?" "What is Ignorance?" "Knowledge the Great Treasure," "Concerning Education," "Conduct; or Right Doing," "Virtue, the Illuminator of Life; Prudence, an Economy of Life," "What Know Ye of Justice?" "Fortitude a Noble Possession," "Temperance and Intemperance," "Is the Use of Tobacco Dangerous?" "Character, a Jewel of Great Price," "Idleness Another Name for Loss," "Industry the Staff of Life," "Value of a Trade," "Recreation a Necessity," "Games of Chance," "Truth and Falsehood," "What is an Oath? or the Worth of a Promise," "Fraud and Crime," "The Poison of Slander," "What is Hypocrisy?" "Conscience or

Moral Sense," "Selfishness the Menace of Society," "Gratitude a Fragrant Flower of Life," "Is Reverence a Duty?" "Self-Reliance," "Self-Control," "Self-Respect," "Foolish Pride" and "Silly Prejudice," "Anger the Distorter," "The Angel of Forgiveness," "Observation a Great Faculty," "Perseverance the Friend of Man," "Punctuality a Promoter of Success," "The Difficulties of Life," "Temptation the Demon of the Highway," "Habit Second Nature," "Power of Will," "Courage a Necessity to Right Living," "In Regard to Concealed Vice," "Beautiful Charity," "Fidelity the Giver of Strength and Honor," "Value of Wealth," "Avarice Not a Means to Life's Best End," "Good Nature One of Life's Best Blossoms," "Reason and Free Inquiry," "Free Speech," "A Free Press," "Rights of Animals," "Rights of Children," "Human Rights or the Equality of Man," "Moral Cleanliness," "Politeness the Gentleman," "Politeness the Gentlewoman," "Best Society," "Progress or Enlightenment," "Wisdom."

ALL SORTS.

—The Tyndall Memorial Pamphlet is ready for delivery. See fourth page of cover.

—Where is there a subscriber who will say that this number of the Magazine is not worth a year's subscription?

—Jillson says it ill becomes a clergyman to rail against board of trade men simply because they make their living by dealing in futures.—*Buffalo Courier*.

—We are indebted to Mr. Henry M. Taber in THE FREETHINKERS' MAGAZINE, Buffalo, New York, for a consensus of opinion regarding "Religion and Education."—*The Literary Digest*.

—New edition of the Great Ingersoll Controversy over the famous Christmas Sermon just out and for sale at this office. Paper cover 25 cents, cloth 50 cents.

—Last January, J. H. A. Lacher, of Winona, Minn., spent a day in canvassing his town for subscribers to this Magazine and obtained *thirty-four* at one dollar each. Now, if some one hundred of our friends would do as well, we would be prospering.

—"The American Protestant Association," known as the "A. P. A.," seems to be vigorously at work showing up the sins of the Catholic Christians. Now if our Catholic friends would organize a similar society to show up the crimes of Protestant Christians, a great amount of truth might be brought out. Billings' "Crimes of Preachers," would be a good starter for the Catholic society. What a consistent motto these fighting Christians have: "*Peace on earth and good will to man.*"

—"Jimmie, where did you get this five cents?" "It's the money you gave me for the heathen, mamma." "Then why did you keep it?" "My teacher said I was a heathen."—*Harper's Bazaar*.

—Aunt Mary (to her nephew, whom she heard preach for the first time): "John, why did you become a minister?"

The Rev. Fifthly: "I heard the voice of God calling me, auntie."

Aunt Mary (mildly): "Are you quite sure He *meant* it, John?"—*Der Schalk, Berlin*.

—Mamma (to little daughter): "Never forget to thank God for everything, my child."

Child: "If I didn't like it, too?"

Mamma: "Yes, always; everything is for the best."

Child (running in an hour later): "Mamma, thank God I've broke the new pitcher."—*Harper's Young People*.

—Isaacstein: "I sells you dot coat, mine frent, for £2 10s. You take him along?"

Customer: "I thought you didn't do business on Saturday. Isn't this your Sunday, Isaacstein?"

Isaacstein (in low, reverent tones): "Mine frent, to sell you dot coat for £2 10s. was not peesness; dot was sharity."—*Punch, London*.

—A new book will soon appear in Berlin, which is destined to create a sensation. Its author is the Rev. Moritz Schwalb, a Protestant clergyman, and it has for its title the startling question, "Is Jesus the Redeemer?" "The author of this work," says the *Berlin Post*, "deals with this delicate theme with unprecedented candor. Contrary to all the teachings of the Christian doctrine, he endeavors to show that Jesus was not the Saviour, and that He has not redeemed humanity. Such a thesis presented by a Protestant pastor cannot fail to produce a profound impression everywhere."—*New York Sun*, of April 25th.

—There is more than one way of raising money to support a church. Recently in Brooklyn, during a church fair, they put a doctor in the organ-loft to vaccinate people at half-price, the proceeds going to the church. An exchange reports another device adopted in Baltimore. A woman shaved her husband for a few months, and gave the regular barber's fee to the church. Did the prophet allude to this when he said, "On that day shall the Lord shave with a razor that is hired"?—*Christian Register*.

—C. E. Moore, the editor of the *Blue Grass Blade*, of Lexington, Ky., has been indicted for blasphemy. Mr. Moore's offending seems to have been in stating the Unitarian views of the human origin of Christ in such positive terms as to have aroused the religious feeling of Congressman Breckenridge's town, which is at this time, no doubt, particularly tender. This is said to be the first case brought under the ancient statute which Kentucky inherits, through the Carolina laws, from Church and State, England.—*American Sentinel*.

—The *Religio-Philosophical Journal*, now edited by Mr. and Mrs. Underwood, is a broad Freethought paper, devoted largely to presenting the facts and sifting the wheat from the chaff in regard to mesmerism, hypnotism, telepathy, clairvoyance, and all the phenomena which pass under the name of psychical research, theosophy, spiritualism, etc., which the Underwoods have been and are making special subjects of investigation and study. Send to Room 58, Nos. 92 and 94 La Salle Street, Chicago, Ill., for sample copy.

—As we read the following, from the *Chicago Record*, we could not help repeating the old saying, "The fools are not all dead yet":

Water from the River Jordan was used the other day at the christening of Lord and Lady Dudley's recently born child, and a great fuss is being made about it in

the English press as if it was something quite extraordinary. This is far from being the case. So many people, in fact, insist on having water from the River Jordan for christening their children that it is exported in large quantities, not only to the Catholic, but to the Protestant countries. I dare say it will be news to some of my readers when I tell them that water from the river is used at all royal and imperial christenings, a large stock being kept on hand at Berlin, Vienna and Windsor.

—A country minister in a certain locality took permanent leave of his congregation in the following pathetic manner: "Brothers and sisters, I come to say good-bye. I don't think God loves this church, because none of you ever die. I don't think you love each other, because I never marry any of you. I don't think you love me, because you have not paid my salary. Your donations are moldy fruit and wormy apples, and 'by their fruits ye shall know them.' Brothers, I am going away to a better place. I have been called to be chaplain of a penitentiary. Where I go ye cannot come, but I go to prepare a place for you, and may the Lord have mercy on your souls. Good-bye."—*Ram's Horn*.

—The new "Lyceum Guide," recently published by Mrs. Emma Rood-Tuttle, of Berlin Heights, Ohio, fills a public need among Liberal societies and families where there is any thoughtful consideration in regard to the educational needs and healthful amusement of young people. It is a practical guide in the formation of Liberal or Spiritualist Sunday-schools or Lyceums, giving clear, concise instruction in regard to the constitution, by-laws and parliamentary usages of such societies, with a large number of appropriate songs—some with original music—recitations, and forms of opening, closing, etc. The physical exercises recommended are accompanied by clear directions and illustrations. Forms are also given by which to establish "Bands of Mercy," to teach humanity to children, such as have been adopted in our public schools. Mrs.

Tuttle, who, as mother and teacher, has had much practical experience in the best methods of reaching the youthful heart and brain, says in her preface: "The central idea of the Lyceum system is the harmonious development of the physical, intellectual and religious faculties of the scholars, and the preservation of their individuality; to educe all the good there is in them and encourage a proper independence. As no dogma is taught in the school, except in entire subordination to the first principle of evolving original thought, and encouraging individual freedom, Freethinkers and Liberals of all denominations may safely allow their children to avail themselves of its advantages." The book will be of great value in lonely out-of-the-way localities in the formation of social societies, and the large amount of song and music it contains will be useful in the family circle, while the low price of fifty cents for the nicely bound work brings it within the reach of all.

—*The Christian at Work* has the following: "Are our Unitarian friends getting tired of the Christian name? Does that name place too much of a limit on the denomination? Is there existing within the Unitarian denomination a desire to substitute the ethical rather than the distinctively religious? It would seem so; it is proposed to strike out of the preamble to the constitution of the National Unitarian Conference all the references to 'Christian labor,' 'the Lord Jesus Christ,' 'God . . . and the kingdom of His Son.' And it is proposed to strike out of the second and ninth articles all references to the name of Christ. That would leave the Unitarians a purely ethical body, and remove them from the list of Christian denominations."

—Buffalo is very fortunate in not being afflicted with sensational preachers. The announcement of a sermon on the theme, "From the Gold Dollar to Canal Street,"

startled the whole community, and it is not unlikely that the reverend gentleman will not soon again seek the same kind of notoriety. Down in Long Island a Salvation Army preacher announces such subjects as "After the Ball," "Man in Hell with his Night Cap On." "The Worst Thing I Know About Another Man's Wife." "Ancient and Modern Fools." "The Question God Can't Answer." In Boston they have recently had pulpit utterances on the following topics: "Is the Frame of the Universe Fire-proof?" "The Chariot of Fire." "The Divine Blotting Pad." "Fire and Tow." "A Cry from Hell." "A Dead Broke Boston Boarder Making a Fresh Start for the New Year," and "Satan Among the Angels." Buffalo is indeed fortunate. —*Buffalo Times*.

—It seems by the following, that the "good people" who "love" their enemies, down in Kentucky, are exhibiting their love in the old-fashioned style by indicting, and imprisoning them for that Christian-invented crime, "Blasphemy."

Lexington, Ky., April 7. —Charles C. Moore, the famous atheist, and editor of the *Blue Grass Blade*, was indicted by the grand jury this afternoon on two counts. One indictment was for blasphemy and the other for nuisance. This is the result of the appearance of Rev. E. L. Southgate before the grand jury yesterday, as was chronicled in *The Enquirer*. The bill for blasphemy was made on this extract from an article in Moore's paper.

"When I say that Jesus Christ was a man exactly like I am, and had a human mother and father exactly like I had, some of the pious call it blasphemy. When they say that Jesus Christ was born as the result of a sort of Breckenridge-Pollard hypneciation between God and a Jew woman I call it blasphemy, so you see there is a stand-off."

The indictment charges that by this passage Moore intimated that religious people believed that the birth of Jesus Christ was the result of an unholy and illicit alliance between Almighty God and Mary, the mother of Christ. In the second indictment Moore is charged with nuisance in continuously publishing articles in-

tended to bring the character of Jesus Christ into disrepute, and also in habitually applying opprobrious and offensive epithets to private citizens, and in commenting on their private life and injuring thereby their fair name.

It is more than probable that Moore will refuse to give bail and go to jail. He pursued this course when he was indicted at Paris. From his cell he wrote some of the most sensational articles, reflecting on the private lives of Blue Grass people, ever seen in print. Moore is in the country. —*Cincinnati Enquirer*

Hon. C. C. Pomeroy, of Columbus, Ohio, who sends us this article, writes:

I was a resident of Lexington, Ky., for five years, during which time I graduated from Transylvania Law Department. I knew the now celebrated Breckenridge when he was a young man. John C. Breckenridge, the Vice-President, graduated the term preceding me. This article from the *Cincinnati Enquirer* surprises me in the evidence that there has been no visible advancement in liberal thought for now nearly fifty years. In those days I remember well, that while very many good people were church members, they were very liberal in their views on the construction of the morals of scripture stories. My instructor, Dr. Lewis Marshall, brother of the Chief Justice of the United States Court, Dr. Darby, my professor, Chief Justice George Robinson, and others, learned men in Kentucky in those days, took no stock in the Virgin Mary and divine alliance story, and they were not arraigned for blasphemy. These people need a few FREETHINKERS' MAGAZINES and freethought lecturers down there. It seems intolerance is warping their brains as Canada thistles poison the fields. The Rev. Southgate is no doubt a disciple of the good Comstock, and wants his God in the constitution and branded on the mules and thoroughbred horses. I presume this would be a blasphemy with him, and if he had me in my old home he would put me in the same cell with Mr. Moore. Freethinkers everywhere should render Mr. Moore all the aid in their power.

—TOBACCO INSANITY.—The French Government, recognizing the deteriorating influence of tobacco upon the young, has prohibited its use by students in the public schools. The Swiss Government will not tolerate that tobacco be sold to

juniors. Boys found smoking in the streets are now promptly arrested and punished. Punishment is also meted out to those who sell them tobacco. Dr. Bremer, of St. Vincent's Institution for the Insane, at St. Louis, has called attention to the fact that tobacco-smoking by the young produces mental and moral deterioration, while in older persons it produces brain-disease and insanity. He cites Kant's obscure style and Carlyle's irascibility as effects produced by tobacco. In view of the many facts which lately have been brought up against tobacco, it is strange that the medical profession is not unanimous in its opposition to the weed. — *Dansk Maanedskrift, Copenhagen.*

—It would seem that churches are not only to be exempt from taxation, but also exempt from the penalty of laws against gambling. The following from the proceedings of the U. S. Senate explains itself :

Mr. Hoar called up his bill for the suppression of lottery traffic through national and interstate commerce and the postal service subject to the jurisdiction of the United States.

Mr. Vest objected to certain clauses of the bill. While he favored the suppression of lottery drawings, he said this bill would make it a criminal offense in the District of Columbia and all other United States territory to have drawings at a charitable entertainment given by a church.

Mr. Hoar was not disposed to view this criticism as well founded. He had not been able, he said, to contrive a piece of legislation that would hit a gambler and steer around a church deacon.

Mr. Vest, however, insisted that in all the states having lottery laws, raffling and drawings at religious or charitable entertainments were exempted by express provisions. These amusements on such occasions were entirely harmless.

Mr. Gray asked, with a touch of sarcasm in his tone, whether it would be in order to move an amendment to exempt church members from the operations of the act.

Mr. Vest resented this, and said very sharply that he was not speaking of in-

dividuals. He was unwilling to place church amusements and the Louisiana lottery on the same footing.

Mr. Gorman agreed with Mr. Vest that the bill was entirely too sweeping.

Mr. Hoar thought the opposition to the measure was hypercritical. A general law always had a practical execution. But it would be absurd in a general law to insert a specific provision which would allow a little gambling by church people for purely pious purposes.

But the Church will take care of its own interests, and if this law is passed it will exempt church people from its penalty. To gamble for Christ's sake is altogether another thing than to gamble for the Devil's sake.

—We are pleased to see the question of church taxation vigorously discussed in the organs of both the Methodist and Catholic churches of this city. The Methodist *Christian Advocate* publishes the following :

They (the figures) mean, for instance, also, that the publishers of the *Advocate* are taxed to support the *Catholic Union and Times*, whose building, St. Stephen's Hall, valued (by the assessors) at \$59,535, pays no taxes, because according to Roman Catholic usage, its deeds are in the Bishop's hands. Buffalo has repudiated Mr. Sheehan, but her citizens are taxed \$1,297.40 annually for the support of a Sheehan organ.

The Catholic Union and Times characterizes this statement as a "thumping Methodist whopper," and closes an article on the subject by saying :

In conclusion, we say to the *Advocate*, and to all others of its way of thinking : Begin your taxation of church property just as soon as you please. Catholics are as ready to comply with any general law in this respect as Methodists, or the members of any other Protestant sect.

Both our esteemed Buffalo contemporaries profess to believe the commandment which says, "Thou shalt not steal," nevertheless they both continue to steal from the public by church exemption from taxation. We are glad to see them by the ears on that question, for "when rogues fall out honest men get their dues."

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AUGUST, 1894.

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THE
FREETHINKERS'
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H. L. GREEN, EDITOR AND PUBLISHER.

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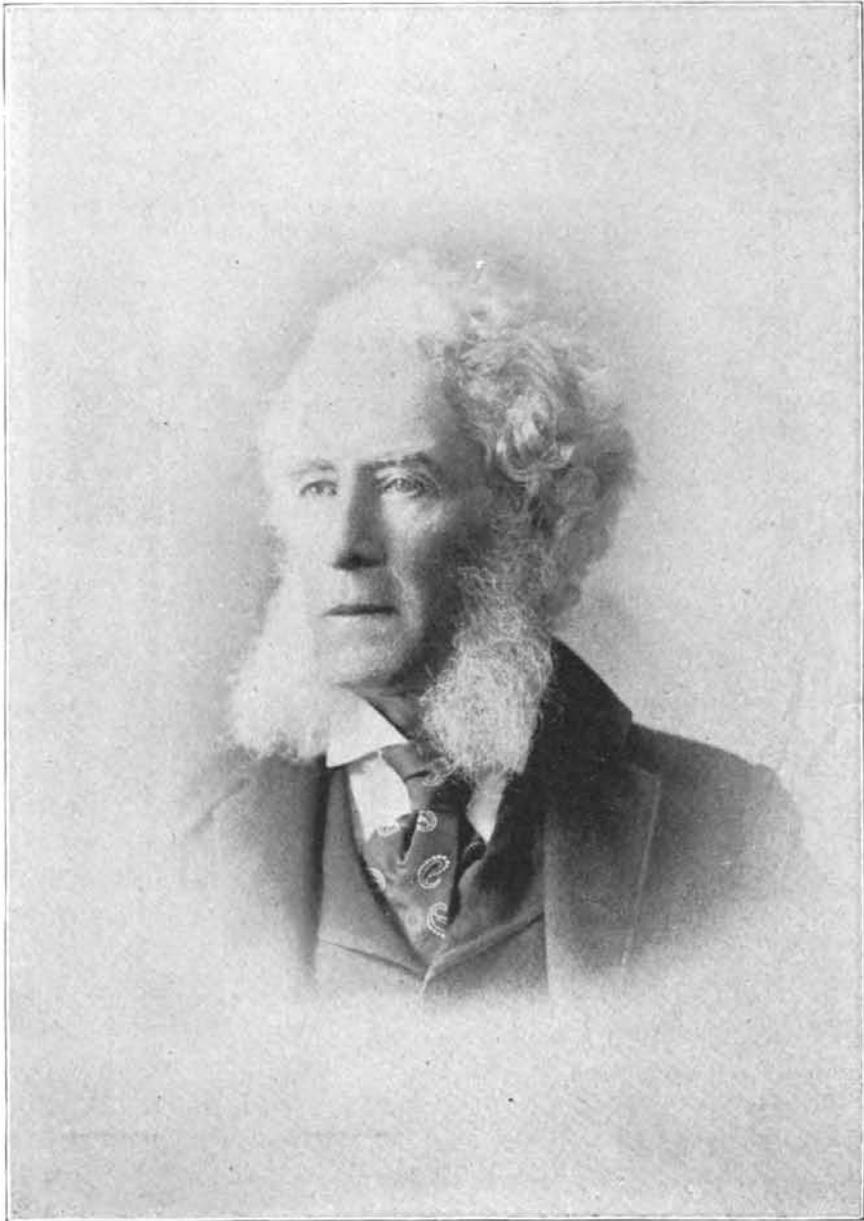
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Edmund D. [unclear]



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sincerely
Edmund Montgomery*

THE
FREETHINKERS'
MAGAZINE.

AUGUST, 1894.

MENTAL EMANCIPATION.

By HENRY M. TABER.

"He who dares not reason is a slave."—*Milton*.

"He is most enslaved who is so in his understanding."—*Locke*.

IN a walk with my intimate friend, the late General Joseph Karge, Professor of Continental Languages in Princeton College, after expressing my doubts with regard to the authority and truthfulness of the Bible and my disbelief in the miracles therein narrated, he turned to me and said:

"Why, you are *emancipated*."

This is many years ago, but the expression lingers on my memory as scarcely any other saying of anyone does. It expresses the true condition of mind of a person who has the courage to express his honest convictions; who dares to exercise his reasoning faculties; who has thrown off the shackles of dogmatism; who has brushed away the cobwebs of superstition and who welcomes the light of truth which the revelations of science has caused to shine upon and to dissipate the *pretended* revelations of a so-called sacred book.

Emancipated! That is the word which is properly applied to the independent thinkers, to the investigators for truth, to those who, like Copernicus and Newton and Darwin, study the laws of nature rather than give credence to the supposed violations of those laws, which an unreasoning theology teaches.

Slavery in our southern states was thought by some to be a

divine institution and a blessing to the enslaved, and so there are those who think that the church is *another* "divine institution," and that the slavery of the mind is a blessing to those who are without inclination to inquire into the truth or falsehood of the theology which holds the relation of slave-master to the mentally enslaved.

As Buckle has said, "the injury which the theological principle has done to the world is immense. It has prevented men from studying the laws of nature."

How many intelligent minds (to say nothing of the more ignorant) are there which are in mental servitude to the superstitious fears which are generated by the horrible doctrines of orthodox Christianity? Rev. R. Heber Newton says: "Men in ever increasing numbers are exiling themselves from the homes of their fathers because the priesthood of Rome and of Protestantism allow *no freedom* of thought and speech in the ancestral mansions, but only the *slavery of superstition* or the silence of cowardice."

John Morley has expressed this servitude to religious fear, thus: "Those who dwell in the tower of ancient faiths look about them in one constant apprehension, misgiving and wonder; with the hurried, uneasy mien of people living among earthquakes."

It is this superstitious fear which enslaves the intellect and prevents the exercise of its legitimate functions. It is this which has retarded the advance of learning, and consequently encouraged ignorance; which has treated the investigations of science as though they were criminal acts; which has hindered the march of civilization and which has checked the progress of what the Christian church sneeringly calls "mere morality."

The despotic power of Christianity, from the time that it became ascendant in the fourth century, held Grecian philosophy in vassalage, until in the sixth century, by Imperial Mandate, was closed the *last* of the schools of Greek philosophy.

The Church has been (and is to-day) "a brake on the wheels of progress, an incubus on civilization, the preservator of antique ignorance, the store-house of foolish superstitions." Rev. John W. Chadwick says: "It is horrible to think how the path of science has been blocked, at every turn, by antiquated texts and from what possible advances we have been deterred by the dogma of Biblical infallibility, wedged into every avenue of scientific observation and experiments."

This superstitious fear has incited to intense bitterness, animosity and hatred; induced the practice of the most barbaric cruelty and occasioned the fiercest and bloodiest of wars. And all these horrors in the name of a religion *professedly* of "peace and good will to man." What inconsistency!

Since Christianity allied itself to the State under the inhuman monster, Constantine (whom Christians seem to delight to honor by calling "the Great") there has been more persecution, torture and slaughter of human beings than ever existed for all the ages prior to that most unfortunate period.

Christianity is the most inconsistent of all religions; for while it *professes* to be controlled by a broad and catholic love towards the whole human race, in its *practice* it is narrow-minded, exclusive, intolerant and revengeful. But while this is true of Christianity in general, embracing both Romanism and Protestantism, the latter is even more inconsistent than the former. Martin Luther was supposed to have struck a sturdy blow for intellectual freedom when he enunciated the right of private judgment. Upon this right was the Protestant Church founded; but which right is quite as much denied today in the Protestant as it is in the Romish Church. This fact is well expressed by N. A. Nolin (a Roman Catholic) in a recent number of the N. A. Review. In speaking of the conviction of Dr. Briggs for heresy by the Presbyterian General Assembly, he says: "We have before us a minister of the Gospel, belonging to a Church, which holds as one of its essential tenets that all its members—shepherd and flock—are vested with the unlimited right to interpret the Bible in the manner which to them seems good and proper. On a certain day in which he set forth his own interpretation of the divine word, he is dragged from one tribunal to another, eventually condemned and suspended as guilty of heresy! Dr. Briggs may well wonder at the course followed by his self-appointed judges and exclaim, 'Consistency, thou art a jewel!'"

In *both* Churches we find the same slavery to ecclesiastical despotism, the same restraint of mental liberty.

This denial of the right of private judgment is not only anti-Protestant, but it is anti-Christian. It is opposed to the teachings of Paul, who tells us to "*prove* all things;" certainly it is not in accord with the precept of the founder of Christianity, when he says: "Why judge ye not *of yourselves* what is right?"

The Protestant Church *pretends* (notwithstanding evidence to

the contrary) to grant this right of private judgment to its adherents; but it is always with restriction, exception or proviso.

Rev. Morgan Dix, D. D., Senior Rector of Trinity Church, N. Y. City, while claiming such right for the Protestant Church, says: "When Christ came into the world, the private judgment of man had no right to discuss, no power to settle, questions, such as the priestly office, the promises, the commands."

Even the *Romish Church claims* to grant the right of private judgment to those of its communion.

Rev. J. A. Zahn (R. C.) writes ten pages in the N. A. Review of Sept., '93, to prove that "Christian faith and scientific freedom" are reconcilable. He boldly asserts that "the Church has always permitted the greatest liberty of thought and freedom of discussion regarding questions of philosophy and science" (but the modifying words) "*that have no direct bearing on dogma*" (are added.) Again he speaks of "the liberty of thought which the Church has always permitted her children *in matters not connected with faith.*" He quotes from an encyclical of Pope Leo XIII as being supposed to show the freedom of thought permitted by this "illustrious pontiff" as follows: "In those points of doctrine which the human intelligence is able to apprehend by its natural powers it is right that philosophy should be left to its own methods and principles and arguments" (but "his Holiness" is careful to add) "*provided, however, that it does not audaciously withdraw itself from divine authority.*" In another encyclical, on *Human Liberty*, the head of the Church says: "It is not to be forgotten that there is an immense field for the free exercise of the activity and of the mind of men in those things *which have no relation to the teachings of faith.*"

There is no such thing as mental freedom where the Christian Church holds sway. What were the "dark ages" but the elimination of the light of knowledge in order that the consequent intellectual darkness might give opportunity to the Church to more securely enslave the thoughts of the people? Prof. Draper says: "In 1200 years, when Christianity dominated the civilized world, the Church had not made a single discovery that advanced the cause of humanity or ameliorated the condition of mankind."

Hallam says: "A cloud of ignorance overspread the whole face of the Church, hardly broken by a few glimmering lights, which owe much of their distinction to the surrounding darkness. . . . For many centuries it was rare for a layman, of whatever

rank, to know how to sign his name. . . . In almost every council the ignorance of the clergy forms a subject for reproach."

Buckle says that "for eight centuries there were not in all Christian Europe *four men* who dared to express an independent opinion."

Macaulay says: "The Church of England for a hundred and fifty years was the steady enemy of public liberty."

Guizot says: "When any step was taken to establish a system of permanent institutions which might effectually protect liberty from the invasions of power in general, *the Church* always ranged herself on the side of despotism."

Prof. Oswald says: "The history of Christian dogmatism is the history of over 1800 years of war against nature and truth."

Hon. Andrew D. White, late president of Cornell University, in his "Warfare of Science" has shown how the Christian Church (Protestant as well as Roman Catholic) has done all that it could to stay the spread of learning and with what relentless hate it attempted the destruction of every investigator in the path of science.

The dogma of Biblical infallibility has been the most uncompromising of slave-masters. Those which this dogma held in servitude to its absurd claims did not dare to make known discoveries of the highest importance and usefulness, in fear of the dungeon, the rack or the stake. Consequently these discoveries were postponed and their benefits lost for centuries.

Medicine, surgery, anæsthetics, agriculture, the fanning-mill, the census, life insurance, the art of printing, gravitation, the roundness of the earth, the heliocentric system, geography, the use of steam and electricity, have all been interdicted by the church.

Astronomy, geology, biology, palæontology, evolution, all have incurred the most bitter and persistent opposition of the church, and even to-day she contests every inch of ground upon which the investigators of science would advance.

The dogmas of the church have proved and are proving the most despotic and despicable of tyrants and those it succeeds in enslaving are the most unreasoning, fear-stricken and debased of creatures.

The church not only holds in bondage the dupes of its dogmas, but it exercises a tyranny of opinion over those who reject its creeds, but who dare not oppose its imperious sway. This accounts for so much legislation in the interest of Christianity. The

exemption of church property from taxation, the donating of money for religious purposes, the payments from the government treasury for the maintenance of chaplains in the army, navy and public institutions, the introduction of religion in our public schools are all accomplished through fear of opposition to ecclesiastical domination.

Max Nordan says: "The greatest evil of our times is the prevailing cowardice. We do not dare to assert our opinion to bring our outward lives into harmony with our inward convictions; we believe it to be worldly policy to cling outwardly to relics of former ages, when at heart we are completely severed from them."

Our Sunday laws are enacted at the dictation of Christian zealots, who are the abject slaves of a superstitious reverence for a day, the observance of which is without the slightest authority—even from the Christian standpoint—a day which Luther and other reformers declared to be no more sacred than any other and the observance of which Bishop Potter and others of the clergy have said is utterly without warrant.

These tyrannical laws are enacted in violation of that principle of justice which gives equal rights to all; are in contravention of the grand American idea of separation of church and state and are in decided conflict with both the spirit and letter of constitutional law.

Think of it, that in this enlightened age and in a country, the proudest boast in which is that the liberty of not even the meanest citizen shall be abridged; at the dictation of these autocratic Christian fanatics, honorable persons are forbidden to pursue their legitimate occupations and that many estimable people are fined and lodged in jail. Here are not only *willing* Christian slaves, but those who *protest* against this outrage, are held *unwilling* captives.

If there ever were laws which called for a William Lloyd Garrison to inaugurate a movement toward abolition, the arbitrary laws compelling the religious observance of Sunday are such.

Must we continue to submit to this wrong, as we did to slavery at the south, until "emancipation" is accomplished only by the clash of arms and the sacrifice of treasure and of life?

Atrocious as is physical slavery, mental slavery is even *more* atrocious.

Do all the evils of physical slavery combined, in all ages of the world, compare with the enslavement of the mind by the

church, which caused Christian fanatics for three centuries, in nine distinct crusades, to war upon unoffending people, entailing *indescribable misery* and the *sacrifice of twenty millions* of human lives?

Does the history of physical slavery record a more degrading spectacle than the subjugation of the reasoning faculties which was experienced in the instance of Henry IV of Germany, crossing the Alps in mid-winter, standing before the castle of Canossa, barefooted and in sack-cloth, for three days and three nights, exposed to most inclement weather, in order to crave forgiveness from Gregory VII, whose mastery over the mind of the potentate was thus shown to be absolute?

Can physical slavery show results more saddening, more sickening, more immoral, more brutal, than "the despotic resolve of the church to rule the minds and consciences of men through its Popes and priesthood" and which resulted in the "Thirty Years' War," with its "eight millions slain and twelve million surviving to meet horrors worse than death?"

Physical slavery has never displayed a tithe of the inhumanity which has been shown in the mental slavery with which a despotic, intolerant and cruel church has held those who did its bidding in its relentless warfare upon those martyrs for opinion's sake who fed the flames of Seville, Smithfield, Geneva and Salem.

It has been said that "thought is the mightiest thing in the universe." It has indeed a potency before which morality, philosophy, sociology, economics, politics and all national forces are compelled to succumb. It leads in every reform. It is the herald of all progress. It is the pioneer which clears the forests of superstition, of tradition, of legend and of fable, and plants in their stead the seeds of truth. It is the advance guard in its contest with ignorance. And this mighty agent, this great boon to man, ecclesiasticism seeks to enslave and to silence!

There can be no more important work than that of educating people to be freethinkers; to strike for and maintain that freedom of opinion which the Christian Church has ever denied. Let the proclamation of *intellectual emancipation* resound throughout the world and coming generations will call "blessed" the *Freethinkers' Magazine* and all other agencies which have striven to give "liberty to the captive" mind.

But, let him whose auroral flashes of thought irradiate the intellectual sky; whose genius has given beauty to words, as

nature gives beauty to the flowers; of whom it can be said—as Dryden said of Shakespeare—“He was the man who had the largest and most comprehensive soul; to whom all the images of nature were present;” him, who is the grandest of all the lovers of liberty of any age; not only of liberty for the body, but (transcending this) liberty for the mind; the story of whose vigorous and uncompromising conflict with theological tyranny will live so long as history records noble and self-sacrificing acts and to whose imperishable name pæons of gratitude, by the mentally emancipated, in the ages to come, will be sung—the *matchless* INGERSOLL; let *him* give a suitable and brilliant ending to the thoughts which the topic here selected has suggested, by the citation of his sublime “Apostrophe to Liberty:”

“Oh, Liberty, thou art the god of my idolatry! Thou art the only Deity that hates the bended knee. In thy vast and unwalled temple—beneath the roofless dome, star-gemmed and luminous with suns—thy worshippers stand erect! They do not cringe or crawl or bend their foreheads to the earth. The dust has never borne the impress of their lips. Upon thy altars mothers do not sacrifice their babes, nor men their rights. Thou askest nought from man except the things that good men hate—the whip, the chain, the dungeon key.

“Thou hast no popes, no priests, who stand between their fellow-men and thee. Thou carest not for slavish forms, or selfish prayers. Thou hast no monks, no nuns, who, in the name of duty, murder joy. At thy sacred shrine Hypocrisy does not bow, Fear does not crouch, Virtue does not tremble, Superstition’s feeble tapers do not burn; but Reason holds aloft her inextinguishable torch, while on the ever-broadening brow of Science falls the ever-coming morning of the ever-better day.”

EDITORIAL NOTE.

Reader, will you *immediately* go to work and increase the circulation of this magazine in your town and vicinity? Now, that we are in the energetic and enterprising city of Chicago, we shall not be satisfied with anything less than twenty thousand subscribers.—[ED.]

FROM PROTOPLASM TO MAN.

By MYRON H. GOODWIN.

[CONCLUDED.]

HAVING considered the subject as regards distribution in place, let us now pass to that of time, or to a geological standpoint. If evolution be true, we shall expect to find in the different of the earth's crust evidence that forms of life have succeeded strata one another in an ascending series by passing from the simpler to the more complex. This condition of things the earth reveals. The dawn of life is represented by the simplest forms, but on going upward new and higher forms make their appearance. The order is invertebrates, fishes, batrachians, reptiles, birds and mammals.

Objectors to evolution make a great point of the fact that many gaps occur in the geological record. That such do appear is to be expected, as the conditions for fossil-forming are extremely rare. No animal that dies a natural death or is devoured by another can be preserved. Only those that meet their death by accident through such agencies as floods and volcanic eruptions and become covered up in the mud of the one or the ashes of the other can hope to meet with the necessary requirements. Even then the chances are that they will be of no use to science; for the strata in which they are imbedded must remain unchanged throughout the subsequent ages unaffected by denudation and other forces. Again, if all these conditions are fulfilled, the fossils must be found to be of use. It will be plainly seen then that the record must of necessity be imperfect, yet the connecting links that have been discovered during the past thirty years are simply astonishing. The data now at hand is of such a character as to show in many forms a gradual variation.

A striking proof of this kind is met with in the lacustrine shells of the Hungarian plains. The beds are two thousand feet in thickness, and contain fossils throughout. We are able to take a particular species and note the gradual modification which takes place, until it becomes so unlike its ancestor as to be put into a different genus by prominent naturalists. Such evidence amounts to a demonstration. The intervening forms between the birds and the reptiles are nearly complete. Perhaps the record of the horse tribe is the most striking and complete of all, so it may be

worth the while to take a look at the ancestral forms, confining our observations to the fore and hind limbs.

Unlike most quadrupeds the modern horse, instead of having two bones in the fore-arm, possesses but one, corresponding to the radius. By close observation however, it is found that remnants of the ends of the ulna exist, especially in a young foal. A similar fact is presented in the leg of the hind limb, only one bone, the tibia, being present, whereas ordinarily there is another one, the fibula. Rudiments showing traces of the missing bone are found, as in the case of the fore-arm. The hand or fore-foot, instead of having five fingers, has only one, the middle digit, but traces of two other digits are found on each side, while the hoof is but an enlarged nail. In the hind-foot a similar state of affairs exists. There is one principal bone corresponding to the middle toe of other five-toed mammals, while there are splints to represent the second and fourth digits, together with a possible remnant of the little toe.

Now the horse as we know him, is an extreme variation from the ordinary five-toed animals. The presence of the rudiments suggest, if evolution be true, that the modern horse originated from an ancestor with five-toes. Let us now consult the record.

Remains of the horse tribe are found in Europe, but the fossils do not extend farther back than the three-toed variety, having a rudiment of a fourth digit. The horses contemporary of the cave-men in Europe did not differ materially from those of the present time. Those of the Mammalian Age were essentially the same in structure but larger in size. Although in this country the horse tribe had for some reason become extinct long before the arrival of Europeans, yet it is here that are found the complete series. The evidence here given is confined to that obtained in America. Going backward in geological time we find in the upper pliocene a variety decidedly equine, but possessing slight modifications in its limbs and the rudiments being somewhat more pronounced. The animal is known as the pliohippus. In the lower pliocene the series is represented by an animal called protohippus, having three toes on all four feet but only one of them touching the ground. The fore-arm and leg are similar to the preceding with a possible greater extension of the splints representing the ulna and the fibula. This animal is about the size of an ass. Next in the backward order of time, in the upper miocene is found the miohippus, an animal having three toes

with the rudiment of the third. The two ends of the ulna now meet, extending along the radius in a very thin splint. This species is a little smaller than protohippus. In the lower miocene occurs the mesohippus, an equine ancestor with three toes as before, but the rudimentary fourth one, standing for the little finger, has increased in size. The hind limb has three toes. The ulna and the radius, as well as the tibia and fibula, are still united, but the splints, both in the fore-arm and in the leg, are much thicker. This animal is about the size of a sheep.

In the upper eocene a distinct genus called orohippus makes its appearance. Several species have been found, all being a little smaller than mesohippus. There are four well-formed toes and the radius and ulna are distinct. Still lower in the same formation has been discovered the genus eohippus, of which several species have been brought to light. The animals possess four toes and a rudimentary fifth one. The radius and ulna are distinct as before. The final triumph occurred a few years ago, when Dr. Wortman discovered in the Big Horn basin the early ancestor of our present horse with five fully developed toes. The name of phenacodus has been given to this interesting animal.

Such is the story that palæontology has to tell us of the long struggle that our domestic animal has gone through in order to produce such grace and beauty, and to make himself fit to administer to our comfort and pleasure. With such an ancestry it is no wonder that the epithet of "noble" has been applied to the horse.

The person who is not able to admit such proof as this, which practically amounts to a demonstration, must, to say the least, be a persistent type. No wonder that Prof. Huxley, after viewing the fossil remains of the horse tribe at the Yale Museum, exclaimed that if there were any doubt of evolution before, the collection by Prof. Marsh would forever silence it.

The argument from morphology or structure has already been foreshadowed. The following cutting from the writings of Prof. Romanes upon the whales and porpoises is so pertinent that I give it in this article:

"The theory of evolution infers, from the whole structure of these animals, that their progenitors must have been terrestrial quadrupeds of some kind, which became aquatic in their habits. Now the change in the conditions of their life thus brought about would render desirable great modifications of structure. The

changes would, in the first instance, begin to affect the least typical—that is, the least strongly inherited—structures, such as the skin, claws and teeth. But as time went on, the adaptation would begin to extend to the more typical structures, until the shape of the body began to be affected by the bones and muscles required for terrestrial locomotion becoming better adapted for aquatic locomotion, and the whole outline of the body more fish-like in shape. This is the stage which we actually observe in the seals, where the hind legs, although retaining all their typical bones, have become shortened up almost to rudiments, and directed backward, so as to be of no use for walking, but serving to complete the fish-like taper of the body. But in the whales the modification has gone even further than this, so that the hind legs have ceased to be apparent externally, and are only represented internally by remnants so rudimentary that it is impossible to make out with certainty the homologies of the bones; moreover the head and the whole body have become completely fish-like in shape. But profound as these changes are, they only affect those parts of the organism which it is for the organism to have altered, so that it might be adapted to an aquatic mode of existence. Thus the arm, which is used as a fin, still retains the bones of the shoulder, fore-arm, wrist and fingers, although they are all inclosed in a fin-shaped sack, so as to render them quite useless for any other purpose than swimming. Similarly, the head, although it so closely resembles the head of a fish in shape, still retains the bones of the mammalian skull in their proper anatomical relation to one another, but modified in form so as to offer the least possible amount of resistance to the water. In short, it may be said that all the modifications have been effected with the least possible divergence from the typical mammalian type, which is compatible with securing an adaptation to a purely aquatic mode of life."

The animal world is filled with similar illustrations, but this division of the subject will close with the citation of a few instances of rudimentary organs which have become so through this modification brought about by natural selection aided by disuse. Nearly all animals, especially of the higher orders, have rudiments. Cave-dwelling fishes have no eyes. Deep-sea forms present the same phenomenon. Snakes have a rudimentary lung and in the python there is a trace of legs. Whales, as already mentioned, once walked on all fours, and the young of the same animal have

rudimentary teeth which are destined never to cut the skin. Cases of this kind occur without number. Now what is the cause of the rudiments? What intelligent answer can the special creationist give? Under the theory of created design useless organs would be out of place. Such a scheme would be like a man building a house on a modern plan, who would take for his model some old structure that had been remodeled but still lacking beauty of proportion, owing to incomplete adaptation of the old to the new. By accepting evolution rudimentary organs are easily explained.

The argument from embryology is the most convincing in some respects that can be advanced. As each individual animal starts from the egg, so life began upon this planet in forms resembling the same. In other words, the life history of the individual is that of the animal world in general, that is, up to that place which the said individual occupies. By this is not meant that a dog, for instance, is at one time a bird, at an earlier period a reptile, and so on. It simply means that in the earliest stager of development of the embryonic dog no one can tell what the animal is going to be. To particularize in the case of the animal mentioned may make the subject clearer. In the very earliest stage when impregnation is not long established, the anatomical characteristics are similar to the lowest invertebrates. At a later period the vertebrate character appears, but it is not possible to tell to what order the being is to belong. When the mammalian features are beyond doubt, it still takes some further growth for one to make out the species. In the embryonic stages, especially of the higher orders, there are, however, some features that resemble the adult characteristics of forms lower down in the scale of life. The metamorphosis of the tadpole, with its fish-like gills, into a frog, a lung-breathing animal, is a case of a like nature occurring after birth. A peculiar case occurs with regard to the axolotl, an amphibian found in the Mexican lakes and in the western United States. This animal was at first thought to retain its gills, but later observations make it pass into the lung-breathing adult form amblystoma. Under certain conditions, as when the surrounding shores are not favorable, this amphibian remains in its fish-like condition and reproduces in this immature state.

Reversions are in themselves a powerful proof that the given species once existed under different forms and conditions. Horses, for instance, have been born with toes instead of hoofs—a de-

cidedly ancestral feature. Sheep have been born with similar characteristics. Domestic hogs sometimes are seen with color markings like those of the wild boars, from which they are supposed to have sprung.

Interesting as the details of the evolution of plants and animals outside of man are to the scientist and the general student, the origin of the human race itself is of far greater moment to the great mass of mankind. In a paper of this kind it is not only proper but also valuable to consider man's place in the animal world. Is he the result of special creation, or is he, like the rest of the organic life, the effect of a gradual unfolding from protoplasmic material?

A few years ago a howl of indignation, to say nothing of shouts of laughter and ridicule, would have been raised if one had had the hardihood to make a public statement that man's ancestors walked on all fours. People often sneer at the theory by saying that they do not believe man originated from monkey. They actually think that Darwin claimed that men descended from existing apes. Those who make such statements are totally ignorant of the first principles, and certainly their opinion on the general subject is of no account. What scientists do claim is that men, monkeys, apes, gorillas, chimpanzes, ourang-outangs, and so forth, have descended from lower forms, and that man by his brain power, aided by other things, has far outstripped his competitors in the race for leadership. Modern research has shown not only that the above statement is highly probable, but also, if we wish to know the starting-point of the human race, we must, in time, go back to primeval seas and in development to a single cell.

Let us apply the arguments, already used with reference to plants and to other animals, to man himself, and see if the theory holds good. The tendency of the human species, like the rest of organic nature to increase in a geometrical ratio, can be easily shown by a mathematical demonstration. Like other forms the human offspring tend to vary from the parents, and like them they are subject to the laws of heredity. Then has resulted a struggle for existence, not only with one another and their other animal enemies, but also against the forces of inorganic nature. This factor has been at work not only in prehistoric times, but also throughout all history, and the same force is active to-day. It was probably a slight increase in brain power that gave man his

first decided advantage. The most cunning would thus survive, while the dullest would perish. Fleetness and strength also doubtless had their share in the struggle, or the body would not have increased in grace and beauty.

In the matter of geographical distribution the facts are in accord with evolution. Wherever we find an isolated or restricted environment, there we find a low type of humanity. The fauna and flora of Australia are thousands of years behind the larger continental areas in their development, and in that country are some of the most degraded members of the race, men without laws and institutions, or forms of marriage, living in brush-heaps, possessing scarcely any language, subsisting upon insects, worms and anything capable of sustaining life. The isles of the Pacific furnish like instances. The Bushmen of South Africa may be regarded as one of the "missing links." The chief difference between man and the man-like apes is the opposability of the thumb in the case of the former. A writer in *Blackwood's Magazine*, in speaking of this race, says: "'Pinch my finger,' I said to one of them; 'pinch much harder.' In vain; the pressure would scarcely have injured a fly. Now an anthropoidal ape possesses many human characteristics, but is essentially a monkey; a Bushman possesses many apish characteristics, but is essentially a man—a miserable, dwarfed, decrepit, repulsive man. One whom I measured was only four feet three inches in height, with a skinny, feeble body to correspond, a screwed-up chest, drumstick legs and arms, very small cerebellum, prognathous jaws, high cheek bones, acute facial angle, and lack-lustre eyes. His features were totally devoid of expression; his demeanor, when examined and handled, was more stolid than that of a sheep; his language could barely be called coherent, and, in fact, it was difficult and painful to realize that this poor brutish animal must be classified in a genus which comprises a Newton, a Milton and a Shakespeare."

In his entire structure man is comparable with other animals. His skeleton, muscles, nerves, blood-vessels, viscera and brain are similar to theirs. The wide gap between the brain of man and of the highest ape has been considered by some fatal to the theory. Is this, however, true? All the various species of animals, not excepting man, have progressed along certain lines. The conditions of their environment have determined in what respect any given species should excel. In the case of man it happened to be his brain. Other animals surpass man in other directions.

The lion is stronger, the dog has a keener sense of smell, and so on. Is it any proof against evolution that the tiger, belonging to the same family as the domestic cat, is the stronger? Of course there is a difference between the brain of men and of apes and that is what we ought to expect. Prof. Huxley and other anatomists have shown, however, that the difference between the smallest and the largest human brain is greater than that between the smallest human brain and that of the gorilla, so there is little comfort for the special creationist, even on that ground.

The number of rudimentary organs in man is greater than in any other animal, and this is what is to be expected; for he has probably passed through more changes, and, if so, must possess more traces of former characteristics. Rudiments of muscles for twitching the skin, so useful to the horse, are found in the human form, as well as those for raising the scalp and moving the ears, both of which things can still be done by some individuals. The projecting point on the outer fold of the ear, the thyroid gland, the vermiform appendage of the cæcum, which is not only useless but sometimes causes death, though of service in other animals, and a rudiment of a second eyelid in the corner of the eye, are some few of the proofs that point to man's humbler origin.

In his embryonic development man is a recapitulation of the race. Like other organisms he starts from an egg, which in its earliest stage is comparable to any other germ, then soon after it resembles other animal ova, later the vertebrate characteristics appear, still later it is like other mammals, farther it can be compared only with the apes, and lastly only with other human offspring. At a certain stage in the prenatal growth openings, regarded by some scientists as representing the gills of fishes, are observed. At one period a tail of a few inches in length, provided with muscles, and quite an abundant growth of hair over the whole body except in those places where it is absent in other mammals, are present. After birth the comparison may still be made. The prattling babe is living that period of man before he learned to talk. When the portals of speech are first broken corresponds to that time when mankind first commenced to communicate their ideas by means of words. The urchin who, in his childish anger, seizes a stone to throw at his little companion, has not yet reached the Old Stone Age. The little boy or girl drawing upon slate or paper reproduces the cave-man making his rude sketch upon the tusk of the mammoth. The child with his bow

and arrow and his sling is in the hunter's age. With his pin-hook he stands for the race in the age of Polished Stone. So it is, from the germ to the adult form, man is an epitome of the race.

In the preceding remarks only a glimpse here and there has been given of the factors of organic evolution. It is not claimed that Darwin furnished the key to the whole problem, but, beyond question, he has done more than any other man. The fact of evolution is now fully established, though the means by which it has been brought about is still a legitimate field of inquiry. The evidence, however, is now of such an abundance and character as to furnish even to the most careless student undoubted proof of the evolution not only of animals outside of man, but also of man himself. Nor is it degrading to claim kinship with the apes. That man has been evolved and was not specially created is not to his discredit, but, on the other hand, shows the grandeur and the possibilities of his nature.

The question is often asked, what is the attitude of evolution towards the future of the individual. Scientists have been and still are divided into two parties, those holding to the materialistic and those to the spiritual view of life. Volume after volume have recently been issued to prove the endless evolution of man, but philosophical speculations are not proofs. Pure Darwinism has reference only to our physical bodies. Some evolutionists of our day, notably Alfred Russell Wallace, are firm believers in the dual nature of man. They argue that the laws of natural selection, while accounting for our physical bodies, does not explain certain phenomena which must have a different origin. They say the law of the survival of the fittest affects all alike, that is, if fleetness is a desirable characteristic, the whole genus will possess it, for if any do not they will be overtaken by their enemies and killed. If cunningness is the desirable quality, a similar result will be reached. These things being so, a great genius cannot be accounted for under the theory of natural selection, as he possesses a quality that is not shared by the race with anything like the degree with which it is present in him. They maintain that the musical or mathematical faculties when present in an unusual degree show a different origin than is given by the Darwinian theory; that men like Newton who astonish mankind by their knowledge of mathematics, or like Handel, who suddenly filled the world with entrancing harmonies, are not born of dull insensate clay, but show within a spark of a diviner nature.

Materialists, on the other hand, do not admit the force of such arguments. They claim that the antecedents of great geniuses are not fully known, that there are in all of us latent energies requiring certain conditions of environment to bring them out, and that the highest kinds of feeling and of intellect begin to be present in lower forms of life.

Freeing ourselves from all passion and prejudice and from the influence of personal desires and hopes, we are forced to admit that evolution, except in a general way, furnishes no proof of a morrow for the human race. Whether science will ever solve the question of all questions remains to be seen. Evolution does not, at least, take away the hope. The majority of men, however, will still love to cherish the beautiful dream first suggested to savage man as he saw the shadow of his own form in the pellucid stream.

WEST NEWBURY, MASS.

THE OLD VS. THE NEW—ITS EFFECT ON MORALITY.

BY W. BENJ. PUTNAM.

MODERN man, in his religious views, should properly be divided into three classes. The churchman, who is affiliated with some denomination, or sect, regularly attends church and conforms to the rites and ceremonies of his belief. The indifferent, or unchurchman, who does not affiliate with any particular sect and attends church only at rare intervals; who believes the Bible is the word and Christ the son of God, in fact, accepts the Christian doctrine, because they have been reared in a Christian community and grown up to regard the creed as an established fact, but who are wholly indifferent to the matter of religion. The Liberals of various classes, who are not indifferent to *pure* religion, but denounce the conventional absurdities that are adhered to by the devout followers of dogmatic theology. They demand an untrammelled interchange of thought on all matters pertaining to religion—weigh all things in the scales of reason—and discard all theological errors that are found inconsistent with known and demonstrated facts.

It is a current custom to class unchurchmen with Liberals, but the Liberals are as distinct from the indifferent, as from the churchmen. The indifferent take no interest in religious matters. The churchmen are, as a rule, perfectly satisfied with the

present condition, do not want, and would not have a broader concept. The Liberals recognize the insufficiency of dogmatic theology and want, at all times, the best system it is possible to devise.

The attitude of the "old school" theologian, is to regard matters pertaining to his faith, as absolutely unchangeable. No necessity for progress, as no more perfect system could be devised. His sole aim in life is to promulgate his doctrines, to bring as many people as possible to see as he sees, think as he thinks, to cease their efforts to progress spiritually, except on the lines established by the church and ratified by custom. To cry "heresy" whenever the effort is made to expand the horizon of religious thought, or in other words, to bring religion and concepts of Deity up to date.

We have only to glance at the ages that have passed to see that man has been elevated or degraded, within the measure of his thought. Lofty thoughts stimulate elevated ideals and develop the moral nature. Inferior thoughts and concepts encourage a corresponding moral incapacity. "As a man thinks, so he is," can well be applied to religion. Any religion is good, *only* in the measure that it makes its adherents better. If it does not elevate the moral and spiritual nature of the individual, it has signally failed in its purpose.

The reason why Christianity has not developed a better moral and spiritual condition among its adherents, is because there has been a false conception of what constitutes religion. The belief that a man can defraud a neighbor and be forgiven by the Almighty, without making ample restitution to the neighbor, is a belief that will not encourage any extensive moral elevation.

Religion without morality is but meaningless formalities. Religion with a high standard of morality is deserving of profound respect. Morality without religion (in the ordinary acceptation of the term) is deserving of like commendation. But the creeds will persist in believing that morality without the saving grace of Christ will avail us naught. The sinner within the fold has a better chance of squeezing into the New Jerusalem, than an upright moral man outside, who believes in carrying his own sins.

Christ's precepts are all right; good enough for this, or any other age to live up to, but the trouble is, they have been prostituted until they have lost their meaning as applied to the individual; they are all very fitting when applied to Mr. A., or Mr.

B., but for the individual they are differently interpreted. He may know he is violating a moral principle, but by referring to some passage of scripture he is able to find justification for the deed, or he believes he can be forgiven.

It is not the purpose of this article to antagonize any sect or creed, except in the measure which they are retarding the growth of the individual. Recognizing that all religious systems have been conducive of good, yet I believe that more good can be accomplished if they would only be sufficiently liberal in their views to recognize a *fact* when it is established, instead of antagonizing it, because it apparently undermines the foundation of some cherished opinion. If we will always choose the best, we will never have the worst. If we will always try to ascertain the truth we will soon be freed from error.

The only true standard of measuring the value of any religion is, *the extent of the moral and spiritual elevation of the individual through the operation of his belief.*

The religious beliefs of all races in all ages has been in perfect harmony with their knowledge of Nature and conceptions of the Infinite; and their conceptions of the Infinite has been within the measure of their knowledge of Nature. The moral status has been low or elevated, in the measure that men have delineated the character and nature of the Infinite.

The savage witnesses the convolutions of Nature—the lightning's flash—the thunder's voice—earthquake and strange eclipse—hoary-crowned winter—the gaudy colored robes of spring; prolific seed—the flower bloom—the fruit mature, "The miracle of birth, the mystery of death." He recognizes in it all, the workings of some great and mighty Cause. He endeavors to fathom the sublime mystery and being unable to better define the Cause he says 'tis God. His limited intellect and environment enables him to conceive of this Cause only in the same limited sense. He fashions from material things the image of this Cause as it is revealed to him. This image is the highest possible conception to his mind, as long as his intellect remains in the same undeveloped condition. He is manifesting within the limits of this capacity his knowledge of the Infinite. His moral nature is limited to the moral attributes of the thing which he recognizes as embodying the measure of the Infinite. The acquirement of greater knowledge naturally expands his conceptions of the divine Cause. As the divine cause is elevated in personality and goodness, in like

measure will the individual be morally uplifted by a broader sense of right.

Primeval man can be commended with his effort, for he endeavored to comprehend, as far as his limited condition and intellect would permit. The average modern Christian is to be pitied in contrast, for with his acquisition of extended knowledge in all other lines, he wilfully persists in basing his conceptions of infinity on the interpretations of centuries ago, when this world was considered the climax of creation. The stars were, as the little four-year-old said, "gimlet-holes in the sky to let the glory of heaven shine through." It was perfectly natural that man would delineate the Infinite in a manner commensurate with his limited knowledge. It was reasonable for him to endeavor to account for his being here by believing, "And God said, Let us make man in our image." Gen. 1, 26. As man was the highest creature on the earth he easily concluded that he was the next order below the Infinite, and to exalt himself he decided he was constructed after the image of God. Being unable to conceive of Infinity in any higher sense than a personality with body, hands and feet, it was nothing unusual to think that God would come walking in the garden, etc. (Gen. III, 8.) As man was made after the image of God, and man had the passions of love, anger, jealousy, hatred and revenge, it was not unreasonable to attribute the same qualities to God.

To define the infinite Cause as a personality was to surround him with limitations. As this was the only world, God devoted his time to looking after it; answering the multifarious prayers of his wayward children; seeing that the sun was on time in the morning and the moon did not shirk her duty. The ever changing seasons were guided by his will, and like children's Sunday school tracts often say—

"God sends the sunshine and the showers,
To bring the grass and the pretty flowers,"

Making it necessary to personally superintend the operation of the elements of Nature. At his caprice or will, abrogating a law here and another there to perform some miracle (?) that the people might see His power and thereby know that He was. The wondrous miracle performed (?) at Gibeon, where at Joshua's command the day was lengthened (?) places the Infinite, in relation to the world, as the organ-grinder is to the organ; when he

turns the crank the music comes, when the crank is stopped the music ceases.

The God of that day was the best possible production to emanate from their limited knowledge; as Colonel Ingersoll says, "I do not blame them; *they done the best they could.*"

The moral status of the race then was in perfect harmony with their knowledge of Nature and the divine Cause. They hated their enemies, for God hated his; and they slew them for the same reason. Their lives were in no instance morally superior to the morals attributed to their Deity.

"The higher form of religion—the grand idea of God hating sin and loving righteousness—was unknown during primeval times."*

When Christianity became, in the medieval ages, a fixed and rigorous system; when men came to believe that all truth had been told, all the mysteries had been solved, the conceptions of Infinity became as fixed in the human mind as the whirling planets are in the universe. Endowing Him with human frivolities and passions, with a heaven of bliss for the believer and a literal endless hell for the skeptic was the foundation upon which were builded the torture chambers of the inquisition. It was the nucleus of religious persecution. When a God will punish his enemies by immuring them in an eternal fire, the followers of that God naturally feel justified in burning unbelievers at the stake for if they are to burn throughout eternity, it is only giving them an introduction to hell by torturing them for a few hours here.

Will anyone deny that the moral condition of Europe from the eighth to the fifteenth centuries was not in harmony with their beliefs and concepts of God? The fact is obvious. Catholicism would not have burned Huss, or John Calvin, Servetus, had they not believed their God was the depraved creature who would justify their deed.

The priest with the crucifix in one hand and the torch in the other was practically demonstrating to his flock the morals of his God. The flaming pyres, from the Danube to the Seine, were piercing the gloom of ignorance--was a herald of the dawn. The printing press was the nucleus of thought that ushered in the morning of progressions' endless day. The telescope revealed the magnitude of space sown thick with worlds. The microscope divulged the mysteries of life. Science taught creative wisdom

*Darwin's "Descent of Man."

from the atom to the star; and in her wondrous laboratory metamorphosed the Infinite from a Being to a Cause.

She has thrown down the gauntlet to superstition's error and opened wide the golden gates of knowledge that makes all the world akin.

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

With our present knowledge of scientific facts, we know that Nature is, so far, the only *infallible* revelation. The volume is open, progress is slowly revealing the esoteric truths, truths that men may misinterpret, but cannot alter. Truths that elevate the Infinite Cause as far above the old concept as the "liberal's" heaven is above the "orthodox" hell. "That a finite being cannot comprehend the Infinite. That there can be no relations between the finite and Infinite, save the relations of infinite disproportion."*

The antagonistic attitude of the church towards scientific research is puerile in the extreme. Progress is apparent in the church, but it is so slow that but little advancement is made in one generation. The heresy of Galileo is a fact to-day. The heresy of McQueary and Briggs will be a fact in the future, when the church is able to see from the same advanced standpoint.

The thinker alone grasps the fact, transmits it to the masses and makes progress possible. When the congregation advances beyond the creed, and popular sentiment demands it, the church must re-interpret former concepts and adjust them to present needs. But the creeds, with a few recent modifications, are substantially the same; the interpretations of them are more noticeably changing. A century ago infant damnation was a Deific pleasure; to-day, it is believed they are not damned. God has not changed; only the churches have been compelled to modify their doctrines.

A few years ago this was the only world, and it was flat; the scriptures proved it. To-day we know there are myriads of constellations, satellites and planets, and the scriptures prove it. How can we account for the inconsistency between past and present interpretations? Because, when our ancestors had no knowledge of other spheres, they had no clue upon which to base their concepts; consequently, they interpreted within the measure of their knowledge of *facts*. As their learning increased, their concepts expanded, until to-day it is not "heresy," threatened with rack and stake, to say this world is but a scarcely visible speck on the vast chart of the universe.

*Proctor's "Other Worlds Than Ours."

Man has no comprehension of anything that is beyond the range of his senses. So when the unaided sense of sight failed to reveal the countless worlds that "sparkle through space, like the bubbles of a shoreless ocean, man never dreamed of their existence, only as petty torches that Providence had been pleased to light to make the night more agreeable to man." The telescope has corrected this error and man has reluctantly confessed that former scriptural interpretations were incorrect.

Man is taught to view the scriptures with the same degree of veneration as his savage brother regards his fetich—an object of adoration akin to worship—and when he discovers an indisputable fact which conflicts with his scripture he does not discard the scripture and accept the fact; he simply reluctantly acknowledges the fact and re-interprets the scripture to make it fit the fact.

As we have found that God does not damn infants, we have more respect for Him than when He did, (or we thought He did.) Since we have found that hell is not a place, but a condition, we have a still more exalted opinion of Infinity. Since we have discovered that everything in the universe, from the atom to the star, is governed, not by Divine interposition, but by Law, the Infinite is elevated to a Cause, and the moral and spiritual condition of the individual grasping this fact is elevated in proportion.

The evangelical church, instead of profiting by the advanced concepts, are, with few exceptions, strenuously opposing them. Holding tenaciously to the old, loath to accept the new. It was good enough for their fathers, it is good enough for them. No progress needed. Wouldn't advance if they could. Denouncing as heretics men who, though not antagonizing *pure* religion, have merely outgrown the old—developed from the evangelical chrysalis to the moral and spiritual imago.

It is often asserted that liberality of belief is but an excuse for looseness of morals.* But it is foreign to the fact. Let us analyze this matter. If a man is honest and upright he will remain so, whether he is a believer in Buddhism or Christianity. If he

*NOTE: "There were committed to the prisons of Canada during the year 1891, 11,810 persons for high crime. Of these 4,359 were Catholics; 3,631, Episcopalians; 1,024 Methodists; 1,498 Presbyterians; of all other denominations, 698; not one Spiritualist, Infidel or Atheist."—Rev. M. W. Chunn, Ph. D. ("Forward Movement in Religion.") [Due allowance must be made, for the actual number of criminals belonging to the various sects must be offsetted by the number not avowed members, but who have been reared under the church's influence and teachings and who accept the inculcated doctrines. Even with this allowance, the balance is to the credit of Freethought.—ED.]

has inherent moral qualities, he will be moral because it is right to be so. Any religion is, to him, merely a matter of opinion, and whatever form is most compatible with his ideas is sufficient to satisfy his reverence for the Unknown. His belief in one God, many, or none at all, will not affect his moral condition.

Christ says he did not come to save the righteous, but to bring sinners to repentance. It is the individual who has not a moral character, that must be elevated by inculcating nobler ideals. I contend that the Christian doctrines, as believed in to-day and practiced by the mass of its adherents, does not prove effectual, except in a *very limited* degree. The old belief in hell, for the punishment of sins, has no doubt been instrumental in keeping in check the evil inclinations of many, who had not the force of character necessary to maintain a strictly moral standard. But if the belief in hell has tended to prevent the commission of evil, the belief in forgiveness of sins has in a great measure counteracted it and prevented any extensive moral developments. So long as men believe they can obtain elimination from their misdeeds by repenting, taking it to the Lord in prayer, confessing to the priest and being required to repeat a certain number of stereotyped prayers, perform penance, etc., just so long will the individual remain in a condition of moral inertia. There is no easier way than is offered by the multifarious creeds of Christianity. A man with looseness of morals would want no easier. If he sins he can be forgiven. 'Christ bears our sins for us.' 'He will wash you white as snow.' 'He died for us that we, through Him might be saved.' 'On the cross of Calvary, He washed all our sins away.' Is it any wonder there is so much hypocrisy, when such ideas have been inculcated into the race from infancy and have become so firmly implanted in the minds of classes, that to question them is considered blasphemy. I do not wish to be misunderstood. I do not mean that all Christians will sin and ask forgiveness, believing that they can continue the process of sinning and repenting indefinitely, but I do say that a *great majority* of the adherents of Christianity mould their lives to this conception.

No sane man would intentionally put his hand in the fire, for he knows he will inevitably feel the pangs of pain. He would not be so careful about it if he could burn his hand and some one would bear the torture.

The Liberal, Infidel, Deist or Spiritualist who knows that everything in the universe is governed by Law, and a violation of

that Law, physically or morally, will cause the transgressor to bear the burden of his transgression, is a knowledge that, properly inculcated in the minds of the race, would purge the churches of their hypocrites and usher in an era of exalted morality. Then people would begin to do right, *not* from fear of punishment, but because it *is* right.

Many a Christian employer would not place a Liberal in a position of trust, honestly thinking that if he did not believe in the Christian doctrines he would have no incentive to be honest; laboring under the idea,

"The fear of hell's the hangman's whip,
To hold the wretch in order."

Not knowing that it is possible to attain the *ne plus ultra* of moral elevation outside the church, where the individual is willing to bear his own misdeeds, knowing that if he carries his own load he will endeavor to prevent its accretion. When the individual moulds his character by the lines,

"Where you feel your honor grip,
Let that be, aye, your border,"

He will experience no satisfaction in conforming to time-honored formalities, mindless, when subjected to reason, meaningless, when separated from faith. He has reached that point in his development where he is willing to depend on himself; has confidence in humanity—hope for a better condition here through individual responsibility; believes the race is better to-day than at any previous time within *our* history. Believes the race is growing better, not merely on account of Christianity, but because we have more knowledge, better judgment, broader conceptions, grander hopes, nobler aspirations, better knowledge of duty, of right, of justice. More faith in himself. And he has acquired these broader concepts of life, not alone from Christianity, but from the thinkers, heretics, who have superseded it.

The Liberal, Infidel, Deist or Spiritualist do not seek to destroy, only that which is retarding progress. They want to improve. If a better condition could be hastened by remodeling the old, so much the better, but if the old system will not admit of advancement, it must continue to adhere to its incongruities, while free minds will, on the foundation of all acquired truth from Zoroaster to the present, reconstruct a system that will not retard improvement, but will make the race grow better, as time moves forward on its endless course.

If men do not want spiritual light, they are at perfect liberty to remain in ecclesiastical shadow. While the devout are retarding their own progress and offering prayers for the poor deluded Liberal, who, they think, has strayed outside the fold to browse in immoral pastures; the Liberal attentively gazes in the face of Nature—endeavors to ascertain the fact; stands undaunted before

That great, unseen, Almighty Cause,
Between which, and man,
No priest or prelate stands.
No senseless forms, or mortal flaws
To mar the wisdom of the deeds
As seen by minds set free from creeds,
Who know that God is Nature's laws.

When we see in nature the only known revelations that are infallible, understand that as we trace the history of worlds, of life, of immortality, through the pages of nature's laws, we are brought face to face, not with theories, endorsed by faith, but with facts; facts which man in his infancy of knowledge has as yet, but learned the alphabet. Let me say with all candor, that no man ever comprehended this truth who did not feel himself uplifted, intellectually, morally and spiritually. He knows that no belief, no customs, no formalities, will or can exonerate him from the results of his misdeeds. He feels

"Mine in this was tossed and whirled
Amid empyreal heights of thought;
And came on that which is,
And caught the deep pulsations of the world."

CAPITAL AND LABOR.

By HARRY HOOVER.

IN the April number of this magazine Daniel K. Tenny adds his note to the pæon of praise, now being so loudly sung, to the divine "vested rights of capital" and the munificence of "The Provident." In doing so he makes several assumptions that will hardly bear the test of impartial investigation. He says:

"Ever since the dawn of history the 'masses' have complained of the 'classes,'" and then proceeds to argue that their "complaining" is not only not justified, but without any foundation in the nature of things. He contends:

- 1st. That men are unequally endowed by Nature.
- 2d. That the strong and cunning have a *right* to devour the weak and simple.
- 3d. That this arrangement, being *natural*, is perforce, beneficial and right.
- 4th. That the victims of circumstances have no right to complain, and should be content.
- 5th. That our laws are framed in accordance with this view of the case, and dissatisfaction with their operation is a crime.
- 6th. That capital enables labor to live.
- 7th. That the unequal distribution of wealth is beneficial to society.

I propose to examine these assumptions, and in order to not misrepresent him, will quote his language:

1. "No generalization was ever more mischievous or misleading than the opening chorus of the Declaration of Independence, that 'all men are created equal.'" (D. K. Tenny.)

This oracular announcement is not original with Mr. Tenny. He was anticipated by Barnwell Rhett of South Carolina, who said the Declaration was "exuberantly false and arborescently fallacious."

Mr. Rhett's efflorescent rhetoric was wielded in the interests of the masters of 3,000,000 black slaves. Mr. Tenny's "glittering generality" was uttered in the interests of the masters of 50,000,000 white slaves. But both Mr. Rhett and Mr. Tenny knew that the framers of the Declaration of Independence never meant what they imply. Men are not born with equal natural endowments, and no one ever asserted that they were, but they *were* born with equal rights to the gifts of nature, *land, water, air* and *sunshine*; or, as the Declaration puts it, "Life, liberty and the pursuit of happiness." Does Mr. Tenny deny this, or does he believe that "Some men are born with saddles on their backs and others are born booted and spurred to ride them and the riding does them good?"

The Preamble to the Constitution of the United States says: "We, *the people*, in order to * * secure the blessings of liberty to ourselves and our posterity, do ordain," etc., and the Declaration says: "Governments derive their just powers from the consent of the governed," while every political economist, from Adam Smith to Henry George, holds that to exclude the individual from the land is to practically deny him the right to exist. On this point

Henry George says: "The equal right of all men to the use of land is as clear as their equal right to breathe the air. It is a right proclaimed by the fact of their existence. For we cannot suppose that some men have a right to be in this world and others no right. There is in nature no such thing as a fee simple in land. There is no power on earth which can rightfully make a grant of exclusive ownership in land."

2. That the strong and cunning have a right to devour the weak and simple. "There has always been an upper and an under dog in the fight," (D. K. T.) and holy hypocrites in high places repeat: "Be content in the sphere in which it has pleased an all wise Providence to place you."

Evidently Mr. Tenny regards capital as the "upper" dog and labor as the "under" dog in the fight, and that such is their proper relation. It was not always so.

Lincoln, in his message to Congress in 1861 said: "There is one point to which I ask your attention; it is the effort to place capital on an equal footing with, if not above labor, in the structure of the government. I bid the laboring people beware of surrendering a power which they already possess, and which when surrendered will surely be used to close the door of advancement to such as them till all of liberty be lost." Prophetic words! If we are to believe Mr. Tenny, the prophecy is already fulfilled.

3. "It is just as natural and inevitable that the few should become rich as that the many should remain poor." (D. K. T.)

Paul held similar opinions. "Be subject unto the powers that be, for they are ordained of God." Judge Taney said: "The negro has no rights that a white man is bound to respect," and Mr. Tenny says: "Our communities should not be continually agitated over grievances which do not exist."

"I sincerely believe that banking institutions are more dangerous to liberty than standing armies."—Thomas Jefferson.

"Liberty cannot long endure in any country where the tendency of legislation is to concentrate wealth in the hands of the few."—Webster.

4. "Workingmen of all grades are continually taught that they are slaves of their employers; that their wages are too low * * the men actually believe it * * Nothing could be more absurd." (D. K. T.)

"The American laborer must make up his mind, henceforth, not to be so much better off than the European laborer. Men

must be content to work for less wages. In this way the working man will be nearer to that station in life to which it has pleased God to call him."—*N. Y. World*. Or, in other words, labor must be content to take *just enough to live, and work for capital*. The following document reveals just *how* this beatific state of society is to be brought about. *The Hazzard Circular*, issued by an agent of London capitalists to the New York capitalists in 1862:

Slavery is likely to be abolished by the war power, and chattel slavery destroyed. This I and my European friends are in favor of, for slavery is but the owning of labor and carries with it the care for the laborer, while the European plan, led on by England, is for capital to control labor by controlling the wages. THIS CAN BE DONE BY CONTROLLING THE MONEY. The great debt that capitalists will see to it is made out of the war must be used as a means to control the volume of money. To accomplish this the bonds must be used as a banking basis. We are now waiting for the Secretary of the Treasury to make the recommendation to congress. It will not do to allow the greenback, as it is called, to circulate as money any length of time, as we cannot control that.

"Labor must be kept down."—Lord Huskinson. "We need a stronger government; the wealth of the country demands it. The wealth of the country *must control it*."—Senator Sharon. These extracts reveal the true animus of the plutocratic element and constitute an appropriate setting for Mr. Tenny's own sentiments. As they are, under existing circumstances, "interesting reading," I shall offer a few more of the same sort.

5. "No man is injured by the fact that some other man has *honestly* (legally he means) acquired more than he." (D. K. T.)

Senator Wolcott recently expressed the same sentiment in the United States Senate. He said: "It is time that we stood for the right to hold and enjoy the property *which the laws have enabled us to secure*." (Italics mine.) Was it a fellow feeling?

On the question as to whether the *legal* distribution of wealth is *equitable*, I have something to say.

According to a late census bulletin, the wealth of the country is rated at \$65,000,000,000. Now, an equal distribution would give every man, woman and child \$1,000 each. Hence, if one man succeeds in corraling \$100,000,000, one hundred thousand people must be destitute. Fifty years ago millionaires were as scarce as statesmen are now, only three being known as such—Girard, Astor and Vanderbilt. Now there are over two hundred in the city of Pittsburg alone, and the country is overrun with them, like the locusts of Egypt; and as a necessary consequence we have 4,000,000 "tramps."

How did all these millionaires acquire their wealth? Mr. Tenny says, "Honestly." Let us see! All children are born equally poor and by common consent remain so till majority. After that they are "honestly" entitled to *just what they earn and no more*. Now, suppose a young man begins to earn wages at 20 years of age and continues to work 312 days in the year until he is 60 years of age (at which time he should be entitled to retire from active labor) at \$2.50 per day; he would have earned \$31,200. This sum would be sufficient to support and educate his family and secure him a comfortable home. Whatever additional he accumulates IS EXPLOITED FROM SOMEONE ELSE'S LABOR. There are just three ways to acquire wealth: By *purchase, gift or robbery*. In the case of the millionaire we are quite certain he did not "purchase" his wealth, i. e., *earn* it by labor. He does not claim that it is a "gift," by inheritance, or that he accepted it as a donation. Then the only alternative is "robbery." But it could not be highway robbery, as that would land him in the penitentiary. Let us be charitable and suppose that he acquired it *legally*. To this construction he would probably assent. But I submit, *Is there not something radically wrong with laws that permit such a state of affairs?* Four thousand millionaires and four million tramps! But how is it possible that in this "land of the free and home of the brave" such laws could be enacted and submitted to? I reply, by capital controlling (1) money, (2) legislation, (3) the press, (4) the pulpit and (5) the bench. The "*Hazzard Circular*" is proof of the first. On the second (2) count I offer the following from *The Banks' Circular*, issued by New York bankers to the national banks:

DEAR SIR:—It is advisable to do all in your power to sustain such prominent daily and weekly newspapers, especially the agricultural and religious press, as will oppose the issuing of greenback paper money, and that you also withhold patronage or favors from all applicants who are not willing to oppose the government issue of money. Let the government issue the coin and the banks issue the paper money of the country, for then we can better protect each other. To repeal the law creating national bank notes, or to restore to circulation the government issue of money will be to provide the people with money, and will thereby seriously affect your individual profit as bankers and lenders. See your congressman at once and engage him to support our interests that we may control legislation.

(3) "The capitalists have bought, and are buying, largely, the Associated Press, and are controlling all the avenues of intelligence." Secretary Windom to the Anti-Monopoly League: "*There is no 'independent press.'*" "Capital owns and controls

the press of the country. If a reporter ventured to tell the truth for a single day, the next he would be on the street looking for a job."—John Swinton.

(4) The subserviency of the pulpit is so absolute and abject that to particularize would be a work of supererogation.

(5) In speaking of "the bench" I suppose it would be proper for me to take off my shoes. But if the bench is like Cæsar's wife, above suspicion, why did the Supreme Court of the United States decide that the government could not issue *money*, but could issue *bonds*?

6. "Think of the millions who are employed at ample wages, *paid from the pockets of wealth*. Without the sun all things living on the earth would parch and die. So it is with the capitalistic classes." (D. K. T.)

"The great interest of this country, the producing cause of its prosperity, is labor! labor! labor! The government was made to encourage and protect this industry and give it security."—Daniel Webster.

"Labor is prior to, and independent of, capital. Capital is only the fruit of labor, and never could have existed if labor had not first existed. Labor is much the superior and deserves much the higher consideration."—Abraham Lincoln.

7. "This hue and cry against the unequal distribution of wealth is altogether foolish." (D. K. T.) Mr. Tenny further says: "The capitalist has but one vote. Those who have eaten out *his* substance by *inordinate wages* have many."

Statistics show that with improved machinery (the product of labor) the average daily production of wealth, per man, is \$10.50, while the average wages paid is \$1.15. Will Mr. Tenny be kind enough to explain where the surplus \$9.35 go to? How now about "honestly acquired wealth?"

"Many votes." I am sorry to say that Mr. Tenny's slur at the workingman's ballot is justified, and contains the only true indictment in his entire article. But that the laws *are* made by the people is utterly false. Who believes that if the people had made the laws they would have issued the national bonds, and paid \$3,000,000,000 interest on the same; created the national banks, loaned them the public credit and \$8 to every \$1 of their own to do business on, and then paid them \$2,000,000,000 in interest? Would the people have insisted on the insertion of the "exception clause" in the treasury notes, of which Judge Kelly

said: "That crime perpetrated by the Senate of the United States, or that blunder, worse than a crime, has cost the American people more than all the war would have cost, had the House bill been adopted as originally passed," or the passage of "the contraction act," in 1868, which retired from business \$1,000,000,000?

In 1865 the circulation was \$47.42 per capita; in 1877 it was but \$14.60. During that time 70,487 failures occurred, involving a loss of \$2,000,000,000—an act which even John Sherman said was "an act of folly without an example in evil in modern times." Would the people have repealed the income tax, or made the 5-20 bonds payable in gold, as in 1869? Would the people demonetize silver, as in 1872, or vote the public domains to private corporations, greater in extent than all the eastern and middle states combined, and then double the price of what was left?

No! This is *not* "a government of the people, by the people, and for the people," but *by* capital and *for* capital. The situation is graphically and truthfully stated by one of them:

"The working people will not lift a hand in behalf of their rights. All we have to do is to smile on one and kick another. With all their growling in their secret meetings, the next day they are the first to discredit their leaders. The whole thing in a nutshell is: They are so cowardly they are unwilling to vote, even for themselves. They realize that they are all slaves. Let them believe it; it pays us. We have no fear of the working men; for where cowardice is added to ignorance, resistance is impossible."

Yes, poverty makes cowards and engenders ignorance. But panics—*made purposely to foreclose mortgages*—have an educating influence and blind Samson may recover his sight, and then—"What shall the harvest be?"

Mr. Tenny's second article may be epitomized in two words: *Public charity*. In reply I will simply quote the words of an ironworker in discussing a "resolution of thanks" to Andrew Carnegie for his munificent gift of the Allegheny Library. He said: "I'm not thankin' Andy Carnagy for his stunpile. An' he'll give me *just what I arn*, I'll buy my own bukes an' I'll read them at hum."

PITTSBURG, PA., 315 WOOD ST.

LITERARY DEPARTMENT.

ONWARD TO CHICAGO.

“WESTWARD the course of empire takes its way,”
Where frank and free our boldest spirits toil,
To fructify the New World's virgin soil
With all that richest culture may purvey.

And gathered under her imperial sway,
Here all the vying world's emprised turmoil,
Here all the striving world's new conquered spoil,
The “Prairie Queen” adorns with proud array.

The Prairie Queen that dreamt that beauteous dream,
Which made the Fair's white fairy city shine,
And fairer still that whiter union gleam,
For which the Best in warring factions pine.
Here freest thought shall cowering man redeem
From abject fears that still his soul entwine.

M.

SECOND TO SATAN.

THE people of the village of Harmony were exceptionally prosperous and contented. Well they might be; to a family they were comfortably if not well off; too contented to bother much about politics, and too far from any big city or “Resort” of any kind to care for fashion.

Another thing that seems to give some more or less trouble—their sculs did not effect them greatly.

Of course they were church-going, but by rare good luck all happened to belong to one particular branch of the vine. What denomination that was I can't say. If there had been several sorts of Christians in the place perhaps their souls would have given them more concern. As it was they praised God in unison and more cheaply than if they had been divided in sects.

So it went on for a number of years, till one day the good old dominie, who had run the congregation to suit himself for upwards of forty years, died.

Perhaps this word “run” is too active. It certainly fails to convey the drowsy idea of the lethargy in the pews and the sluggish platitudes of his pulpit.

However he passed away, and then I promise you the word “run” begins to fit, not necessarily to him, but the little flock left without a shepherd.

I pass over all the details of how they got their “supply.” The pulpit was vacant; the service not too onerous; the emoluments quite ample enough. Who believes it went begging? It didn't go begging. Many were called, but for a long time none was chosen.

Some admired this one or that one, but until the Rev. Moses Collect came had agreed upon no one. But Moses smote his mouth and a fine flow of eloquence gushed forth. He was well adapted to fill the deceased pastor's place, He was young, good looking, unmarried, fresh from the seminary, and his orthodoxy was beyond question.

They called him, and Moses "showed up" at once with a "full hand"—\$2,500 a year and a parsonage. After this for a while all went deliciously.

But alas! the rift was in the lute, the canker in the bud. A ribald free-thinker came to the adjacent town of Squabbleville and delivered a lecture. Some of the citizens of Harmony, were so far misled as to go to hear that lecture. Now I am an advocate of freethought, but I say advisedly, better had they kept away, at least, for their own peace of mind.

Milton tells us (how truthfully I cannot say) that Satan in his revolt drew after him a third part of heaven's hosts. Now the lecturer, a Mr. Fullmind, was not quite that successful, but he was a good second to Satan; he scared those people terribly, and what is more to the purpose, set some of their thinkers going. Of those he scared probably Deacon Bussing was worst frightened, although he had excused his going to the lecture on the ground that his faith was too firmly rooted to be disturbed.

The lecturer did not believe in hell fire, and said so, and gave many cogent arguments to support his views. And yet the deacon was scared. Some think it must have been a curious, friable sort of "faith" to crumble at a few more or less reasonable remarks. As to that, of course, every man ought to think for himself; I give the facts—the deacon was scared. If he had kept his scare to himself or wrestled with it "in his closet," it wouldn't have been so bad, but he gave it away on the street corners, to be heard of men.

Argument ensued, and argument bred contention, and contention a wrangle, and the wrangle as fine a specimen of *odium theologicum* as one might care to see.

Mr. Fullmind, hearing all this, and sagely thinking that the field was ripe for the harvest in Harmony, rode over there and tried to hire a hall. This he failed to do. There was only one room in the place suitable for a public meeting, and that the church controlled. Of course, he didn't get that one. He didn't even ask for it.

If I had been boss of that church and knew of an opponent of my doctrines who wanted a hall to air his views in, he should have had mine and welcome, that is, if I had "faith." But then you see I wasn't "boss," and so Mr. Fullmind didn't get his hall.

Elder Fairchild heard of these goings on and went and told his pastor. I think perhaps Dominie Collect must have had some of the real article of "faith" about him, because he said what was happening gave him no concern, and that the sort of truth that couldn't bear investigation or attack was not divine.

The elder did not understand this (and let me say right here that few do) but he had great confidence in his pastor's orthodoxy, so he went away, and perhaps was less troubled than he would otherwise have been when Mr. Fullmind came over again the next day from Squabbleville with a big circus tent which he set up in a vacant lot on the outskirts of the place.

Mr. Fullmind had an original sort of intellect. He brought along a string-

band, and every now and then, at appropriate places in the "services," there would be music and singing.

It was all appropriate. For instance, after the lecturer had explained and illustrated evolution and the orderly course of nature as exemplified in the natural development of flowers and fruits, the choir sang

"Praise bud from whom all blossoms flow,"

to a good old tune, "with which I presume," said Mr. Fullmind, "most of you are familiar and so can join in."

Again, after some reference to the wants of rural localities, particularly as to house drainage and sewerage, to supply which, he said, was a religious duty, fully as much so as soul-saving, and after the "faith cure" had been stigmatized as an imposture, the singers invoked the muse with

"Be not blind and foolish still,
When you're bilious take a pill."

Such methods were quite new and fresh in Harmony, and in consequence the circus tent was thronged. Some, hearing the good old gospel tunes from afar off, came, supposing it to be a new kind of sanctuary, and most—especially after a few hymn tunes—stayed on, kicking themselves for being in seats of the scornful, but they stayed all the same. He gathered them in, he gathered them in.

All these strange and erroneous proceedings became quickly noised abroad. They reached the ears of the Rev. Mr. Collect, in fact were brought to him by Elder Fairchild in a great state at the tribulation that had befallen Zion.

But the pastor never turned a hair. "Give yourself no uneasiness, Brother Fairchild," said he, "the Lord is abundantly able to smite the Philistine. Leave me to manage."

So the elder went away again with renewed confidence. He trusted the Lord and left the man to manage—the usual way.

This was on Thursday. The following day notices were sent to the members of the congregation, and printed in the little paper, that on the Sabbath the infidel would be smitten on the hip, met and vanquished on his own ground, at the tabernacle.

• "Services as usual, morning and evening."

What little time was left Mr. Collect utilized in preparation. He sent a civil note to the lecturer, telling him candidly that it was proposed to lay him out, and asking for any material he might have in the way of printed matter to facilitate the obsequies.

Mr. Fullmind complied in a jiffy, for nothing so delights brains as to meet more brains. It was Christlike of Mr. Collect to be civil, and it was sagacious, too, for Mr. Fullmind told all about the request, and thus helped advertise the tabernacle.

Sabbath morning came, and the church was crowded. At 10:30 precisely Mr. Collect came forward to the reading desk and said that the customary order of exercises would for that day be intermitted. It was well known, he continued, that a strenuous effort was being made to undermine the principles of orthodoxy by one who "differs from us in doctrine."

At this mild reference to Mr. Fullmind, a ripple of snickers went round, which hardly lessened when Mr. Collect went on to say that inasmuch as the

infidel lecturer had very little grace and plenty of brains; as grace was a matter of faith and brains of logic, and as it was proposed to meet the adversary on his own ground—logic with logic—“Therefore, dearly beloved brethren, let us pray for brains, for close attention to hear, a good understanding to heed, and a good will to follow the truth.

“We thank Thee, O Father,” so the prayer went on, “that we have the truth; that the truth is not fragile that an opinion about it may break it; that it is not dust that doubt sprinkled upon it can muddy it; that it is not a little liquid in a shallow pan that light and air and wind can dry up.

“We thank Thee, O Father, for the purpose thou hast put into our hearts this day not to dry up.”

At this point some of the unregenerate snickered audibly, and having worried previously lest they should fail to be entertained, now began to feel they were likely to get their worry's worth.

It was, let me say, a curious prayer, especially that it never once asked for anything that anyone there present could not give to himself, if he chose. There had been a long drought, and the farmers thereabouts, being chiefly in the dairy business, needed water badly, but the dominie never prayed for rain. The cholera scare was on them, but he did not pray to be delivered from plague and pestilence. What he did pray for was to “incline the hearts of thy faithful people to invest in the new project for irrigation, and to keep tidy in our habits always, cleanly in our persons, judicious in our eating and drinking, and in thy good time, O Lord, make us to see the advisability of a system of sewerage and the benefits of an efficient supply of water.”

I can't tell, of course, how that may have appeared to the God of Sabbaoth but to the God of common sense it must have come as a sweet smelling savor.

After the prayer was ended, Mr. Collect began his address. He read some of the literature so kindly furnished by Fullmind, commenting upon it as he read. Some portions, he said, were facts. “And,” said he, “I thank God for a fact wherever I find it. If Mr. Fullmind brings to us a fresh fact, by just so much is Mr. Fullmind a prophet of the Lord.

“Fear not, brethren, to lay hold of the truth wherever you may find it. Pick pearls out of the mud and rubies out of rubbish. Dismiss all opinions, all views, all prejudices; they are clouds obscuring the glorious light of the truth—the truth that makes us free.

“The choir will now rise and sing an appropriate anthem.”

Then the choir rose, and to the accompaniment of the organ, sang:

“If you want to go to heaven on a nickel-plated road,
Just push dem clouds away,
Keep a pushin' and a shovin' and a shovin' and a pushin',
Till you push dem clouds away.”

When the anthem was finished Mr. Collect continued his discourse. Fullmind had been especially severe on “faith,” and had denounced prayer as an imposture. “It was,” he had said, “teasing a supposititious being for a hypothetical and unmerited advantage over one's fellows.” Very far from denouncing Fullmind for this pithy aphorism; far from calling it blasphemy, this extraordinary pastor said that this saying, as applied to what usually passed for prayer, was one of the best things he had read in a year!

"Yes, brethren," said he, "that is exactly what some of you do—tease God. And let me tell you again, I agree with Fullmind that it won't work. The Master tells us that the kingdom of heaven is within us. Don't look for God in the sky; don't look for him in nature; don't look for him as an object anywhere. Such a being as many of you seek is truly an unknown God, truly a supposititious being. But God is spirit, and they that worship him worthily or pray to him potentially must worship and pray in spirit and truth. But perhaps some may ask, what is spirit? To all such I say, ask me not, ask yourself. See if by searching you can find out yourself. Never! You seek and probe and speculate and analyze, but your own spirit ever eludes the finest faculties of self to find.

"And yet, brethren, we know we are created or evolved directly from the hand of the Almighty, or on the bounce from an ape; we're here just the same. We are responsible for ourself and not a bit less so if it should turn out that our sense of moral obligation grew bit by bit, as we know our bodies have grown.

"There was a time in the world's history when men said, 'Hello! How is this? Some misbelievers teach that the earth goes round the sun. If it does it's all up with religion. I guess we had better burn these heretics.'

"And they did, some of them; but though they burned men they couldn't burn the truth, and religion has contrived to worry along even to this day.

"We think that time has made us wiser now. We are no longer inquisitors, ready with faggots and torch. We no longer burn at the stake those who differ from us in opinion. But, let me ask candidly, which is the worst, to burn with a brief fire here upon earth, or to condemn to everlasting fire somewhere else?

"Burning opponents has gone out of vogue; but condemning opinions not our own is, alas! yet in fashion.

"It may be doubtful if there is a material heaven and hell. We know nothing of a personal Satan. We have never seen God except with the eye of faith. But is there one of us needs to be told that here in this world, around us and about us, good and evil are?

"The wayfaring fool knows that much. So, after all, when we have taken our sieve and sifted out prejudices and opinions and views and guesses we come to find a little pure gold of truth, the truth of goodness, the desire to be right, the motive to do right and this is the substance of Christianity, and if the infidel is honest to his way of seeking for truth,—which I have no reason to disbelieve in Mr. Fullmind's case—it is the substance of infidelity, too. If he finds his inspiration looking down it is well for him. If our friends, the bigots, get it looking up, it is well with them, too. Let us see to it, brethren, that we get it looking within."

So the discourse concluded.

When Mr. Collect resumed his seat the choir rose and sang:

"Sweetly smiles the spirit
When we go to pray;
If we don't believe him,
He'll surely run away.
Ke i. Ke o, Ke i, Ke o Ke a
Ke i, Ke o, Ke i, Ke o Ke a."

After this a collection was taken up: "To do good and to distribute," quoted the pastor, "forget not."

Now, however it may have been with Mr. Collect's doing good, he certainly distributed some; for no sooner had the congregation dispersed than the most unseemly strife and contention arose among them.

The altercation previously over the infidel was as nothing to that evoked by the truth teller. Mr. Collect, in the opinion of that congregation was all that was vile.

The unfortunate quartette came in (as they ought) for a big share of the odium.

"But what was I to do?" said Delia Bussing, the deacon's daughter. "What was I to do, pa? When my pastor desired it, and explained that while the letter killeth, the spirit giveth life, what was I to do?"

"At least," said the father, "at least you might have left off the 'Ke i, Ke o, Ke i, Ke o Ke a.'"

"We tried to persuade him to allow us to omit that," said Delia, with tears, "but he was obdurate. O, pa, I feel now that I was too easily led astray. I thought my pastor knew best. He was (and I have heard you say so yourself, pa) the most evangelical young man I ever sat under."

There were a good many more conversations of one sort or another between members of that little flock, and the unanimous conclusion they came to was that they had "sat under" Dominie Collect, and been sat on quite enough. The pulpit was promptly declared vacant. If any other orthodox reformer cares to apply of course he might, but if my advice counts for anything, he'll wait till the world gets wiser. I am led to believe this because of a remark I heard from Elder Fairchild who said that Mr. Collect had disgraced his cloth and was second to Satan in iniquity.

This is all the more curious because, if you will notice carefully, he did nothing and said nothing unorthodox, and which could not be amply supported from texts of scripture.

H. G.

THE GENESIS OF WORLDS.

Editor Freethinkers' Magazine:

The article entitled "The Genesis of Worlds—How They Are Lighted and Heated"—by Daniel K. Tenney, in the February number of this magazine, was to mean exceedingly interesting one. Especially so was the therein stated theory of Dr. Henry Raymond Rogers and others, that we do not receive heat or light, as such, from the sun, but that it comes rather as a form of electrical energy which on encountering the resistance of our atmosphere is transformed into heat and light. I do not know how this theory is treated by the scientific world, but in this day of electrical wonders when the common mind is ready to accept almost anything, however startling, as true of electricity, the theory seems on first sight an extremely plausible one. On further deliberation, however, to one not acquainted with the hypothesis in its details, a great many questions arise which do not seem easy of explanation. For instance, bodies do not emit any appreciable light until heated to a high temperature. A bright light is not produced until the point of incandescence or combustion is reached. Therefore to produce so powerful a light as daylight the atmosphere must necessarily be in a state of incandescence; and this throughout the year, seeing that light is so continued.

A moist atmosphere is a better conductor of electricity than a dry atmosphere. Clouds differ from the normal atmosphere by the increase of water held in suspension. Hence clouds are better electrical conductors than the dry atmosphere. Consequently when the sun's rays are obscured by clouds the heat should, if anything, be more intense, for the clouds would be to the dry, resisting atmosphere below what the platinum wire is to the carbon filament in the incandescent lamp. But this is a minor point. The atmosphere consists of nitrogen four parts, oxygen one part, with impurities in the shape of dust, animal and vegetable decomposition, also water and carbon dioxide. The elements of the atmosphere, under normal conditions, exist as an intimate mixture, but under the conditions necessary to produce light, namely high temperature and electrical influence, the nitrogen and oxygen would unite and such chemical compounds as $N_2 O_5$, nitric anhydride, $N_2 O$, nitric oxide (laughing gas) or other of the nitrogen oxide series would result. This would be disastrous, for the atmosphere, formerly an inert mixture and an active supporter of life, is now an exceedingly active compound which must soon result in other combinations in which no life can live, did any still survive. $N_2 O_5$, the combination most likely to first result, would, on coming in contact with water, form $H N O_3$, nitric acid. Seas, lakes and rivers of nitric acid would not be pleasant but the action has only just begun.

Coming in contact with various metals such as silver and copper, their nitrates would be formed and so on *ad infinitum*, one reaction setting free agents to form another until the earth must soon be reduced to chaos. The period when, according to the nebular theory, the earth had cooled sufficiently to allow the vapors to condense and fall as hot rain upon the still heated surface; there to be violently returned to vapor; only to go again and again through the same process, forms to my mind a picture of nature in tremendous action unsurpassed.

But this scene were mild compared to the war of the elements which would result under the electric dynamic dispensation.

Doubtless these objections, and others that arise, are groundless and their answers easy to the supporters of the new theory.

But we are not all so enlightened, and many, no doubt, would be glad to have the electrical influences meet the resistance of their cerebral atmospheres and thus throw a little more light upon some of the seeming dark points of this very interesting subject.

G. C. BOWLES,

SCHENEVUS, N. Y.

RELIGION OF THE FUTURE.

Editor Freethinkers' Magazine:

You quote Dr. Paul Carus as saying: "There is but one religion, the religion of truth. There is but one piety, it is the love of truth. There is but one morality, it is the earnest desire of leading a life of truth. And the religion of the future can only be the religion of truth."

But the ever-recurring question is, What is truth? and what is the truth which, according to Dr. Carus, is the *summum bonum* of religion, piety and morality? This question involves the whole of the divisions, persecutions, wars and bloodshed chargeable to Christianity since it had an exist-

ence; and are only held in check by the advancement of civilization, while the same tenacity for what is held as truth still exists and exposes unbelievers, or Freethinkers, if you will, to ostracism; and what hope does this vague and indefinite proposition of Dr. Carus give us that it will be any better?

To my mind religion is the aspiration of the soul to the higher good, and the different religions, so-called, are only different phases, or manifestations of the same innate element, and is true in the sense that it expresses the real sentiment of the soul. The honest, sincere, aboriginal soul, bowing before its fetich, is as true a worshiper as the greatest doctor of divinity, and his religion, if only the soul is free to act according to its own volition—is true, because it is the real expression of his soul.

My religion was true when I was trying to believe the dogmas of the church, and it is as true when I reject them every one, from the fall of man to the papal infallibility, because, in both cases, it was the aspiration of my soul to a true life, and the truthfulness of my religion was the cause of my rejection of the Christian dogmas. False religion, if there be any such thing is simply hypocrisy.

The religion of the future will *not* be the religion of truth as believed in and formulated into a creed by any man or association of men; but to be true it must necessarily be the spontaneous outgrowth and development of the religious element in each individual, untrammelled by outside influences and wholly the product of the inner soul-life.

R. NEELY,

CHICAGO.

EIGHTEENTH ANNUAL CONGRESS OF THE AMERICAN SECULAR UNION.

ON THE evening of July 7th a meeting of the Board of Directors of the American Secular Union was held at the residence of Dr. Juliet H. Severance. The members present were: President C. B. Waite, Dr. Severance, Dr. G. A. F. de Lespinasse, Dr. Joseph H. Greer, E. P. Peacock—vice-president for the State of Illinois, acting as proxy for Otto Wettstein, who had attended the preceding meeting but could not be present at this one—and Mrs. M. A. Freeman. The time and place of holding the annual congress was considered and the secretary instructed to write to the freethought publications that the desire of Liberals might be learned. So far the majority of those who have expressed an opinion on the subject have been in favor of Chicago, but if there is any society which would defray the expenses of the congress or some considerable portion of the expenses the board would favor it being given an opportunity to do this. If not it would seem a necessity that the convention be held in Chicago. Liberals are requested to write to the secretary *at once* expressing their preferences as to locality. There is none too much time. All those who can aid the Union financially are urged to send contributions to the treasurer, Otto Wettstein, Rochelle, Ill. Friends, do not neglect this. We can accomplish nothing without funds. The times are hard but do not forget the freethought cause.

T. B. Wakeman, of New York, a vice-president of the A. S. U., in a recent letter to the board urges the necessity of organization. Several strong unions have been formed during the past year, but the number seems discouragingly

small when it is remembered how numerous are the societies whose specific object is to oppose the secularization of the state.

Again then Liberals are urged to organize auxiliaries to the A. S. U. Send to the secretary for a charter; the price of which, if the application be accompanied by ten names will be \$5, if by twenty \$10. According to the constitution the money may be remitted at the convenience of the applicants. The lack of funds need not delay organization.

It was voted by the board that Dr. de Lespinasse be appointed official representative of the A. S. U. at the Freethought Congress to be held in Belgium in October. Later it was decided that Otto Wettstein should also be elected as a delegate and that Judge Waite furnish both of these gentlemen with the necessary credentials.

The following resolution was unanimously adopted:

Resolved, That we are gratified to know that the *Freethinkers' Magazine*, so ably edited and conducted by Mr. H. L. Green, has been removed to this city and we will as a society and individually aid the same by every means in our power.

It was with much pleasure the board learned that Mr. Green would hereafter in its meetings act as proxy for Mr. Wakeman,

The next meeting of the board will be July 28, by which time it is hoped that a wide expression will have been given in regard to the holding of the Eighteenth Annual Congress of the A. S. U.

MRS. M. A. FREEMAN,
Cor. Sec. Am. Sec. Union.

RELIGIONS—NATURAL AND FANTASTICAL.

RELIGIONS, while they are of many creeds, may be divided into two distinct classes, namely, Natural and Fantastical.

Natural religion is that which does not depend upon the fashion or caprice of any people or age, of any tribe or nation, but is suited to human nature in general. It is given us as a reward for thought; it draws out our love of the beautiful and good; our admiration and reverence for the grand and honorable; it stimulates our efforts, raises our desires, and moves the goal of right endeavor ahead of us as we approach. It is found in all things and is part of all things. Nothing is so finite but that it contains it, and nothing so large but that it is encompassed by it. It is yours absolutely for the asking, but spurn it as you will you can not wholly escape its teachings. It is a delight to the mind, a joy to the senses, and a rest for the troubled spirit. In its perfection it is oblivion or it is extreme wakefulness and mental labor.

Fantastical religion is that which has no natural fitness to delight our minds. It is a whim, a fashion supported for a time by a sect or people and only so long as its false unnaturalness pleases them, when it is dropped into oblivion and is succeeded by some other whim perhaps entirely new and perhaps only the old renovated and worked over to suit the present age.

Natural religion is that which is rational and is made more positive by reason and familiarity.

Fantastical religion appeals wholly to the passion, superstition and the varying moods of man. Men who are indisposed to the development of their

higher parts, who are morally cowards or who have an ax to grind, are driven to profess such beliefs as these because they are the fashion, from a restlessness of mind, and because the chidings of the conscience are easily satisfied.

Custom in time becomes second nature. The mind grows fond of those actions it is accustomed to and is reluctantly drawn from the paths it has always trod.

Custom is the principal support of the religion of whims, allowing it to live and prosper years after its use is gone and all true belief in it has passed away. It is a religion of contradictions, fear and distrust. All things were possible to it in the past and miracles were accomplished according to its story, still nothing is done by it to-day. It is itself a contradiction of itself, for one who does according to its laws must do one thing to-day and to-morrow do the opposite.

Their deity is unnatural and would be shocking to the sight could he be seen, but for the very reason that he has never been encountered by any of the natural senses of man he is uncertain, various and mythical. His existence is legendary, his works are fabled and many of them flavor of clownish braggadocio and are crimes against nature and civilization. He was weak and egotistical. He is said to have "feared the wrath of the enemy;" he was rebuked by Moses and repented; he was a deceiver of men and did not pretend to keep his promises. He gave the heathen to his favorite people to be their bondsmen forever. He claimed to be all powerful yet was not able to keep peace in his own kingdom, for in Rev. xii. it says there was war in heaven. He said to man, "life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe," then later on he said to man with all the same attributes, but under a broader and more enlightened age, "As ye would that men would do unto you do ye even so unto them."

Still they say unto us—these fantastic worshippers—"Our God is omnipotent; he is unchangeable; he is perfect now and always has been; what seems to you to be mistakes, are not mistakes, but part of a perfect plan promulgated before the world began. All things work for the benefit of mankind for man's pleasure all things were planned."

Retgression is contra to natural science. As man progresses it is but natural that his religion should become better, freer and less burdened with the weights laid upon it in the mythical days of hero worshiping when war was honorable and love was cowardly.

The fantastical God is as multitudinous as the human brain, ever changing yet never changed. If we will combine reason with common sense and look about us we can easily see that nothing can stand still.

Then why should God?

If a man comes to you hungering, you do not give him a stone, but bread—why then if his soul hungers should you give him an iron-bound, rock-ribbed creed rather than the truth? Why should you talk to him of the barbarities of the past, of the crimes of the Inquisitor, or of the unreliable stories of mythology? Because you are yourself creed bound and are a believer in the fantastical religion of your forefathers. If you did naturally you would take the passion-tossed craver after right by the hand and lead him out into the way which would help him to live truthfully in the present. You would

speak of the heart, not of the soul, of the comfort of the material body now, not of the unknown spiritual body after Gabriel has called him home. You would speak of those things which are in the heart and life of every human being.

You would, if you were in earnest, be able by the mere illumination of sympathy and by good fellowship of heart to help clear up the confusion and answer the perplexing questions which bothered the enquirer; for religion (natural) is not the word of God, it is the everyday life of individual man; it has not to do with creeds and hollow, high-sounding prayers and sermons, with churches and church sociables, but with the everyday concerns and home life of all the people.

To measure all reason by our own is plainly a matter of arrogance and an encroachment on the rights of mankind, so too is it a matter of injustice to measure all religion by any humanly conceived creed or dogma.

When we consider the world in a natural sense it seems to have been made for the use of mankind, but when considered through the eyes of the religious fanatic it seems to have been made simply for the gods to show off in with poor man the tool and audience:

If we realize sympathetically and strongly the lives of those about us we should meet every day the man or woman who is in need of a friend just at that time, and who if spoken to in proper spirit of reason, would welcome us to their hearts, and we might by so doing make the world seem less a stage of phantasm and more the reality of heart and soul.

WALTER M. HAZELTINE,

WEST RANDOLPH, VT.

THE ACCOUNT OF CREATION—LETTER TO A SUNDAY SCHOOL
TEACHER.

WICHITA, Kan., June, 1894.

DEAR ELLA:

This is the third Sunday since we left Harper, and remembering that at our last Sunday's lesson at Star you promised to look up the account of creation as recorded in the Bible and thinking perhaps I could give you some light on the question in dispute, concluded to do so by writing you.

In doing so I assure you I have no other object in view than in aiding each other in discovering the truth.

I believe in and admire truth and believe that falsehood and error are the great hindrances of the human race; and trust this will be accepted in the spirit in which it is intended.

Now, in the 27th verse of the first chapter of Genesis we find, as I cited at class, "So God created man in his own image, in the image of God created he him; male and female created he them." Now, by reading on to the 4th verse of the next chapter you will find everything completed and God resting on the seventh day.

Each step of creation is followed and we have man and woman created before God rested from his labor. Nothing here about forgetting to make woman, and nothing about running out of material, but the account of creation is complete.

Now, at the 4th verse of the second chapter begins the second account. You will notice in the first account that each time "God" did so and so; from the 4th verse on through the chapter it is always "Lord God," which would indicate at least that two different persons wrote the accounts.

Before we proceed further let us look at this first chapter a little more closely. In the beginning God created the heaven and the earth, etc., and then God said, "Let there be light and there was light." Then notice God got a hustle upon himself and divided the light from the darkness. Of course, with our limited knowledge, if we had a whole chunk of light and darkness mixed up we would not know just how to go at it to divide it; but the Scriptures says: "God divided the light from the darkness."

This, remember, was the first day, before the sun or moon was, or even the stars. I believe you teach your day school scholars that the sun gives us light and heat, at least I have always heard it so taught; but here we have God dividing the light from the darkness before the sun was.

Passing on to the fourth day we find God working on the sun and moon, after he got them finished, probably after supper and just before going to bed, he thought of making the stars. Take a look at the 16th verse; there you will find: "*He made the stars also.*" When we think of the magnitude—the immensity of the stars—the suns to other systems and the littleness of this earth in comparison, we are forced to conclude that the writer of this chapter knew nothing about the stars, comparatively.

Now we will pass to the second account of the creation of man, which we find in the 7th verse of the second chapter. Here we just have man, and there we have the account of the fixing up of the Garden of Eden.

Now, down in the 18th verse we find. "And the Lord God said, *It is not good that man should be alone;*" (I think he was correct in that) "I will make him an help meet for him." (You and I would write it helpmate but it is "help meet" in the book.)

Just notice what the Lord God did. He went to work and formed the beasts of the field and the fowls of the air and brought them unto Adam. Yes, it looks as though he tried to palm off a beast on Adam for a helpmate. God actually seems surprised at Adam, for in the last of the 20th verse we find: "But for Adam there was not found an help meet for him." But suppose Adam had been hood winked into accepting a beast for a helpmate. Do you suppose a woman as beautiful as Cleopatra (I mean you between the lines) would ever have graced this earth? I admire Adam for being particular at this time.

But let us pass. I believe there is nothing further in that line I wish to call your attention to, but there is one other matter. You remember we disputed as to whether Adam died after eating the fruit of the tree of knowledge. Going back to the 17th verse we find: "For in the day thou eatest thereof thou shalt surely die." And in the 4th verse of the next chapter we find, "And the serpent said unto the woman, Ye shall not surely die;" and further on that their eyes shall be opened and that they should know good and evil. The question is, which told the truth? They did eat and their eyes were opened. Along toward night they "heard the voice of the Lord God *walking.*" If his voice was walking it must have had legs for who ever heard of anything walking without? I wonder if God's voice is a two or a four-legged voice. But that is not the question.

Go on down to the 17th verse and we find, "In sorrow shalt thou eat of it all the days of thy life." If Adam died the day he did eat thereof why was this command necessary? Then in the last verse it says he drove the man out and that he placed cherubims and a flaming sword to keep the way of the tree of life. If Adam was already dead why was it necessary to take this precaution? It seems to me that the weight of the evidence is all on the side of the serpent. Then, too, in the 22d verse it says, "And the Lord God said, Behold the man has become as one of us."

I would not have constructed that sentence just that way, but then I never did know grammar, and presume God is correct. Notice, however, that it says, "become as one of *us*." Us who? Us Gods. What else could it mean? You used to tell us there was but one God but here we have discovered that there are more—at least one more; perhaps there is a whole slough of them, and may be it is just God and Mrs. God. You know man was lonesome in the Garden of Eden until woman was. And did it never occur to you that God might also be lonesome if he was all alone? But I am glad that I have discovered that there were other Gods. Of course, they may be all dead now but the one; but surely there were more.

In the 24th verse please notice, "So he drove out the man," and, of course, the woman must have followed. I am glad it is that way, for how would God look hustling a woman out of the garden with a goad-stick?

Some might censure Mother Eve for following Adam out into the cold world. I am not one of these, but am glad she did so. Still, it seems to me that since that time and even now woman is too much the slave of man, and that the Bible teaches us wife-slavery.

But I am digressing.

In the 21st verse of the third chapter we find, "The Lord God made coats of skins, and clothed them." Yesterday, so to speak, God is busy making sun, moon and the stars also; to-day we find him running a tailor-shop. We wonder if there were any "sweat-shops" run in connection with this tailor-shop. Then I do not suppose God was up to the Nineteenth Century ideas in his tailoring business.

You will also notice that Adam and Eve could have their clothes made at the same shop, but how different to-day. One would be almost justified from the reading in concluding that they were dressed about alike. Look over the statutes of our country and find how many states makes it a criminal offense for a woman to dress in man's attire, but then you know Adam and Eve knew nothing of the Nineteenth Century idea of civilization.

But then, who ever heard of a law against man appearing in woman's dress? The reason is easy—the men make the laws. But that is not here nor there.

If, after you have carefully read this, you will read the first three chapters of the Bible with attention, I will lose my guess if you can then honestly believe that they are literal facts and were written by an all-wise being—the creator and governor of this universe.

There is much in them I have not referred to; neither have I attempted to explain what the Garden of Eden was or the fruit of the tree of knowledge of good and evil, nor the tree of life, etc., but will leave that for you to figure out.

If I had the time and you the disposition, I would like to go through the Bible with you and review all of it. If we should do so I expect our ideas and opinions or prejudices would be changed materially before we reached the end.

It seems to me that in this age of speculation it is not what we *believe*, but what we *know* that "knocks the persimmons," so to speak.

I have the honor to remain,

Yours respectfully,

GEO. T. BAILEY.

CHURCH AND STATE.

[That earnest, intelligent, uncompromising Liberal, Mr. Louis Levine, of Charleston, S. C., has mailed to each member of Congress the following circular.—ED.]

DEAR SIR:

If the American principle of equal rights is as precious to-day as when our fathers made their immortal declaration—and which principle it is to be feared in their zeal many of our citizens are reprehensibly losing sight of—then it is well as American citizens, we pause and consider the tendency of such overt demands as are contained in a proposed Act, "*A Bill to protect the first day of the week, . . . as a day of rest and worship, etc.*," now before your honorable body.

In a question involving a fundamental principle of our government, we may afford to rise above the blinding argument of prejudice and coercive solicitation. The crucial time is here.

In a church-state such a demand may come with some reason; but in our unquestioned secular government as it was sacredly, solemnly and definitely conceived, it is plainly justice and for that ought to be good law, or time it were made so, that no religious belief is to be questioned and to none should be given any privilege that others may not as rightfully demand. The secular state can appoint holidays but may not enforce holy days. With such it legitimately has nothing to do and obviously.

But this bill ignores these truths when it demands a day *with criminal penalties attached*, professedly as a day of rest, but in fact, by the very words and intimations of the Act designated the "*Lord's day*" outlawing "*worldly*," recreations, giving it a distinctively religious character, and by its repressive terms presents an aspect that might easily class intolerant. For that law is perforce so that would abridge for others a common right to the disadvantage of any.

Note the questionable plea of rest; then but scan the columns of the daily press and fail not to realize the distinctive religious feature of the persecution where such laws obtain. This Bill "*to protect*" a day for (ostensibly) rest and (specially and wishfully) worship is only a mask to hide the hideous and repulsive features of intolerance and persecution. The petitioners' idea of liberty might be definable as the right to do as they pleased and to make everybody else do so too. Bigotry puts forward its claim not only to be protected in what it thinks its rights (its rights to rest and worship is not questioned or denied), but to prevent others from enjoying what it happens to dislike. The arrogant use of this authority in every instance has been sufficient to stamp it as un-American. By censorial methods and with as little of the principle of justice and the right of the individual would be enforced this "*day of rest and worship*." Sunday laws are bastard; the stain is ineradicable.

We find that: "*The English Statute Book under Elizabeth and under James I was disfigured by enactments against witchcraft passed under pressure from the Christian churches, which Acts have only been repealed in consequence of the disbelief in the Christian precept, 'thou shalt not suffer a witch*

to live.' " The unprejudiced mind looks with suspicion on a doctrine that needs the sustaining hand of power. . . . The test of conscious falsehood is the variety of the forms under which it presents itself, and its tendency towards employing whatever coercive means may be within its command, in order to procure the admission of what is unsusceptible of support from reason or persuasion, forgetful that the error in spite of force must ultimately fail from inherent weakness.

Now as to the religiosity of the Lord's day (pagan Sun day) which the Act unblushingly says was "set apart in accordance with divine appointment," there is not a little question. That it even lacks scriptural authority for its observance well informed writers definitely claim. It is well to realize that it is as dangerous a thing to make a matter of opinion and belief in men amenable to an oppressive law as it is to court a charge of disingenuousness. When there is the argument about outraging people's feelings you never hear it proposed that this should be mutual; it is always a selfish, one-sided thing. But it is not to be believed that that is the honest and trusty American idea of fairness.

Movers of such illiberal measures are ever loud in their professions, but in practice, look not to their doing "*whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.*" (Phil. iv, 8.)" In the light of this ethics what lovely mentors, what pedestal may they occupy! *Quis custodiet ipsos custodes?*

The Rev. A. H. Lewis, in his exhaustive "Critical History of Sunday Legislation," significantly says: "*The first Sunday legislation was the product of that Pagan conception so fully developed by the Romans, which made religion a department of the state. . . . In the Middle Ages, under Cromwell, and during our colonial period, the Church was practically supreme. Some now claim that Sunday legislation is not based on religious grounds. This claim is contradicted by the facts of all the countries. Every Sunday law sprang from a religious sentiment. Under the Pagan conception, the duty was to be 'venerated' as a religious duty owed to the God of the Sun. . . . To say that the present Sunday laws do not deal with the day as a religious institution is to deny every fact in the history of such legislation. The claim is a shallow subterfuge. . . . Facts are stubborn because they are eternal; and the theory that attempts to ignore them insures its early destruction.*" It can readily be seen how little of justice there can be in every present or proposed Sunday law.

It may be conceded (and easily understood) not an inconsiderable portion of our good citizenship want not so much "*rest*" as opportunity for recreation which cannot always and altogether be found in the direction doubtless aimed by your righteous petitioners; but much of this liberty to choose their own divertimento is abridged by this bill, and it would seem unjustly when such deprivation is manifestly intended in the interest of any particular belief. This untoward course indicates in no uncertain degree an extremity that is entirely outside the province of the secular power, with which emergency it ought not at any time interfere. There are now proper laws against license and wrong doing that amply cover any infringement of personal or public rights.

This is not, cannot, ought not to be a sectarian government whatever one chooses to consider it in theory. To make it distinctive (and for this reason any religious legislation is fundamentally wrong) would be to subvert the sublime work which its creators so nobly, unselfishly and farsightedly conceived and intended to be the realization of a true republic, the loved country of contented, proud and progressive Americans secure in their equal political and religious rights, which patriotic fact so many on divers occasion, stand in danger of forgetting.

That is the glorious principle this proposed bill effects. And if this principle is a living one to day, protecting all faiths equally, then such proposition has no basis, no ground for a favorable action. I cannot think the petitioners do not realize that it does favor their particular tenets. It only needs to add

to it other of the Puritan enactments which could as justly be there, to turn time back over a century. Must one think their love of liberty begins and ends precisely at the point where liberty seems useful or otherwise to their ends? The portrait which they would thus draw for themselves is one whose lineaments cannot be forgotten. Equality and all that progress means would then indeed be in dire peril. These are the baneful features which we see stamped on such ill-advised attempts and which will generate in the candid mind a profound revulsion from them and all that seems to resemble them. It is not too late to warn. The revived activity of a bygone day which had seemed in eternal slumber but which has now again buckled on its antiquated armor, is doomed to more congenial environments; the past will call home its own.

There are many of those who are at pains to laud ignorance a virtue, but we must not forget that progress is doubt's beneficence. *Qui non proficit, deficit; sapere aude.* Doubt moves on and with greater vigor as it divests itself of the outgrown, cumbersome dress. Doubt makes ever new and speaks for the future as it has made the present an advance on the past. Laws are useless to stultify this vital force. It knows no sleeping. Tireless in humanity's cause, it devotedly culls from the past the flowers of experience as object lessons for its amelioration; its cause is surely ours.

Pregnant with ill will that day be for his country when the American heart fails to patriotically respond to those deeply wise, warning words of the typical patriot-citizen, Washington, throbbingly sublime in his truth-laden, parting benison: "*Towards the preservation of your government, and the permanency of your present happy state, it is requisite . . . that you resist with care the spirit of innovation upon its principles, however specious the pretext. One method of assault may be to effect, in the forms of the Constitution, alterations which will impair the energy of the system, and thus to undermine what cannot be directly overthrown. In all the changes to which you be invited, remember . . . that facility in changes, upon the credit of mere hypothesis and opinion, exposes to perpetual change, from the endless variety of hypothesis and opinion.*"

As an American citizen jealous of those lofty, inspiring principles in which are bound his country's glory and which assure its continuance, I would enter this protest against any legislation however specious that may dim the one or threaten the other to blast the high hopes which so encouragingly warm the heart of a proud citizenship.

I cannot ask your further time or patience. Enough if this imperfect presentation shall have your thoughtful and courteous attention. May I hope your action may solely rest on the broad-gauge principle that I now see in jeopardy, which demands the rejection of this distinctive and mischievous Act; a decision that will meet the approval of all liberty and justice-loving citizens not even represented by petition perhaps, but tacitly feeling their constitutional rights are safe in the hands and dear to the hearts of their representatives whose duty also it is to stand as a stone wall in defence of them. *Fiat justitia, ruat cælum; vivat respublica.* I have the honor to be, your fellow citizen,

LOUIS LIVINE.

CORRECTION.

The first page of this number of the Magazine should be 357 in place of 257, and so on to page 405. The reader will please take a pencil and correct accordingly.—EDITOR.

EDITORIAL DEPARTMENT.

DR. EDMUND MONTGOMERY.

DR. EDMUND MONTGOMERY, whose portrait forms the frontispiece of this number of the *FREETHINKERS' MAGAZINE*, was born in Edinburgh in 1835. His parents were Scotch. When but four years old he was taken to Paris, where he remained till he was nine. The remainder of his youth was passed at Frankfort, Germany. Of the circumstances of his early life we know but little beyond the fact that his attention was directed early to natural science and philosophy. When he lived at Frankfort, in 1850, he was deeply interested in Schopenhauer, whom he saw pass daily with his poodle, and whom he regarded as a philosopher, when most people who saw the great pessimist regarded him as a madman. At the age of fourteen he had been ostracised for refusing to be confirmed after passing through the usual religious instruction. The matter became a public scandal. Clergymen vied with one another to convert him. From being the most popular boy he found himself soon isolated, and the circumstance saddened him profoundly for many years. Some years later he became acquainted with Feuerbach and attended at Heidelberg the lectures of Mole-schott and of Kuno Fischer and discussed matters with them. He had frequent intercourse with prominent philosophers who had been pupils of Schelling, Fichte and Hegel. At Bonn he attended Helmholtz's lectures on the "Physiology of the Senses," and began to formulate psycho-physical problems,—problems that now go under the name of "physiological psychology." He studied at German universities from 1852 to 1858—Heidelberg, Berlin, Bonn, Wurzburg (where he became M. D.) Prague and Vienna. He went through Comte's suggestive and original, even though tedious, works in French, before he went to England, where he studied Mill and Bain and other representatives of the Association Philosophy.

In his student days he went through Kant's *Critique of Pure Reason* five times and the result was a work whose title may be translated thus: *Kant's Theory of Knowledge Refuted from the Empirical Standpoint*. In this work Dr. Montgomery aims to show

the experiential nature of knowledge in opposition to Kant's contention that our ideas of time and space are given us from within as *a priori*. This work, as Haeckel recently remarked, is often quoted in controversy. Among his most important works is a volume on *The Formation of So-Called Cells in Animal Bodies*, published in London in 1867. The great naturalist, Richard Owen, cites it, in his *Anatomy of Vertebrates*, as "an important contribution to the philosophy of physiology." When Dr. Montgomery published this work he had a laboratory at the Zoological Gardens, where he met and conversed with Darwin and deferentially entered into the thought of the great naturalist who was then working out his hypothesis of pangenesis on the basis of the cell theory and who was naturally not open to Dr. Montgomery's special views.

Subsequently Dr. Montgomery practiced medicine six years in Madeira, Mentone and Rome. In 1869 he retired with a moderate competence, to devote himself to science and philosophy, which had been his purpose from the beginning. He has written many essays to prove that philosophical problems can be solved only through an understanding of vitality and organization. He came in 1871 to this country and bought the famous Liendo plantation in Hempstead, Texas, on which estate he still resides and where he has been pursuing scientific investigations which have made him famous among biologists. His principal objects of observation have been minute animals of the simplest structure, barely distinguishable from plants, without visible head, limb, eye or mouth, and variously known as monera, protozoa and amœbæ, the last name denoting their capacity of changing form indefinitely by alternate expansion and contraction in one or more directions. Dr. Montgomery holds that "life is not a consequence of organization, but on the contrary, it is the formless protoplasm that builds up organized forms." His conclusions are the results of personal investigation. Referring to peculiar amœboid movements displayed by homogeneous protoplasm he says: "Day after day (sometimes for eighteen consecutive hours) and month after month, for five years (from 1872 to 1877) I kept close watch on those slow and monotonous movements." His researches are described in the St. Thomas Hospital Report (London) for 1870 and more briefly in the *Index* for December 25, 1884, and in the *Popular Science Monthly* for September and October, 1878.

It is not possible in a brief sketch to present even an outline of

Dr. Montgomery's philosophic and scientific thought. His views are entirely naturalistic. For myth and miracle he has no use. He is a Freethinker of the most radical and pronounced type. He has been for years contributor to *Mind* (London) the ablest philosophical journal printed in the English language. Many of his best essays appeared in the *Index* (Boston) while that paper was conducted by Mr. Underwood, who for many years has been an intimate friend and correspondent of Dr. Montgomery, and to whom we are indebted for much of the information contained in this sketch. Dr. Montgomery contributed valuable papers to the Psychical Science Congress and to the Congress of Evolutionists. The former paper he read in person, and it produced a profound impression (partly by the impressive personality and eloquence of the author) and the latter, on Weissman's theory (which was read by B. F. Underwood, chairman of the Congress) was regarded as one of the most original and profound contributions to that department of thought. We conclude this sketch with a paragraph from a magazine article (contributed to *Belford's Magazine*) by Mrs. Sara A. Underwood, under the caption, "The Concord Philosophers:"

During the whole period of its existence, the Concord School and its philosophers were targets for all the cheap wit of the newspaper humorists. The style and subjects of the different speakers were satirized caricatured, or parodied in paragraph or verse. Once in awhile these hits were really brightly amusing, as when the deeply philosophical paper of Dr. Edmund Montgomery, of Hempstead, Texas, entitled "Plato and Vital Organization," was read before the school, the rhyming wit of the Boston Record got off the following:

OUT-PLATOING THE PLATONISTS.

A Texan has floored the Concord crowd.
Sing hi! and sing ho! for the great Southwest.
He sent 'em a paper to read aloud,
And 'twas done up in style by one of their best.

The Texan he loaded his biggest gun
With all the wise words he ever had seen,
And he fired at long range with death grim fun,
And slew all the sages with his machine.

He muddled the muddlers with brain-cracking lore;
He went in so deep that his followers were drowned.
But he swam out himself to the telluric shore,
And crowed in his glee o'er the earthlings around.

ENVOY.

Oh, Plato, dear Plato, come back from the past,
And we'll forgive all that you e'er did vex us,
If you'll only arrange for a colony vast
And whisk these philosophers all off to Texas.

Another paper represents a later lecture, the well-known William R.

Alger, the essayist and brilliant prose poet, as following in the wake of Doctor Montgomery in the use of those philosophical terms so puzzling to the popular mind, and says: "The Rev. W. R. Alger, of Boston, came up to Concord this morning, with each barrel of his gatling gun of philosophy loaded to the muzzle with equal parts of 'Plato, Buddha, Swedenborg and Fichte, concerning an Immortal Self,' with the hopper in first-class order, with the crank well greased, and in fact with every part so regulated as to do the deadliest execution. It would seem as if he had read the Record story of how the wild Texan cow-boy philosopher, Doctor Montgomery, 'obfuscated' the philosophers and philosopheresses the other day, and, filled with envy at the tale, had come to Concord thoroughly determined to out-Montgomery Montgomery or die in the attempt."

The cream of these joking allusions to Doctor Montgomery as a "wild Texan cow-boy philosopher," can only be enjoyed by those who have had the pleasure of the personal acquaintance of this scholarly, cultured, high-bred gentleman. Dr. Edmund Montgomery, though born in Scotland, of distinguished Scottish lineage, passed his childhood in Paris, and was educated in the best German universities, where he had the advantage of attending the lectures of the leaders in science and philosophy. From his earliest years he had a passion for scientific research and speculative philosophy, and years before coming to America he was a valued contributor to English scientific journals. As his health had been undermined by the vicissitudes of his profession, he bought the Liendo plantation, in Hempstead, Texas, when he came to America, in 1871, partly from motives of health, but mainly to gain quiet and time for his philosophic studies and scientific experiments. Classic in feature, courtly in manner, distinguished in bearing, such is the "Texan cowboy" of the Concord School. He is among those chosen to represent his State at the World's Fair.

THIS MAGAZINE—CHICAGO—SUCCESS—MRS. TYN-
DALL'S LETTER.

TWELVE years ago last December we published the first number of this Magazine in the little town of Salamanca, N. Y. Four years thereafter we removed to Buffalo, N. Y., where we have published it for the last seven and a half years and now we have removed to Chicago, where this number was published. From the first it has been our purpose to make this Magazine a publication that would be held in high esteem by all honest searchers after truth; to make it the organ of the best thought of this progressive age; to make it a publication through whose pages every honest person who had a thought to express and knows how to express it, could be heard. How well we have succeeded in our undertaking we leave to our readers to decide.

We think the trouble with some so-called Liberal publications

is that the editor has a hobby that he is desirous of promulgating and, therefore, he is constantly putting it forward to the exclusion of everything else. He not only reiterates his special views in the editorial pages but also gives preference to those contributors that endorse his platform. In this Magazine we try to avoid that error. We have no doubt that because this Magazine is named THE FREETHINKERS' MAGAZINE many infer that we propose to defend certain views that have heretofore been held by people known as Freethinkers; but that is not the case. What we mean by the title of this magazine is that it is the organ of Freethought—that all we desire is the Truth on any subject. For instance, when we study mathematics we find that four and four are eight. Now we do not propose for the sake of pleasing the whims of some orthodox God or his followers, or Mrs. Grundy, to declare that four and four are nine. We admit that upon many questions there is no probability of getting the truth so clear from error as we can in mathematics. There are a great many things we cannot find out. And in such cases we will be perfectly honest and say, "We do not know." Some people tell us they know that there is a God that rules the destinies of this world. If they know that to be a fact they are justified in saying so, but if we should say it we should have to state falsely. Some say they know there is a future existence after death where we shall all meet in the "good-by-and-by," but as we have no evidence of such a state we must be honest and say so. But our opinions, or want of opinions, do not control the pages of this Magazine, and we do not hold ourselves responsible for the opinions of others expressed in these pages. We allow every writer, and desire every writer, who contributes articles for this Magazine to be as free to express his or her views as we are to express ours. We consider this the best way to arrive at the truth.

We came to Chicago because we thought this a better locality to publish the Magazine than in Buffalo. The great west contains the best mental soil in which to plant the seeds of Freethought. When the people came west they left behind them fossilized ideas. The broad prairies engender broad and liberal views. For instance, in Chicago, Prof. Swing, who was a few years ago expelled from the Presbyterian church for heresy, and Dr. Thomas, who was expelled from the Methodist church for the same crime, preach every Sunday in their respective pulpits to the largest congregations in the city. In Chicago all the theaters are open on Sun-

day and the majority of people seem to prefer them to the churches. The bible is not allowed to be read in the public schools of Chicago and no religious teachings are allowed there. Nearly all the stores and business places of Chicago are open on Sunday the same as other days and the very air seems to be saturated with Liberty. The Liberal churches are prosperous here;—Unitarian and Universalist. Most of the Jewish churches have thrown off their old superstitions and are known as reform churches. Most of the so-called orthodox churches have caught the spirit of the age and in the sermons preached there you will hear little of Hell or vicarious atonement. More Liberal papers are published in Chicago than in any other city in the world. Here we find *The Universalist*, *Unity*, *Religio Philosophical Journal*, *Open Court*, *The Progressive Thinker*, *New Thought*, and *The Reform Advocate*. There are probably others that we have not named. Near by in Milwaukee is *The Freidenker*, and now we propose to add THE FREETHINKERS' MAGAZINE, a little farther advanced in the path of progress than any of the others.

With the aid of all our good friends we are bound to succeed in Chicago. We are glad to state that the prospects for the Magazine here are very encouraging. All that is needed now is that every friend of the Magazine do all in their power to increase its circulation. We must have a good canvasser in every city and large town in this country. There are many young men and young women now out of employment that could make more than living wages canvassing for this Magazine. Those who would like to be so employed will please write to us at once. This Magazine must be put into twenty thousand homes before eighteen months are passed and, reader, we desire you to do all in your power to bring about so desirable a consummation.

The circular that we mailed to each of our subscribers a few days since has not yet been responded to by but few, doubtless for the reason it was received during the great "strike" that absorbed the attention of everybody. Please look it up, read it carefully, and let us hear from you. Now put this down in your memorandum book:

THE FREETHINKERS' MAGAZINE IS TO BE A GREAT SUCCESS.

We are pleased to publish the following autograph letter from the widow of the late Professor John Tyndall, commendatory of the late Tyndall number of this Magazine:

MRS. TYNDALL'S LETTER.

May 6th 1874.

BIRD HEAD HOUSE.

HARLEM.

Dear Sir

I have been away from home, or I should sooner have thanked you for sending me the - to me intensely interesting March number of your *Freethinkers' Magazine*. I read it through without pause from beginning to end. Here & there I noted a few trivial errors,

but I marvelled at the amount of truth that had been gathered together. Throughout, moreover, the tone of the articles is so reverent - I might almost say affectionate - that in reading them I felt that I was in touch with friends.

Once more than kin you

Believe me
Faithfully Yours
Somia C. Tyndall.

ALL SORTS.

-The contributions made during the last two months to aid the magazine will be fully reported in the September magazine.

-“What is this money to be used for that the church is raising?” Howler-It’s to send the minister away and give the congregation a much-needed vacation.—*Chicago Inter-Ocean*.

-Freddie-“Ma, didn’t the missionary say that the savages didn’t wear any clothes?” Mother-“Yes, my boy.” “Then why did pa put a button in the missionary box?”—*Spare Moments*.

-Mr. T. B. Wakeman has prepared

for the September magazine a very able review of the first volume of Paine’s complete works by Moncure D. Conway and published by G. P. Putnam’s Sons.

-About Right.—“What did the minister preach about?” asked a lady of her little son, who had attended church. “He preached about two hours, ma,” said the small hopeful.—*Galveston News*.

-Mamma-“I was sorry to see that you took no trouble to walk lightly when you went to church to-day.” Dickey-“I didn’t think it was late enough for anyone to be asleep.”—*Chicago Inter-Ocean*.

—The Christian Endeavor societies we notice have a praying committee. This committee ought to be composed of very able persons, its business being to direct the Almighty as to what he shall or shall not do.

—Tommy—"Paw, is worms worth more than sparrows?" Mr. Flagg—"I guess not. Why?" Tommy—"Then what made the Sunday school teacher tell us that a man was worth more than a hundred sparrows, and the preacher tell us that we are nothing but worms?"—*Indianapolis Journal*.

—Thirty-three years ago Miss Susan B. Anthony visited Utica for the last time until recently. On both occasions a great crowd greeted her. Then she was mobbed, now she is applauded.—*Utica Herald*.

—Susan B. Anthony made a "bad brake" in her plea for woman suffrage before the New York State Constitutional Convention. One of the reasons she gave in favor of it was that it would give the ministers *more power in politics*.

—The Reformed Cannibal—So your name is Goodpastor, is it? It may interest you to know that I served your grandfather.

Young Missionary—In what way?

Reformed Cannibal—Fricasseed.—*Detroit Journal*.

—"What did you learn at Sunday-school, Harry?" said his mother, after his first visit to that institution. "Nothing? What did the teacher talk about?" "Only that they put dandelions in the lion's den, and he wouldn't eat 'em."

—First Youngster: "I've got a new baby brother, what came from heaven last night." Second Youngster: "That's nothin'. My little baby brother went to heaven yesterday."

First Youngster (reflectively); "Pete, I bet it's the same kid."—*Life*.

—Mother: "What are all these senseless trinkets for?" Pretty Daughter: "They are for the grab-bag at the church fair." "Mercy! There is not one thing that any human being could want." "Yes, isn't it fortunate? Everybody who draws a prize will put it back in the bag."—*New York Weekly*.

—An old darkey arose recently in one of the Southern prayer meetings and exclaimed: "Brethren and sistern, I've been havin' a drefful time since las' we met together; chawing hard bones and swallowing bitter pills. I'm afraid I've broken every one of the Ten Commandments, but, thank the Lord, I haven't lost my religion!"—*Burlington Gazette*.

—"Why, Mr. Gehones, I did not suppose you cared anything for baseball," said the deacon. "I am surprised to see you here." "I didn't come out to see the game," answered the sensational evangelist. "I get a good many expressions for my sermons from hearing those fellows in the cheap seats talk to the umpire."—*Indianapolis Journal*.

—A minister at Ontanogon, Mich. was preaching against dancing, and called attention to the fact that the maidens danced alone in all the terpsichorean exercise mentioned and apparently approved in Holy Writ. "So they did in the Midway," called out a local wag, who had gone to the World's Fair. Services had to be suspended till he was put out of the meeting house.—*Detroit Free Press*.

—Norfolk, Va., May 13.—President Cleveland, Secretary Gresham, Secretary Carlisle, and Capt. R. D. Evans arrived here on the light-house steamer Maple at 11 o'clock this morning. The party were transferred to the Violet and at once proceeded on their

way to Currituck Sound where they will spend three days shooting snipe.

It has heretofore been understood that Secretary Gresham was a little unsound in his theology. But the above shows conclusively that he is a good orthodox Christian as he enjoys *killing innocent birds*. Nothing better was expected of the Presbyterian president.

—The attention of our Western readers is called to the following notice sent to us by W. S. Bell, whose present address is 114 East Fourth street, Topeka, Kan.:

FREETHINKERS' CONVENTION.

The Freethinkers of Kansas will hold a convention in Lawrence, Kansas, Sept. 6-7-8-9. Preparations are being made to have this gathering a grand success. Excellent speaking and singing will be the chief features of the occasion. Many Freethinkers, Agnostics, Spiritualists and Liberals and of other shades of thought, have signified their intention of being present and participating in the deliberations of the convention. Kansas is having good crops this year and notwithstanding the calamity of the "great strike," its people are hopeful and look forward to better times in the not distant future. The writer is now lecturing in Kansas, helping to prepare the minds of Liberals for the coming intellectual feast.

—"Heresy," it seems, is spreading in Christian Canada, the most bigoted country on the face of the globe. We clip the following from the *Buffalo Courier*:

Woodstock, Ont., June 9.—At the Methodist conference yesterday the case of the Rev. A. Truax, of Courtland, charged with heresy, was considered. The report of the Norwich district meeting was read, after which a resolution was adopted deposing Mr. Truax from the ministry of the Methodist church, as unworthy of membership in the church. The charges against Mr. Truax consisted in denying the divinity of Christ, in saying that he was worthy of all esteem and respect, but was only a

noble type of humanity; in disbelieving in the divine inspiration of the Bible, and in saying that man could reach Heaven without the aid of the Bible, or the intercession of the Saviour. Last night the Rev. R. W. Burns was deposed from the ministry by the Guelph conference for promulgating the same doctrine.

—Lulie Monroe Power, the present editor of the *Ironclad Age*, is truly a "chip of the old block," that is, she is possessed of those remarkable qualities that so distinguished Dr. Monroe, her father, as an editor. He could not have left a better representative to take his place as proprietor of the *Age* that he founded. Mrs. Power is an intelligent, independent, brave woman, who holds to radical opinions and is not afraid to express them. She, therefore, makes the *Ironclad* one of the brightest, spiciest and, therefore the most readable liberal journals published. We are sorry to learn she is not receiving the financial support she so well deserves. We desire to emphatically say to every reader of this magazine: If you can afford it be sure and subscribe for the *Ironclad Age* published at Indianapolis, Ind.

—To Christian women who are laboring constantly to aid the good ministers we submit the following extract from Rev. M. V. McDuffie's sermon, reported in the *World* of June 4th:

"The position fixed for woman by Divine revelation is one of subordination to man in public affairs as well as in the home life. The Apostle Paul, when speaking by inspiration, confirms this view of the question when he says: 'I suffer not a woman to teach nor to usurp authority over man, but to be in silence.' No change in the characteristics of the different ages of the world; no changes in the character or condition of women, is allowed to change the order established by the Almighty Himself for the regulation of human government.

"Women, by the wisdom, authority

and love of God, are assigned a subordinate position in all governmental affairs. These women suffragists, these so-called 'strong minded women,' and leaders of society are among the chief agents of the devil in this age of the world; and in proportion as they succeed in creating public sentiment in favor of their heresies of life, they will wreck the homes of the nation, and make the already dirty pool of politics far more corrupt than it has ever been."

—"Openly teaching Darwinism," the scoundrel, he ought to be burned at the stake. He should have taught it, if at all, on the sly.

AUSTIN, TEX., May 26.--The Regents of Texas University are investigating a charge that Prof. Charles L. Edwards, of the Chair of Biology, is and has been openly teaching Darwinism. The Regents met here Wednesday, and for three days were in secret session, and then adjourned until the regular June session, when the question will be again taken up, together with Prof. Edward's resignation, which, it is understood, he has tendered. He is a John Hopkins man, but finished his education in Germany, whence he came to Texas University.

—The two following items that we clip from the *New York World* would indicate that Saint Peter will have his hands full when all these good Christians have entered the pearly gates:

CINCINNATI, May 6.—Father Michael O'Grady, the priest who murdered Mary Gilmartin ten days ago, will be arraigned before Judge Kumler tomorrow to answer to the charge of first degree murder.

CHICAGO, May 6.—St. Mary's Holy Catholic Church, South Chicago, was entirely destroyed by fire to-day. The building and contents were valued at \$35,000; insurance, \$23,000. The fire is thought to have been incendiary, owing to a factional fight in the church.

John R. Charlesworth, the Freethought lecturer, had the pleasure of listening to Mrs. Krekel, the noted

female Freethought lecturer, at Cushing, Iowa, and reports as follows:

Mrs. Krekel's lecture was a splendid effort. As I sat upon the platform with her and listened to her address, my mind was carried back to the days of my youth when I had listened with rapture to the eloquence of Mrs. Besant. The lecture was upon "Christian Civilization, or Civil Christianity." It was a masterly effort. Clear, concise, logical, consistent, radical and profound were the sentiments uttered. Mrs. Krekel is possessed of a deep erudition and remarkably elocutionary powers. Scholarly and eloquent, she holds the attention of her audience from start to finish. My only regret is that we have not more such lady lecturers upon our platform doing missionary work in the name of Freethought. Mrs. Krekel should be kept at work.—*Investigator*.

—*The Ironclad Age* in the issue of June 2d republished from this magazine the interesting biographical sketch and portrait of Joseph Haigh and editorially commented upon the same as follows:

We are indebted to friend Green of the FREETHINKERS' MAGAZINE for the engraving of Joseph Haigh which accompanies "Seventieth Birthday" on first page. Though this generous friend asks but to see the dawn of the next century if we may judge from his presentiment he will see many birthdays beyond the octogenarian. A novice in physiognomy need not read the sketch to know his creed, it is unmistakably engraved on his countenance. Not one puritanical feature in the makeup. He has placed himself on record beyond the reach of any scheming Christian who may attempt after he has returned to Mother Nature to claim him as one who had taken but a short voyage upon the sea of atheism and returned to a Christian mooring and his remains insulted by their rites and ceremonies. Every atheist should follow his example, regardless of age, if not for publication to be placed on file with one or more of the liberal journals. And now we will compare him with the wealthy atheist mentioned in another paragraph who takes no lib-

eral paper for the reason that the subscription price is too high; with charitable consideration we withhold his name. Only for a few such generous men as Mr. Haigh there would be less Freethought papers and lecturers than there now are. There are but few, you can count all of the papers on your fingers. Are there not five hundred well-to-do liberals in this country who could duplicate Mr. Haigh's generosity annually and not miss it? This would be but a small per cent. of the amount that is given to the church of this city alone every year. The *Ironclad Age* joins with others who were so kindly and unexpectedly remembered in gratefully acknowledging Mr. Haigh's favor and wishing him as many years of health and prosperity as he may desire.

"I pray thee then,
Write mine as one who loves his fellow men."

—THE FREETHINKERS' MAGAZINE, which professes to have no religion, but of which we believe better things, has moved from Buffalo to Chicago. While much that appears in it has often seemed to us crude and ill-considered, we are glad to have it as a neighbor because we believe it is doing a good work in leading the "freethinkers" of our land away from their old superstition that negations and the ridicule and abuse of the accidents of religion, and even of religion itself, constitute liberalism. THE FREETHINKERS' MAGAZINE stands for something higher than this; more and more it turns toward constructive thought.—*Unity*.

We hardly know whether or not to take the above as complimentary. Not having religion seems to be our most vulnerable point with our new neighbor. As there are probably about a thousand different kinds of religion in Chicago, only one of which is "the true religion," it appears to us as if it would be rather dangerous to "get religion" if so inclined. Of course, our friends of *Unity* know they have the genuine article, but then the disciples of each of the other religions claim the same thing. But we are sure the *Unity* kind is much the best, for this reason,

that it can, to a certain extent, fellowship a poor fellow who has no religion. The way they did in the past was: First, to make a persistent effort to convert heretics or persons destitute of religion; second, failing in that, to destroy them. We know our friends of *Unity* have a large quantity of good religion constantly on hand and when we feel we need the article we will give them the first call. Until then we shall have to get along the best we can with simple honesty and pure morality, and with those unsanctified principles do the best we can to make this world a little better.

—Mr. P. W. Bowron, of Champlain, N. Y., sends us the following lines by Sherman Hoar, entitled, "The Grave of the Unbeliever," for these pages, which we gladly publish:

Some men believe in God, and that great
faith
Gives them the strength for all their earthly
needs.

Some know a life beyond, and faith in that
Makes burdens light, gives strength for
noble deeds.

This man believed in man, in doing good,
In simple, silent pluck, in goodness, honesty;
And, so believing, lived his short life through
And gave that life a noble majesty.

Simple his faith, yet strong enough to make
Him bear life's burdens as they should be
borne;
To share with others only their great griefs,
To help the weak, to comfort the forlorn.

We saw him lose what seemed his all in life;
We saw him made to feel acutest pain;
We never saw him turn from duty's path
Or yield at all beneath life's greatest
strain.

Oh, Father! Somewhere in thy heavenly
home
Must be a place for such true sons of thine,
Who midst all doubts and troublous unbelief
Cast all their living on the plan divine.

Let him who scoffs at all who own Thee not
Refrain from thinking such men are un-
blest;
They serve their God who serve their fellow-
men
By simply doing what they feel is best.

—Katie Kehm Smith, Secretary Oregon Secular Union, sends us the following notice. Although the time will be past when the reader sees this

notice, it will be of interest to all Freethinkers:

The First Secular Church of Portland will give its annual excursion Sunday, June 24, from Portland through the Oregon City locks to Castle Kehm, and thence to New Era, where the future camp ground of the Oregon State Secular Union is situated. On this day, Mr. and Mrs. David Wittenberg will present to the O. S. S. U. a deed of ten acres of land, to be known as the Oregon Secular Park. One of the finest steamers on the Willamette will be chartered. There will be music and dancing and amusements of all kinds. Addresses will be made by Pres. W. W. Jesse, of the Oregon State Secular Union; Thomas R. Kemp, President of the Portland Secular Church; Mrs. A. E. Barker, of the Forest Grove Union; Henry Addis, of the Ranier Union; Nettie A. Olds, Superintendent of the P. S. S. S.; Katie Kehm Smith, lecturer of the Portland Secular Church; D. W. Smith, and other members of the Executive Committee of the O. S. S. U. At this time the State Union will also consider the proposition of Mr. and Mrs. Wittenberg to donate additional land for a Secular College.

—*The Religio-Philosophical Journal* records some very wonderful and interesting phenomena, both of a physical and psychical character, examined and verified by the methods of science and presented as facts to be explained. Among the most interesting papers is a series contributed by Prof. Alexander, of Brazil, on clairvoyance, thought transference and "table-tilting and telekinetic phenomena." We learn from *The Journal* that a Psychological Society, international in its character, has been formed in France and England, of which Prof. Charles Richet, of Paris, is president, and F. W. H. Myers, of London, vice-president. The society has for its sole object the investigation of phenomena which pass under the name of Spiritualism. There seems to be at length a determination to probe this subject to the bottom,

and to continue investigation until the problem is solved. Mr. Underwood through *The Journal* is doing good work in this direction. He says he does not care what theory is proved or disproved. He is satisfied with no explanation that does not take into consideration all the facts separated from all the fancies.

—Our readers will remember the great orthodox "bull and bear story" set afloat a few months ago about the wonderful death-bed conversion of an "infidel" in Wilmington, N. C., that we referred to on page 216 of the March magazine. As to that wonderful modern miracle Mr. Leger Meyer, one of our subscribers from that town, writes: "There is not a word of truth in the statement by the Associated Press. There was this grain of truth about it: Mr. Meyer, a short time before Hodge's death, lent him two pamphlets—lectures by Ernestine L. Rose (by the way, one of the ablest and grandest women this country ever produced) and a few days before he died, for the purpose of getting on good terms with his orthodox God, Hodges consigned them to the flames." Surely, in scripture language, 'What a great fire a little spark kindleth.' Here is what *The Morning Star* said of the death of Mr. Hodges a few days after his death:

"Mr. P. H. Hodges, who came here some three months ago with his wife and child and opened a boarding house on Market street between Front and Second, died yesterday morning, after an illness of several days with pneumonia. He was from Norfolk, Va.; was a member of the Catholic Church, and made many friends during his brief residence here. His funeral will take place this afternoon from St. Thomas' Catholic Church.

'Some sensational reports were current yesterday to the effect that Mr. Hodges after death had come to life again and spoken to the attendant at his bedside and then had expired.

But the physician who attended him says there is no truth in the report. Mr. Hodges was delirious some time before his death, and in his ravings said that he had died twice before. It was this remark, probably, that gave rise to the report that he had died and then came to life again,"

One of our New York city subscribers furnishes the following interesting letter to the *Sun* of that city:

TO THE EDITOR OF THE SUN—
Sir: In Tuesday's issue was an abstract from a sermon by the Rev. Dr. E. L. Stoddard, Jersey City, on religion and schools, in which the doctor sought to show the public schools to be a failure because of no religious instruction, at the same time he repines over the failure of the Sunday schools to remedy the defect. He makes the statement that out of 15,000,000 children of school age in the United States only 3,500,000 regularly attend Sunday school, and that only after much coaxing and the offering of picnics, ice cream, May walks, Sunday school brigades, Christmas toys, etc.; and the doctor also adds that the parents having given up religion at home have no care whether religion is taught either in public or Sunday schools. All this he presents as a fact.

Now, as one of your readers, I beg to suggest to the doctor that he reflect seriously as to the cause of parental indifference as to religious and Sunday school instruction, and also ask him if he has not observed the fact that among such parents are those who are best informed, most thoughtful and consistent citizens of the community in which he is laboring, especially among the males; and as he would undoubtedly be pleased to know the cause, I would suggest that he lay aside his clerical attire and visit these men and women under circumstances that shall lead them frankly and honestly to state to him their conviction respecting the kind of religion that they have heard preached from the pulpit and taught in the Sunday school. He will find, as a fact, that intelligent thinking people have long since laid aside an inherent Bible, a crucified God, and vicarious atonement as pointing the

good way to a life here, or to heaven. The life and light of that doctrine has gone out. Let the pulpit and Sunday school substitute for its usual subjects of myth and dogma those of ethics and the examples of real life, such as appeal to human reason, judgment and experience, and a heaven to be created in the mind and heart of the seeker by good works, in place of that to be won on faith and through vicarious atonement, and the preachers would soon find that the intelligent thinking men, women and children of their communities would be earnestly seeking places in their congregations, and that the church and Sunday school would at once take on a new power as agents of human progress and reformation.

D. T. AMES.

202 Broadway, June 13.

—On Monday evening, May 8th the female suffrage women of New York city held a monster mass meeting in the Cooper Union. Mrs. Stanton was not expected to be present but at the last moment decided to attend. No presidential candidate was ever received with more enthusiasm by a great audience than was Elizabeth Cady Stanton at this great gathering. We clip the following from the very full report of the meeting that appeared in the *New York World* of May 8th:

When Mr. Gompers had finished Mr. Cornell said he supposed people were wondering why the women did not speak for themselves. He would introduce to them a woman who had been speaking for her sex for more than fifty years—Elizabeth Cady Stanton.

Then came one of those splendid and magnificent outbursts of enthusiasm which are the greatest tributes that can be bestowed upon an individual. Miss Doty rose in her seat, her strong face aglow, and shouted "Hi, hi!" Two women stood up in the audience and caught the cry. A man drew his handkerchief and waved it vigorously. The great audience in the hall and those on the platform sprang to their feet. Snowy linen fluttered over their heads; they leaned

far forward and shouted with wide-open mouths. The clear trebles drowned the hoarse cries of the men. "Three cheers for Elizabeth Cady Stanton!" It was a woman who called for them. There was one shout—a feminine shout—but only one. With all their enthusiasm, these women who can do so much could not give three cheers for the woman they so much wanted to honor. Those women could put to shame nine-tenths of the gatherings that have met in Cooper Union, but they could not give three cheers.

They seemed to feel their failure a confession of weakness, and so they took up the acclaim again as individuals and fluttered their handkerchiefs more madly than ever. Never was a demonstration more earnest, more infectious. The men caught the spirit of it and shouted with all their might. But they were truly chivalrous and did not attempt to give three cheers. Even the policemen who were standing stolidly in the back of the hall with their helmets on seemed affected, and two of them removed their headgear.

BOOK REVIEW.

AN UNOFFICIAL PATRIOT. BY HELEN H. GARDENER. Boston: Arena Publishing Company, Cloth, \$1.25; paper, 50 cents.

This is the first book we have come across for some time that we were loath to lay down until we reached the last page, and when we reached it we were a little perplexed because the story was closed so abruptly—the only fault we find with Miss Gardener's fictions. We would have much liked to learn more of some of the interesting characters. But probably the author thought that "A few words comprehend the whole." The reader will understand the meaning of this quotation better after reading the book.

Griffith Davenport, a Methodist clergyman, is the leading character of the book, a Virginian by birth, an honest conscientious man, who became imbued with anti-slavery ideas before the late war, and came north with his family, and who was called by President Lincoln to act as a guide to the northern army through the country of his former southern home.

Space at our command will only allow us to say that there is much in this book that reminds us of "Uncle

Tom's Cabin," written some forty years ago by Mrs. Harriet Beecher Stowe. It is a thrilling war story from beginning to end and we should think that every old soldier would enjoy its perusal. We think there are few women, or men either, in this country that could describe the horrors of a battle better than they are described in this book. Although the book is not what might be called a Free-thought work the contrast between Liberalism and Orthodoxy indirectly appears all through the volume, and the work will have a much more liberalizing effect than if Liberal sentiments were made more prominent. We consider it the ablest book that Miss Gardener has written.

WHEELBARROW. BY GEN. M. M. TRUMBULL. Chicago: Open Court Publishing Company. Pp. 303. Price, \$1.00.

This book is composed of articles and discussions on the capital and labor question, by that able and well-known writer, Gen. M. M. Trumbull. There are probably few men in America on the radical side of the question, as well qualified to present the claims of those known as "The Laboring Classes" as was Gen. Trum-

bull. The Open Court Publishing Company have rendered the public valuable service by bringing out this interesting and beautiful volume, just at this time when the capital and labor question is more prominently before the country than it ever was before. Though the book may properly be considered as a champion of the laborer's side of the question, it treats with extreme fairness the side of the capitalist. Some of the titles to the chapters are as follows: "Live and not let Live," "Competition in Trades," "Monopoly on Strike," "Convict Labor," "Honest and Dishonest Wages," "The Workingman's Dollar," "The Paper Dollar," "The Poets of Liberty and Labor," "Henry George and Land Taxation," "The Inventor," "The Single Tax Question." The book contains quite a full autobiography and portrait frontispiece of the author.

"THE RELIGION OF SCIENCE LIBRARY," being published bi-monthly by The Open Court Publishing Company, bids fair to be one of the most valuable series of books that have been issued for a long time. The number for July, 1894, consists of two half-numbers, namely, Dr. Alfred Binet's treatise on *Double Consciousness* (93 pages) and Dr. Paul Carus's essay on *The Nature of the State* (indexed, 56 pages) which appeared some ago in the columns of *The Open Court*. Of *The Nature of the State*, Mr. M. C. Bonney, the originator of the recent World's Parliament of Religions, writes:

"I greatly admire the clearness and "strength of your style, and strongly "wish that the views you have so well "expressed could be printed in the "public press from one end of our "country to the other. I think there "is no other subject on which clear "thinking is more urgently needed

"than the Nature and Authority of "the Government."

"The Religion of Science Library" now contains Dr. Paul Carus's *Religion of Science*, F. Max Muller's *Three Lectures on the Science of Thought* and *Three Lectures on the Science of Language*, Th. Ribot's *Diseases of Personality* and *Psychology of Attention*, and Alfred Binet's *Psychic Life of Micro-Organisms*. (Yearly \$1.50; whole numbers 25 cts.; half numbers 15 cts.)

RELIGIONS OF THE WORLD, (first series) THE SEVEN GREAT RELIGIOUS TEACHERS." BY JENKIN LLOYD JONES. Chicago: Unity Publishing Company.

These books are another result, we might say, of the Great Parliament of Religions held during the World's Fair. The work is put forth in six beautiful little volumes, entitled as follows: "Confucius the Prophet of Politics;" "Sokrates the Prophet of Reason;" "Buddha the Light of Asia;" "Jesus the Founder of Christianity;" "Zoroaster the Prophet of Industry;" "Moses the Hebrew Law-Giver" and "Mohammed the Prophet of Arabia." Here is condensed in small space, books of some thirty-five pages each, giving a history of each of the seven great founders of the Religions of the World. These are books that every liberal person should possess, for they show conclusively that the superstitions of all the word sects are about the same thing. As was evident at the Congress of Religions, the religions known as the heathen faiths were not only as good as the Christian religion, but in some respects much superior to the Christian religion. They are all products of an early, ignorant and superstitious age and are all destined alike to pass away before the light of science and Freethought. What is true in any of these religions will remain.

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THE
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H. L. GREEN, EDITOR AND PUBLISHER.

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The FREIDENKER

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FREETHINKER

MAGAZINE

SEPTEMBER

SUN LIGHT AND

BY DANIEL K. BOWLES

IN the February number of this magazine I pointed out that we do not receive our heat from the sun, and that neither the sun nor the other celestial bodies are incandescent. At that time I also favored the doctrine advocated by Mr. G. C. Bowles, that the earth and all the planets are great electrical dynamos, revolving with intense velocity, and that the rubbing between them gives circuits of currents, that those currents, thus proceeding toward the earth, and being intercepted by the atmosphere, give rise to the light and heat which we sense.

In the August magazine Mr. G. C. Bowles indulging the idea that bodies do not emit any radiative heat is reached as to produce incandescence, and that the quantity of electrical energy which is intercepted by the light in the atmosphere, would destroy all the lakes and rivers would thus be turned into steam. If such is the case, we had better turn off the gas before it is too late, and fall back on the old-fashioned fire place!

Mr. Bowles has the advantage of me in possessing a practical knowledge of chemistry. I am convinced that the theory is founded by the chemical formula, which he gives.



Yours Sincerely
M. W. Chunn.

THE
FREETHINKERS'
MAGAZINE.

SEPTEMBER, 1894.

SUN LIGHT AND SUN HEAT.

By DANIEL K. TENNEY.

I N the February number of this magazine I undertook to show that we do not receive our heat and light, as such, directly from the sun and that neither the sun nor any of the other celestial bodies are incandescent. At the same time I stated briefly and favored the doctrine advocated by some eminent investigators, that the earth and all the planets are, in their interaction, vast dynamos, revolving with intense velocity in space and establishing between themselves circuits of ceaseless electrical energy, and that those currents, thus proceeding from the sun or from the planets or stars toward the earth, and being resisted by our atmosphere, evolve the light and heat which is perceptible to our senses.

In the August magazine Mr. G. C. Bowles criticises my article, indulging the idea that bodies do not emit light until such excessive heat is reached as to produce incandescence or combustion, and that the quantity of electrical energy necessary to produce light in the atmosphere, would destroy all life, and that our seas, lakes and rivers would thus be turned into bodies of nitric acid. If such is the case, we had better turn off these electrical currents before it is too late, and fall back on the tallow candle and the fire place!

Mr. Bowles has the advantage of me in possessing some technical knowledge of chemistry. I am consequently more confounded by the chemical formulas which he puts forth, than by the

conclusions he derives from them. It is evident that his whole desire is to know the truth and embrace it. That is mine also.

I again assert that there is no proof whatever that the sun is a body differing materially in constituents or in temperature from the earth. Nor have we any reason to believe that any of the planets or stars in or beyond the solar system, greatly differ, except in magnitude, from the earth.

The popular nebular hypothesis supposes that the entire solar system, and, by parity of reasoning, the entire universe, consisted originally of an infinite mass of *hot fog*, out of which all the planets and all the stars have been evolved by being cast off and cooled down, leaving, in the solar system, the sun, as the only remaining heating and lighting apparatus for all the rest. This theory was never other than a scientific suspicion. In my former article I undertook to expose its fallacy, I believe successfully.

It has been definitely determined by experiment that the higher an ascent is made from the earth the colder and darker it becomes. Beyond doubt, if a man clad in summer clothing, should, upon a warm and sunny day, ascend toward the sun in a balloon to the height of ten or fifteen miles, he would freeze to death in total darkness. How could this be if our light and heat proceed as such from the sun? If that body is incandescent, the nearer we approach it the warmer and lighter it would surely become. The fact is directly the reverse. Is it not therefore plain that the sun itself is neither a hot or a luminous body? What reason have we to suppose that it differs from the earth except in magnitude?

Now if we do not receive our heat and light from the sun, whence does it come to us? We understand, experimentally, the result of the swift revolution of dynamos in our electric plants, in producing light and heat. The earth, the sun and all the other planets are revolving with far greater rapidity than any mechanical dynamo could possibly be made to do. We know that bodies, in such rapid motion do, and must engender vast electric currents. Whence do those currents expend their energy if not in reciprocal action between the bodies inciting them? Each must give and take. There can be no permanent accumulation in either, else one might ultimately be altogether consumed. That such a thing is possible there is no evidence. Now if these interacting electric currents be conceded, our light and heat are consistent with and accounted for by them, if we suppose that the resistance to their free action is created by contact with the atmosphere of the

earth to such extent as to engender light and heat, in manner similar to the resistance of the platinum coil in the incandescent electric lamps.

Mr. Bowles, however, insists that the quantity of heat required to evolve this light in the atmosphere would be ruinous to it and to all earthly life. He is mistaken. Suppose the heat proceeds directly from the sun, as formerly thought, why does not that heat destroy life and create seas of nitric acid? I am no chemist, but do not believe that a streak of lightning ever destroyed the atmosphere, or created a sea or a drop of nitric acid. I do know that it has lightened up the gloom most vividly and set fires promiscuously.

Electricians tell us that the best conductor of electricity is a vacuum, and that all the metals, at 200 degrees below the freezing point, or absolute zero, are equally good conductors. At this temperature their electrical conductivity becomes infinite. At the same temperature chemical affinities cease entirely and I suppose chemical formulas would be useless also. To reach such a temperature we have not many miles in altitude to ascend. There all heterogeneous matter becomes homogeneous. Electric currents are free and unrestricted. But, approaching the earth, a lesser degree of temperature is encountered and more and more resistance of the atmosphere, until the earth itself is reached, the greatest resistance necessarily being in the lower strata of the atmosphere, where it is most dense. Is it not thus plain why the mountain peaks are clad in perpetual snow and ice and that the light upon them is comparatively dim, while in the adjacent valleys, some thousands of feet below, the heat and light are what we commonly perceive them to be?

In publishing my former article my purpose was, as it is in this, to awaken thought among your readers, whom I take to be a body of independent thinkers, upon an extremely interesting subject. We have been so long educated to believe that the sun is a great fire, kindled by the Almighty, in his infinite goodness, to afford light and heat to the earth, that it is difficult to eradicate the notion. It must go, however, with a vast accumulation of other nonsense. "And the stars also" are coming to be better appreciated as we know more about them. So also is that infinite and ceaseless energy which controls and sustains them all and which engenders, justifies and delights the religious emotions of all thoughtful men.

CHICAGO, August, 1864.

FUTURE PUNISHMENT.

BY HENRY M. TABER.

THE doctrine of punishment in a future state, to which the theology of Christianity has consigned—*not* those who have been guilty of immoral acts—but those who have dared to question that theology or who have been disrespectful enough to Christianity to doubt its authority, is the most unfounded, the most repulsive, and (it may perhaps be added) the most unbelievable, or unbelieved, of all the absurd doctrines with which the Christian church has attempted to fetter the brains of its disciples. Of all the teachings of the Christian religion, this is the most preposterous and monstrous. It has no basis in common sense; for the punishment to be inflicted is *not* by reason of the commission of any crime, but only and simply *because of the exercise of the reasoning faculties*. This doctrine is the outgrowth of that superstitious fear, which has always existed among the ignorant and credulous and tho' a belief in it is professed by many intelligent persons, such belief (or *profession* of belief) is undoubtedly in consequence of the absence of intelligent thought on the subject. There are indications that the church itself is becoming ashamed of this doctrine, for there are comparatively few who now acknowledge belief in it. What is known as the "higher criticism" has exposed its presumptuous claims and it is hoped that the day is not far distant when this most horrible of all the component parts of an unreasoning theology will be among the things that were.

The efforts of late made to substitute for the harsh, Saxon, word "Hell," the more mild, Hebrew, word *Sheol*, or the more mystic, Greek, word *Hades*, is another indication of a desire to soften the asperity of what so grates on the ear of benevolence.

A *certain* belief in hell comes to us from away back of the Christian era. It is peculiar to most religions and Christianity borrowed it, as she did almost every dogma of ancient times that could instil fear and submission to authority into the minds of her subjects. No religion, however, presents any picture of the horrors of the damned, at all comparable to that portrayed by the Christian religion.

Rev. Charles A. Allen, says: "It is significant that Christianity alone has taught the horrors of an everlasting gulf between heaven and hell."

Listen to a few "Orthodox" views on this subject:

"Husbands shall see their wives, parents their children, tormented before their eyes; the bodies of the damned shall be crowded together in hell, like grapes in a wine press, which press one another till they burst; every distinct sense and organ shall be assailed with its own appropriate and most exquisite sufferings."—*Jeremy Taylor*. (And yet Bishop Taylor was regarded as one of the most liberal and enlightened of the clergy of the Seventeenth century.)

"There sighs, complaints and ululations loud
Resounded thro' the air without a star,
Whence I, at the beginning, wept thereat.
Language diverse—horrible dialects;
Accents of anger—words of agony,
And voices high and harsh, with sound of hands;
Made up a tumult that goes whirling on
Forever—in that air forever black."—*Dante*.

"Forever harrassed with a dreadful tempest, they shall feel themselves torn asunder by an angry God and transfixed and penetrated by mortal stings, terrified by the thunderbolts of God and broken by the weight of His hand, so that to sink into any gulf would be more tolerable than to stand for a moment in these terrors. Even infants bring their damnation with them."—*John Calvin*.

"In that lake, it is wonderful to think how wicked, damned, fools, shall be tormented * * * The shame that shall cover their faces shall be perpetual; the fire that shall devour them is eternal; the horrors that shall astonish them are everlasting; the worm that gnaweth upon their conscience never dies; the pains which they shall feel shall never have an end."—*George Webbe*.

"A dark
Illimitable ocean, without bound,
Without dimension, where length, breadth and height
And time and place are lost, where eldest Night
And chaos, ancestors of nature, hold
Eternal anarchy."—*John Milton*.

"The rotation of the earth is caused by lost souls trying to escape from the fire in the center of the earth—which is the wall of hell—thus making the whole revolve, as the squirrel, by climbing, turns its cage."—*Father Hardonin*.

"Any human idea of hell is heaven compared with what is really hell."—*St. Boneventura*.

"The redeemed in heaven will have no compassion for the damned in hell, tho' they see their tortures."—*St. Thomas Aquinas.*

"The woes of sinners in hell will not be a cause of grief to saints in heaven, but of rejoicing; will be the fruit of perfect holiness and conformity to Christ. * * * After your godly parents shall have seen you lie in hell millions of years or ages, in torment, day and night, they will not begin to pity you then. They will praise God that his justice appears in the eternity of your misery. The torments of hell will be immeasurably greater than being in a glowing oven, a brick kiln or fiery furnace."—*Jonathan Edwards.*

"With iron bands, they bind their hands
And cursed feet together,
And cast them all, both great and small,
Into that lake forever:
Where day and night, without respite,
They wail and cry and howl,
For torturing pain which they sustain
In body and in soul."—*Michael Wigglesworth.*

"Burning continually, yet unconsumed."—*Pollock.*

"Eternal plagues and heavy chains,
Tormenting rocks and fiery coals
And darts to inflict immortal pains,
Dyed in the blood of damned souls."—*Dr. Watts.*

"Infants sustain precisely the same relation to the Divine law and justice as adults."—*Rev. H. Shedd.*

"Thank God the day is not far distant when you will be chained down to Hell's brazen floor, and the devil, with his three-pronged harpoon, will pierce your reeking heart and pile the red hot cinders of black damnation upon you as high as the Pyramids of Egypt, and fry out the pride of your heart to grease the gudgeons of hell."—*Rev. Samuel Cawson, of Clarksburg, Va.*

"I see him (the rebellious soul) dashing down the vast abyss, striking from projecting crag to crag, until he lands upon that seething lake of fire and bounding from wave to wave, wrestling, struggling, groaning, forever and forever."—*Rev. Dr. N. C. McCoy.*

(See N. O. Picayune, July 18, 1888.)

"At the judgment day, thy body will join thy soul and thou wilt have *twin* hells, thy soul sweating drops of blood and thy body suffused with agony. Thy body will lie asbestos-like, for-

ever unconsumed; all thy veins roads for the feet of pains to travel on; every nerve a string on which the devil shall forever play his diabolical tune of Hell's unutterable lament."—*C. H. Spurgeon.*

"What is the use of explaining away a furnace of fire, when God says there is one. * * * Jesus Christ descended into Hell. He walked down the fiery steps. He stepped off the bottom rung of the long ladder of despair. He put his bare foot on the hottest coal of the fiercest furnace."—*Rev. T. DeWitt Talmage.*

"The punishment of sin in the world to come, is grievous torments in soul and body, without intermission, in hell fire, forever."—*Westminster Catechism.*

Rev. S. Henderson Smythe, of N. Y. City, says: "If there is no Hell, then are we the miserable dupes of a Deity who is worse than the Devil of the Bible."

The doctrine of Hell is intensified by the estimate which the clergy have made of the proportion of human beings who are consigned thereto.

Jonathan Edwards thought "that the bigger part of men that have died are gone to hell." A Presbyterian clergyman at the general assembly in 1891, computed that thirty souls went to hell *every minute*. Chrysostom doubted if 100 out of every 100,000 would be saved. A professor of history in Oxford, in the 17th century estimated that not one in a hundred thousand, and probably not one in a million, escaped hell. Two centuries ago, an English preacher urged that one person saved out of every million would be a liberal calculation.

While this absurd and almost unthinkable doctrine of hell is professed by *all* Orthodox Christians, to the credit of their human nature, tho' at the expense of their honesty, it must be admitted that but few of them actually believe it, and their numbers are decreasing daily, while the great body of rational beings and independent thinkers have utterly repudiated it.

The poet Whittier says: "I recognize the importance of the revolt from the awful dogma of predestined happiness for the few and damnation for the many. Slowly but surely the dreadful burden of this old belief is being lifted from the heart of humanity."

The *Christian Leader* says: "Sooner or later the revolt of the public mind and heart from the dreadful dogma of eternal damnation will be complete."

Rev. John W. Chadwick, of Brooklyn, says: "The doctrine of an eternal, fiery hell, has not one minister in the Evangelical Church to do it reverence now, where, fifty years ago, it had a hundred."

Rev. J. M. Capes (Church of England) says: "In the stories about Jupiter, Juno, Mars, Minerva and Apollo, there is nothing so frightful as the notion that the eternal God has doomed little children to hell fire, because Adam was seduced by a silly woman to eat a fruit which a serpent told him was delicious."

Rev. Dr. Rylance of St. Mark's church, New York city, says: "Very few men can be found to-day who accept the notion of an absolute predestination of the few to everlasting life and the vast majority to the horrors of an everlasting hell."

Rev. Howard McQueary says: "The doctrine of an endless hell is disappearing from theology."

Rev. W. S. Rainsford D. D., of St. George's Church, New York city, says: "The doctrine of endless punishment is damnable."

Rev. S. Miller Hegeman, late of Princeton, New Jersey, says: "A God of Hell must be a God of Hate."

"The odious ruthfulness of Calvinism, which turns God into Moloch and man into human fuel for endless flames, proclaimed itself as the only logical inference from Scripture texts."—*Archdeacon Farrar*.

The *New York Tribune* says: "Archdeacon Farrar's formal declaration, in the recent English Church conference, that the old dogma of eternal punishment is dead, beyond resurrection, would have precipitated a savage and relentless controversy in the church, twenty-five years ago. To-day it hardly excites notice."

Rev. Leighton Parks, of Emmanuel Church, Boston, says: "No man can be found who believes today the dogma that every soul that has not heard the Gospel should be damned."

"Let's circumscribe by some slight restriction
The eternity of hell's hot jurisdiction."—*Byron*.

"The dogma of eternal punishment is *not* 'good tidings of great joy'—but *bad* tidings of great *woe*."—*Gail Hamilton*.

"His talk of hell where devils dwell
Our vera souls does harrow."—*Burns*.

Rev. Edward Everett Hale, speaks of the "horrible dogma about hell."

Dr. Parker, of London, says: "A theology teaching that men

may be condemned for not believing what they never heard should be branded and excommunicated."

Rev. Dr. Parkhurst, of New York City, said in the New York City Presbytery, January 23, 1890. "*The damn side of holiness has been just a little overworked.*"

"No such doctrine as that of eternal damnation ought to be admitted that carries in it an idea of cruelty beyond what the blackest tyrants have ever invented."—*Bishop Burnett*.

The late *Rev. Henry W. Bellows, D. D.*, said: "No Andersonville prison, with its Wurtges and Winders, summoning the world to curse its systematic cruelties, deserves one iota of the loathing and hatred with which the united race should repel the idea of a predestined ruin—in a flaming pit—for endless ages."

Even *Rev. A. H. Hewit* in the *Catholic World* says: "The doctrine that mankind is lost * * * is utterly false and absurd."

At the New York City Presbytery, January 29, 1890, Elder Charles H. Woodbury, of the Madison Avenue church, had the courage to say, "I never will worship a being who creates men merely to damn them."

And he who has done most to rid the world of this "crowning horror of dogmatic theology"—this "mother dogma of the whole brood of evangelical ideas"—the true-hearted, courageous and eloquent *Ingersoll*, speaks of the doctrine of eternal punishment as "the fanged and frightful dogma that souls were made to feed the eternal hunger of a God's revenge"—and adds "this dogma is the disgrace and degradation of the Christian world * * * It has furrowed the cheeks of the good and tender with tears. It is the most ignorant, the most infamous, the most absurd idea that ever found lodging in the brain of man."

But even admitting the possibility of the truth of the doctrine of this "eternal horror," the present and future inhabitants of hell may be comforted by the encouraging words to be found in the utterances of the scholarly Roman Catholic, Professor St. George Mivart, who says, "There is no dogma more repellant to the modern mind than that of the eternity of hell and few things could be more justly repellant than the way in which that dogma has been proclaimed and defended by certain theologians. In what a different light, however, will that doctrine appear if hell is regarded as the *asylum of natural beatitude, provided by supreme mercy and love* * * * Hell in its widest sense * * * must

be considered as * * * an *abode of happiness, transcending all our most vivid anticipations*; so that *man's natural capacity for happiness is there gratified to the utmost.*"

Professor Mivart has also gone so far as to say that, owing to the spirit which the dwellers in hell, **being** in harmony with the nature of most people, *there is more happiness for the majority there, than in heaven.*

Take courage then; none need to quake
With fear of what the future be.
Hell may not be a burning lake,
But where exists felicity.

Many of the "fathers of the church" confirm the opinions expressed by Mivart.

St. Augustine has distinctly affirmed that "the damned prefer their existence, as damned souls, to non-existence."

Shakespeare also bears similar testimony: "A man may live as quiet in hell as in a sanctuary; and people sin upon purpose because *they would go thither.*"—*Much Ado* ii: 1.

The doctrines of a future state as it conforms to orthodox opinion is not as ancient as is generally supposed.

J. T. Sutherland, in "What is the Bible," says it is absent from those parts of the Bible written before the captivity. Dean Stanley says, "The doctrine of the immortality of the soul does not appear in the first half of the Old Testament."

Rev. Dr. James Freeman Clarke says, "It a curious and very noticeable fact that the religion of Moses teaches no such doctrine as future retribution. It appears nowhere in the Old Testament. Reward and punishment in *this* world *not* in the *next*, is the doctrine of the Old Testament." Dr. Clarke also alludes to the moral, or rather *im-moral*, side of the doctrine of hell and shows how much more elevating is the absence of such doctrine. He says, "The moral influence of the teaching of Moses and the prophets is that they show the grandeur and nobleness of goodness; they rouse the higher nature in man; they purify and elevate all the moral sensibilities."

Canon Farrar says that "It is a monstrous delusion to suppose that the fear of hell is a deterrent from sin."

James E. Stone, who murdered *six* persons of one (the Wratten) family in Jeffersonville, Indiana, September 18th 1893, was not deterred from his diabolical act by his belief in the doctrine of hell; but listen to the consequences of a belief in the doctrine,

not of punishment for wrong-doing but of reward for right-thinking, that is for thinking or believing, (or pretending to believe) as the Church directs. This wholesale murderer (but redeemed Christian) "maintained to the last that the angels in heaven awaited his coming; that his crimson-stained hands had been washed in the blood of the lamb: that he had made his peace with God and man and awaited with fortitude his execution."

Rev. Charles Tinsley and Rev. H. W. McKane, of Jeffersonville, furnished this murderous saint with his passports to glory.

Another murderer, whose victim was his wife, "experienced religion" shortly before his execution and in the full assurance of his spiritual advisers that his sins were all forgiven him, he having expressed belief in the doctrine of the Christian church, was eager to enter the realms of bliss, which his "faith" had made him certain was his reward. He expressed one regret, however but *only one*, and that was, that his wife could never join him in the blissful abode to which his piety had assigned him, for the reason that *she had died before the opportunity had been presented to her of joining the Christian church.*

How consoling to murderers and other criminals are the Christian doctrines, of belief by faith, of eleventh hour repentance, of the never-ending consequences of the talismanic words "I believe on the Lord Jesus Christ."

Can there be any doctrine more inconsistent with common sense, more illogical, more immoral and (if there be such a thing as blasphemy) more *blasphemous* than that which teaches reliance for reward, in the (supposed) world to come solely on belief in the text, "he that believeth shall be saved" contained in a book in which are found more errors and contradictions; more untruthfulness and obscenity than in any publication that exists or ever has existed; or that teaches reliance (solely) on that other text (in the same untruthful and immoral book) "he that believeth not shall be damned" as warrant for the absurd doctrine that all goodness and loving kindness; all acts of mercy, duty, charity, and beneficence, all lives of truthfulness, uprightness, honor and virtue; are (in the language of piety) but "filthy rags" and that notwithstanding all these ennobling characteristics, a simple want of faith in so unreasonable a doctrine as the Christian church makes requisite, consigns the best and grandest of the human race to an eternity of misery?

How much longer will it be before intelligent Christians will see the folly, the immorality of the dogma of future punishment?

THE EVIL OF MARRIAGE AND DIVORCE FROM A
SCRIPTURAL STANDPOINT.

BY GANO BRYAN.

FROM those who see so much to reform and make better, and who receive so little encouragement from *friends*, and especially from the very ones they desire to uplift, their feelings have been expressed in the words that *Bacon* has put into the mouth of Hamlet, when he says:

"The Time is out of joint,
O, cursed spite! that ever I
Was born to set it right."

And yet, long before that wail of woe was uttered, a gentle and God-like spirit solved the problem for the world at large, and particularly for the hopeless reformer, when *he* said: "Come unto me all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye *shall* find rest unto your souls."

In this paper, we will discuss what The Greatest Son of Palestine can do for us with the problems of marriage and divorce. In our imagination, let us be carried back to the little town of Nazareth, and with its humble people, let us join the crowd as it followed the Galilean peasant as he went outside the town to deliver *the* sermon of *all* sermons, and with them, while listening to the Master, from that mount let us survey the world. Let us bring to bear upon these questions that influence the human race to such a great extent as do Marriage and Divorce, the teachings of that gentle reformer, who from that mount enunciated doctrines that if believed in and practiced by his so-called followers would revolutionize the world.

An action should be judged good or bad in proportion to the motive of selfishness or unselfishness that prompted it. As good a standard as could be decided upon by which one should judge what *is* moral or immoral, is the spirit of the assertion or abnegation of one's Ego.

The best definition of what is right or wrong, is in the following short rule: Whenever the assertion of self predominates, that action *is bad*. Whenever the spirit of abnegation of self is the ruling motive, then that action *is good*.

Religious or moral codes whose object is to cultivate the spirit

of self-sacrifice, are the ones that will do the most good, and will eventually outlive the superstitions that have grown around *that vital truth*, which are the result of the great curse of *Priestcraft*.

Moral codes being rules for action, they necessarily teach what is contrary to the natural instinct. In this we can see how well all religious teachers know from the codes they formulated, *that nature is immoral*. In so far as we control or subdue our natural feelings, and emotions, and desires, do we approach near to the *ideal* that is suggested or taught by the moral code which we desire to imitate. Of all ideals that have been presented by the different religions, the highest is seen in the complete and absolute surrendering of self in the subduing of *all* natural desires, as advocated in the precepts, and in the example of self-renunciation as taught and lived by Jesus.

If there is one thing the Nazarene taught that is beyond controversy even though his so-called followers in this do not imitate him, it is in the killing of the strongest desire and controlling of that passion which nature is ever ready to assert—*the sexual instinct*.

It is the purpose of this paper to discuss *that* subject in connection with Marriage and Divorce from the standpoint as taught by Jesus, in the writings of the four evangelists and the great organizer, St. Paul.

Of all the flowers that have sprung into life in the religious garden of the world, none has been so sweet as was the pure white Palestine Lily that died upon the cross. And in spite of the fact that his teachings have been repudiated by his so-called followers, his influence is more largely felt, and the fragrance of his life is wafted down from age to age, causing more sweetness than has come from any other flower that ever grew in that garden.

In discussing this subject, let us see what that pure white-souled Nazarene taught and not what the world is willing to accept as his teachings, for between the two there is a great difference, as the world for its gain has always compromised where it has not repudiated the teachings of Jesus.

The key note to and the kernel of his teachings is self-renunciation. There is no act in which self so predominates, in which one's Ego so asserts itself, as in the marriage relation.

Renunciation being the open sesame to the teachings of Jesus, let us see in this article what he thought of the sexual relation, and how he regulated that natural instinct in married life, and what were his views on Divorce.

So-called good society is startled and shocked now and then by a bold, outspoken man or woman, who for the sake of truth, and loyalty to that ideal, rather than to society have the courage to write upon a subject that is tabooed—prostitution. While this society will tolerate and allow that evil to exist—if not made too public, it denounces the man or woman who will mention or advocate a reformation in that respect.

Writers like Tolstoi in his "Kreutzer Sonata" and Helen H. Gardener in her "Is This your Son, my Lord?" and "Pray you, Sir, whose Daughter?" know too well the reception their books have had at the hands of this prudent and good society.

If the term crank is applied by the many to such noble men and women as are the above authors, by what name will society call the writer who will not only preach against the evils of an impure life, but call the sexual relation in marriage wrong? Until the standpoint is agreed upon from which an argument proceeds, until the premise is stated discussion fails, and it is impossible to approach near the truth of the subject until that point is decided. Before proceeding, we will state our authority upon which the statement is made *that the sexual relation in marriage is wrong.*

Upon the theory that the Bible is the word of God, that the central figure in that book, Christ, is that God, we will argue from that position, and use that character for our authority. *This is our premise.*

Christ's teachings, summed up into one doctrine, is renunciation of this life and of all that makes it attractive from a *worldly and natural* from a *human* standpoint.

The sexual relation of the sexes in marriage is the most natural in life, and calls forth our deepest and most human feeling. If renunciation of the world, the flesh, and the devil tends towards spiritual things, if the struggle between the spirit and the flesh is forever going on in our natures, to renounce that feeling whether it be indulged in *legally* called marriage, or *illegally* called prostitution, is but carrying out Christ's teachings. Upon this subject we can refer to the XIX chapter of St. Matthew, the 8th to the 13th verses. After Christ had said that on account of the hardness of their hearts, Moses suffered them to put away their wives, he (Christ) also told them that it was not so from the beginning. Then his disciples asked him this question, "Is it not good to marry" and he answered them saying: "All men cannot receive this saying, save them to whom it is given, for there are some

eunuchs, which were so born from their mothers' womb, and there are some eunuchs of men, *and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake.* He that is able to receive it, let him receive it." In other words, those who have given up *all* desires of the flesh to attain the spiritual state of the kingdom of heaven, are those who have not followed those desires whether in the union called marriage, or prostitution.

That great champion of the Church, St. Paul, in the 1st Epistle to the Corinthians, vii chapter, answers some questions that had been asked him relating to these subjects, in these words: "It is *good* for a man *not* to touch a woman." And speaking of himself, who by crucifying those desires of the flesh had made himself an eunuch for the kingdom of heaven's sake, says in the matter of the relation of the sexes: "For I would that all men were even as I myself." Showing beyond a doubt, that to attain the state of the kingdom of heaven, one must go contrary to human nature in the most imperative and ever present desire of the flesh.

For as this same writer says in the v. chapter of the Epistle to the Galatians, verses 16 and 17: "This I say then, walk in the spirit and ye shall *not* fulfill the lusts of the *flesh*. For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye *cannot* do the things that ye would. *And they that are Christ's have crucified the flesh with the affections and lusts.*"

St. Paul says in his 1st Epistle to Timothy, chapter v., to show how the sexual union of the sexes will keep one from the full attainment of the kingdom of heaven, in regard to those who should be taken into the brethren: "Let not a widow be taken into the number under three score years old." And then explains why only the *old* ones should be allowed to join the brethren, by saying: "But the *younger* widows refuse, for when they have begun to wax wanton against Christ they will marry."

Showing that the sexual union of the sexes, whether in marriage or prostitution retards one from entering into a *perfect* spiritual state. Using the Bible for our authority, and Christ's teachings as our premise, could anything be taught plainer, than that the most human passion, *the sexual union of the sexes, IS WRONG*, and retards one's progress should they desire to enter into the kingdom of heaven fully possessed of the true spirit of Christ.

Should one wonder that it is strange that so-called good society would not tolerate such ideas? So-called believers in the

Galilean have long since found it to be much easier to *believe* in his *divinity* than to *accept* his *teachings*. In believing in his divinity they find they need not change the mode of their lives, while to accept his teachings, they know they would have to remodel their ways of living, so they exalt him to the being of a God, and at the same time they repudiate or compromise his teachings until they lose their force, and these very believers become two fold more the children of the world than they would be without their so-called faith in their Master.

Christ realizing that the doctrine expressed in the XIX Chapter of St. Mathew, 12th verse, would be hard for most people to receive, says: "All men cannot receive this saying," and St. Paul knowing the struggle that that doctrine would cost most men, says: "But if they cannot contain, let them marry, for it is better to marry than to burn."

So we find that after reading the New Testament, that from the teachings of Jesus and his great Apostle, St. Paul, that to gratify the sexual instinct is detrimental to the growth of the spirit, and helps to retard the free entering into the kingdom of heaven.

Why should that be? Is it not for the reason, that should one marry, they would then have to divide their love between their God and another. For this God, as they have been told, is a *jealous God*, and instead of having but the *one* duty to perform, *love to God*, in the marriage state, that duty becomes *two-fold*.

So ends the first part of this paper bearing upon marriage. Without marriage there could be no divorce, and as that *evil* exists in society, let us see in the balance of this paper, what we can find in the New Testament bearing upon that subject.

DIVORCE.

While the spirit of Christ's teachings is opposed to the relation of the sexes in the sexual union together with his positive assertion, and also of St. Paul, as have been quoted, if anyone cannot receive that *extreme* doctrine of renunciation, and wishes to marry, and does so, then let us see what a *very sacred and holy union marriage is from this same authority the Bible and Christ*.

So-called good society allows and tolerates divorce for many reasons. Should one be bold enough to advocate *non-divorce* for any reason whatsoever, no doubt the old term "Crank" would be applied to such an one. If that should be, let us see what we can find in the New Testament to uphold such a "cranky idea."

Turning to that book we will reserve what St. Matthew has to say upon this subject until later. In the X chapter of the Gospel of St. Mark, Jesus is quoted as saying, according to the old law Moses allowed divorce on account of the "*hardness of their hearts*," and for that reason a bill of divorcement was given, and speaking of the parties being made through the union called marriage as one flesh, says: "What therefore God hath joined together, let no *man* put asunder."

The above made such an impression upon his disciples' minds, that they asked him again of the same matter, and he used these pointed words: "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband and be married to another, she committeth adultery."

If words have any meaning, those words cannot mean but this that no exception is to be made for granting a divorce, and should a man or woman divorce themselves from husband or wife for any cause whatsoever and should they marry again, they commit adultery by so doing.

That is the testimony we can bring from the Gospel of St. Mark. Turning to St. Luke we find he is of the same opinion.

For we read in his gospel, XVI chapter, 18th verse, words that cannot convey but *one* meaning and that is, *that divorce is wrong*, for he says, and he makes no exception, that "Whosoever putteth away his wife, and marrieth another, committeth adultery, and whosoever marrieth her that is put away from her husband committeth adultery."

St. John being the most spiritual writer of this book, seems to have overlooked such a fleshy subject as this. We find nothing in his gospel in regard to divorce.

St. Paul, being a Pharisee of the Pharisees, a strong believer in celibacy, and one incapable of holding a high opinion of woman, is continually preaching against fornication, adultery and *all* impurities of the flesh. In his Epistle to the Romans, chapter vii, appears these pointed words upon this subject of divorce: "For the woman which hath an husband is bound to her husband so long as he liveth, but if the husband be dead she is loosed from the law of her husband. So then if her husband liveth, she be married to another man, she shall be called an adulteress, but if her husband be dead she is free from that law, so that she is no adulteress though she be married to another man."

We find from the above quotation that *only death* can place either party in a position to marry again. And this same writer (St. Paul) realizing that there would be misunderstandings between parties in the marriage relation, so *great* that a separation *might* take place, and *that* be the cause of a divorce, says in the 1st Epistle to the Corinthians, 7th chapter, 10th and 11th verses: "And unto the married I command, yet not *I* but the *Lord*, let not the wife depart from her husband. But and if she depart, let her remain *unmarried*, or be reconciled to her husband, and let not the husband put away his wife."

If words have a meaning, do not those words mean that divorce should *never* take place? And yet so-called Christian society for many reasons will grant a divorce to either party, and many who profess to be believers in the Bible as the Word of God, and that God to be Christ, in direct opposition to the teachings of that character as found in that book, will uphold society in its granting of divorce and justify themselves in the supposed teachings of the book by allowing that evil for *one reason in particular*.

Turning to St. Matthew, we find where they get their authority for allowing divorce for that one cause—fornication. In the 5th chapter, 32nd verse of that gospel we read the following: "That whosoever shall put away his wife, *saving for the cause of fornication*, causes her to commit adultery, and whosoever shall marry her that is divorced committeth adultery."

Upon the testimony which we have brought to bear upon the subject of not granting a divorce for any reason whosoever, should the above read with *saving* left out, the true meaning of the above would appear. Then it would convey the meaning that even though the wife had committed fornication, had been untrue to her husband, had been false to her ideal womanhood, by divorcing her her husband causes her to commit adultery should she marry again. And for *that* reason, though fornication had been committed by the wife, the husband should not even for that grave offence put away the woman he should protect in her weakness.

If we are told to love our enemies, to forgive our brother though he sins against us seventy times seven, does it not seem as though a husband should forgive a *wife* for thus sinning against him? If at an unguarded moment a wife should fall, should the man who has promised to love, cherish and protect her, turn her away to go lower and to fall deeper into the social mire?

Again in the 19th chapter, the 9th verse of the gospel of St. Matthew, the same exception is made for granting a divorce. The most Christ-like spirit to extend to an unfortunate wife would be to act towards her as we are told to by St. Mark, St. Luke and St. Paul. Taking into consideration the whole tone of these different writers on this subject, St. Matthew in using the words, "Saving for the cause, and except it be for fornication" desired to impress *this* idea, that the putting away of one's wife, besides placing her in a position to commit fornication, would, should she marry, be the cause of her and the man she marries to commit adultery.

Upon this question, Tolstoi in his "What I Believe," page 80, speaking of the sentence: "Whosoever putteth away his wife, saving for the cause of fornication, etc.," says that "that sentence is *grammatically incorrect*." After stating his reasons why it is incorrect, he goes on to say: "If it were said that the husband who puts away his wife besides being guilty of fornication, commits adultery, the sentence would be grammatically correct."

Who will say after reading the testimony of these different inspired writers, that Tolstoi is not nearer the truth than the way the church has translated that passage?

It is interesting to note this, while Christ taught in his doctrine of renunciation, that *all* gratification of the flesh had the effect contrary to the spirit, and the free access into the kingdom of heaven, nowhere in the gospels are marriage and women spoken of as they are in the balance of the New Testament.

If the four gospels had been all of the New Testament, that holy and sacred union of the sexes, marriage and woman would have been looked upon, and dealt with in a different way from which they have been for the past 1800 years.

The teachings of the four gospels give to woman *perfect equality* with man in all relations, and in the one way in which the world has ever been unjust to her, Christ taught that the same moral code should govern both man and woman alike. When to the woman taken in adultery, contrary to the old law that would have killed her, he taught by saying: "Go and sin no more, neither do I condemn thee." That to the *moral* law, both man and woman were equally responsible.

It has been the writer's good fortune while taking a trip through the Holyland, to stand by the ruins of a house in Bethany, which they point out as being Simon's house. In this house, tradition

says, the Magdalene came and washed the Nazarene's feet, and has taught that she was the one, who taken in adultery heard those words, spoken in a voice so sweet that the beauty of the lesson taught in them will last forever.

What has been the cause of the great injustice done women in the marriage relation? Why has she been for centuries nothing better than a slave politically, and too often the same in the marriage relation.

The organization called the Church was founded by St. Paul, and until Freethought destroyed its power, it was the power that created the feeling, by which laws were made governing the marriage relation, and women are indebted to a man for their debased position for ages past, and that man is — *St. Paul!*

To uphold the statement that woman owes her degraded position to St. Paul, it would be very interesting reading to woman, and it may throw a great deal of light upon this subject to her, should she read the following passages taken from the writings of *her inspired (?) friend, St. Paul:*

I Cor., XI Chapter; I Cor XIV Chapter; Ephesians, V Chapter; Colossians, II Chapter 18 verse; I Timothy, II; I Timothy, V.

And St. Peter seems to have remembered woman in the same *un-Christlike* way in his 1st Epistle III Chapter.

We have presented these two subjects "Marriage and Divorce" from the scriptural standpoint, stating our premises to be that those scriptures we have quoted are inspired. Are we correct in our conclusion, *that the marriage relation is not the highest life, and that divorce for any reason is wrong?* Upon St. Paul's teaching has been built the prison that has held woman captive for ages. Do away with the influences *of the Church of St. Paul*, and let the *teachings of Jesus* take root in the hearts of men and women (especially women) and then women will be free, and all true men and women should strive for the dawning of that bright day.

THE CHURCH JUDGED BY ITS OWN RECORD.

By A. MARSHALL.

FOR some time the writer has been collecting opinions of divines and editors of magazines and newspapers for the purpose of getting a conception as to the unanimity existing among these public teachers and noted writers on the social and religious questions of the present. From the clippings produced it will be seen that nothing accurate has been adduced, besides laying bare the fact that very much diversity exists among them. One would think that after so many years of revivals and preaching that a well defined and almost perfect system of social and religious ethics would, ere this, have been arrived at. The reverse seems to be the case, judging from the sentiments contained in the extracts that follow. The enormous sums that are paid yearly to these teachers (?) besides robbing the country, or rather the people, of their legitimate share of public taxes (we will say nothing of the erection of the buildings, as that furnishes work for the mechanics) have been, as the evidence shows, of a very unsatisfactory nature. Let the evidence be carefully read as it is herewith given:

Chicago Lever: Are our prominent preachers the fearless moral leaders their station indicates, or are they merely ornamental?

If the signs of the times count for anything adornment seems to be one of the chief pleasures of life, and a visit to the fashionable churches in the land will verify the statement. If Christ was here to-day would he sanction many of the practices which are carried on by those professing his name; or would he sanction the erection of a house of worship so large and costly that the members never expect to pay for it; or the selection of a minister who requires a salary greater than the members, in justice to themselves, are able to raise. Elegant church edifices, costly parsonages, high salaried necromantic orators, operatic choirs and costly pipe organs constitutes a complete church paraphernalia. Mammon, not God and humanity, is the attraction. There are many openings for fearless moral leaders.

"The creed that emphasizes universal brotherhood, human charity, alms deeds and culture, passes by the atonement, and holds to an ultimate salvation by evolution, can of course clasp hands with heathen priests, rationalists, freethinkers and idolators. Why not? But such a creed means a surrender of every vital doctrine, or a vague, misty faith fit for a new sect that might well be called confusionists."—*A. T. Pierson*, Philadelphia, Pa.

There is no need for a new sect to be created to carry out the principles of the brotherhood of man, human charity, etc., for if such was to be formed the same old condition of confusion would still exist. The "confusionists" have long been in existence, and seems likely to be, if *sects* and *isms* count for anything. Creeds could not become more "vague" or "misty" than they now are.

We should rather become so interested in each other that there would be no need for creeds and misty (or musty) faiths.

The Truro *United States Index*: "The putting of the bottle etc., is a complex process to-day and involves not only those who stand behind the bar, but the man who affixes his signature to a license petition, the landlord who rents his premises to carry on the trade, the merchant or tradesmen who, restrained by regard for the patronage of the liquor traffic consents to the perpetuation of its evil influence, and those sworn to enforce laws restricting the sale who are blind to its violations."

And these license commissioners, landlords, merchants, tradesmen, etc., are part of the population of the cities, towns and villages of our country, and are invariably connected with one or other of the Christian denominations. Who, then, is largely responsible? Certainly those who patronize the church. "Woe to him that putteth the bottle to his neighbor's lips" has a wide-spread application.

The editor of the *Christian Register* has been looking into the quality of the church's make-up and finds that the causes of church weakness are many. On "church sickness," and probably ultimate death, the editor gives currency to the following, and suggests that if an autopsy were held in every church which is practically dead, it would be found that some have been starved to death.

The bread which has been served to them has not been the bread of life; there has been too much chaff, too little nutriment. Other churches have suffered from indigestion; they have not had sufficient exercise. They have become gouty or dropsical. They have failed to recognize that every church must do something for the community in which it lives. A church which lives only to promote its own existence will soon have no existence to promote. Other causes of mortality are spiritual paralysis. Very often there is a loss of vision. A church becomes hard of hearing. The minister has to speak louder every Sunday, and sometimes his message only tickles the ear. It does not penetrate to the brain or conscience. Sometimes, in the words of Dr. Holmes applied to a vehicle which does not resemble a church, but which many churches do certainly resemble,

"There's a general flavor of mild decay,
Though nothing local, as one may say."

But some morning, before the minister has got to fifthly and stopped, perplexed, the church goes to pieces like the one-horse shay. Perhaps the fact that the minister did not stop at fifthly from Sunday to Sunday, but went on tenthly and fifteenthly, may have had something to do with it. But we suspect that, if the truth were known, the most potent causes of church mortality is heart failure. Out of the heart are the issues of *life*; and, unless there is some heart in a church there is certain to be very little life.

Dr. Hart, editor of the *British Medical World*, is evidently not in the spook business, unless it would be to purchase a few well-preserved spook skeletons, for which he would be willing to pay a fair price. He makes public a chance to secure \$1,000. Here it is:

I will place a bank order for \$1,000 in a sealed envelope inclosed in an ordinary pine box, and the \$1,000 note shall be at the disposal of any one—man, woman or child, medium, thought reader, clairvoyant or telepathist—who can within forty-eight hours of announcing their intention to do so, claim the deposit, by reading the plain English writing and giving the number on the order. Any person accepting this challenge will deposit \$100, to be given to any charity that I shall name in this city. If they are able to claim the \$1,000 which

I here offer on the terms stated it will be at their disposal for whatever purpose they choose, for their own benefit or for the benefit of any charity, or for the advancement of the cause of psychical research.

Dr. Hart's very simple test has never been accepted, although the literature of "footfalls on the boundary of another world" is full of assertions that veracious and respectable persons have read innumerable sealed letters.

Principal Grant, of Toronto, in summing up the lessons he had learned at the Parliament of Religion, says: "That the weakness of Christianity has been caused (1) by its divisions, (2) by the imperfect civilization it has yet produced. The lesson is 'Unite and put down your petty strifes and miserable sectarianism.'"

Rev. Madison C. Peters, of New York, a strong tax reformer, says: "In many churches the pew rents are so high and the people so exclusive that the public feel they are not wanted. I know it is an unpopular thing to say, but it is the truth, that many of our churches are only social clubs with a religious bias. With so much poverty and want in the community, our magnificent church edifices and massive buildings for alleged charitable purposes on our most valuable sites are a burlesque on both religion and charity. Tax churches and modest buildings will be erected where they are most needed, instead of building one great structure in a fashionable quarter. My mother was left a widow with three little orphans to take care of. Her little country home was taxed. If any orphanage should be exempt from taxation such a one as that ought to be."

How much more Christ-like it would be were the church properties taxed and the homes of widows exempt.

The distress from poverty increases in Toronto, and in consequence an occasional one commits suicide. But some of the local clergy cannot see that there is anything to worry over. There is so much imposition in the world. Of course there is, and it is of different kinds.—*Kingston (Can.) Whig*.

And one of the impositions is the barnacle of religion, as taught and practiced among the people.

Rev. S. D. Chown (Methodist) Toronto, "thinks the Church, as now constituted, exhibits too much 'individual selfishness.'" He stated that Rev. Dr. Williams had said in his presence that the greatest obstacle to-day to the spread of the teachings of Christ was the modern Church. There should be a pouring of her life blood out into the world, "regardless of Church, regardless of the world to come—to heal the sorrows, the sins and the miseries" that now exist. He believed in the permanence of the Church that takes such a stand. This course was unselfish. Should the Church fail to adopt it, then he believed a revolution would follow; a revolution somewhat like the French Revolution and the Reign of Terror.

The revolution will eventually come if the selfishness of the Church and those who profess Christ continue to squeeze fortunes out of oppressed humanity as they have done and are still doing. The crisis must ripen if more consideration is not meted out to their fellow men and women.

Baltimore *Herald*: "Dr. David J. Hill eloquently traced the history of freedom of thought through the revival of learning after the Mediæval Ages and down to our own day. It was shown that the rehabilitation of ethics had been cotemporary with the liberty of conscience, and that there could be no visible progress of morality without bursting the shackles of ecclesiasticism and religious tyranny."

And it is with that end in view that Free-thinkers are laboring. But "religious tyranny" is a terrible monster to shackle.

The infamous system of Romanism does not seem to be a very moralizing agent, as will be seen by the extracts below, one of which pertains to the liquor traffic, the other to the moral effects of a community where the system of Rome predominates. Bishop Keene, in a lecture delivered at Cincinnati in April, '93-said:

"The only thing to-day that the Catholic Church of America has to be ashamed of is the horrible fact that so many of her children are engaged in this ruinous business."

The moral aspect is pictured by a great writer, Dr. Brownson, who says: "The worst governed cities in the Union are those in which Catholics are most influential. We furnish more than our share of drunkards, rowdies and the vicious population of our large cities. The majority of the grogsellers of the city of New York are Catholics, and the portions of the city where grogselling, drunkenness and filth most abound are those chiefly inhabited by Catholics, and we scarcely see the slightest effort made for a reformation."

Rev. G. H. Means, S. Covington, Ky., thinks every Church ought to be willing to be judged by its own record, and says: "Just as long as a Roman Catholic can keep his grog-shop open from Monday morning until Sunday night, and receive absolution while he is still in the infamous business, he will keep it open as long as he lives. What is there to restrain him? What is there to induce him to quit the business when he can obtain forgiveness and go on? Romish bishops and writers may affect to deplore this evil, but only let the Pope and priests say so at the confessional, and three-fourths of the bar-rooms of this country will close their doors."

Christian Leader, Cincinnati: "The Theology of Rome and her spectacular worship appeal to the imagination and not to the reason of men. Where men implicitly believe in the words of the priest, there is no need of either reason or revelation. . . . Romanism cannot endure the light of day, because her deeds done in secret are evil, and evil continually. Rome only investigates when she is compelled to investigate. She keeps the people in ignorance of the Holy Scriptures by means of pictured and statuesque images, by means of weird and strange music and anthems sung in the Latin language and by spectacular display; and especially by means of auricular confession, which, with the superstitious mass, constitutes the corner-stone of the Papal edifice."

Mr. Herron describes very accurately the present condition of the world when he gives expression to the following; which proves that a religion that gives so much latitude to its followers, is not wholesome:

"Every man in the world might be a Christian according to the ecclesiastical conception and yet the world be wretchedly pagan. A family may be barbarous and unhappy whose every member is a Christian. Commerce controlled by Christian merchants is cruel and life-crushing in its processes, reckoning not that it floats its wares on deep seas of human suffering. A corporation, greedy, godless, vicious in many of its operations, often consists of men famous for their piety and benevolence. A nation governed by men of eminent Christian character goes mad with the spoils of unrighteousness. Good people compose a social gathering utterly destructive in its spiritual influence. A church containing many sincere, teachable, self-sacrificing Christians is as powerless a moral institution in the community as the town pump. The sentiments of men are often sincerely Christian, when their public and financial practices partake of the morals of the tiger. Human institutions must be gospelized. The authority of Jesus extended over the bank, the store, the factory, the railway as truly as the individual."

Rev. A. Sims, Uxbridge (Can.) in answering the question, "Can a Christian support a worldly church?" gives his opinion in the paragraph following:

"The majority of people in the popular churches are spiritually dead, some of them are 'twice dead, and plucked up by the roots. They do a shallow, superficial work, which in many cases, deceives souls to their eternal undoing. Their so-called conversions do not measure up even to Bible conviction. Their lives are notoriously inconsistent and worldly. Their preachers and their wives lead the way in the fashion and amusements of of this Christless world. They go contrary to their own rules and to the Bible every day of their lives. Many of their preachers are bound with oaths that are enough to chill the blood of a cannibal. They have been hoodwinked and cable-towed, and led around some lodge room half naked. The real work of salvation from *all sin* the majority of these preachers oppose."

I'll tell you what's the matter. It's corruption in the church. It is the professed Christian that gets down on his knees and prays the Lord will close up the bars and then deliberately goes to the polls and votes to perpetuate them—to throw them wide open.—*Evangelist Mills.*

Then the liquor habit is one of the corruptions fostered by the church and perpetuated by professors of Christianity. The truth is what we want.

More than eighteen centuries have passed over the world since supreme love was made known to it in a life wholly given for the salvation of men, and yet the golden age to which Christianity looks forward has not come. Christianity does not yet rule in the hearts of mankind. It does not even rule in the Church of Christ, which for the most part looks forward to the golden age in question as to some distant Utopia to be realized under miraculous conditions, and perhaps only in another world. Christianity demands complete sacrifice of self to the good of others, not as a matter of compulsion, but as the fruit of a free and spontaneous impulse springing up within a man, and which makes such service his delight.—*Montreal Witness.*

Rev. Daniel J. Burrell, a revivalist, of New York, says: "I read a letter not long ago which an evangelist wrote to a preacher. He said: 'If you will pay me \$100 a week and my expenses I will bring about a revival that will fill your church.' Now, I would rather pay him \$1,000 a week to stay away."

Perhaps Mr. Burrell is more moderate in his charges, and is anxious to make dates for futures. He does not take well with the actions of the Chicago Board of Trade by what he says: "I was in Chicago some time ago, and went up into the Board of Trade. There I saw the members rushing about, so earnest in their efforts to put a corner on wheat, corn, pork, or something else, that they yelled like maniacs and threw up their hats. I said to a bystander: 'And does nobody criticise these people for these crazy actions?' 'O no,' he said: 'they're after money.'" And further he adds: "I want to say, my friends, that the infidelity which is injuring the cause of Christ is not the Bob Ingersoll infidelity. That is but theoretical infidelity. It is practical infidelity that is doing the work. Unbelief among professing Christians, that's what I call practical infidelity."

He has got the right idea as to the growth of infidelity, and charges the professing Christians for its existence; and it will multiply, too.

Rev. Dr. Wild preached a sermon in London, Canada, recently on tax exemption of churches and in his closing remarks said: "There is no doubt that our system of taxation is wrong. There are rich companies who are exempt or only taxed half what they should be, and their property is being

increased in value by the labor and thrift of the poor. The system at present is to tax thrift and economy and to let speculation and laziness go free." He asked his hearers to consider the subject calmly and think over it. Was it right for a church to evade payment of dues to the state or the municipality, and was it an equitable thing for the rich and costly church people to let the poor pay an unequal share that they might escape the burden? His remarks, he said, were intended to apply to Roman Catholic and Protestant alike.

The students are thinking about the questions of the divine origin of Christianity, the deity of its founder, the relation of Christianity to moral character, and its numerical strength among the educated classes in the West. —*Luther D. Wishard, of New York.*

During Mr. Wishard's nine months' sojourn with the students and educated young men of Japan he has just discovered that they are beginning to think about divinity and matters pertaining to it. It is hoped they will be more successful in arriving at correct answers to the questions, for up to the present it has been mere speculation and guess work on the part of the educated in other countries. If the Japs allow those teachers (?) of Christianity to mix and control their reasoning faculties in trying to find a correct solution of the divine origin of what is, it will not take long for them to arrive at the same state of confusion as L. D. W. and his confreres on these matters.

We are not justified by Scripture in expecting during this age the real triumph of Christ's kingdom. This being an evil age, evil will permeate and dominate it to the end.—*Missionary Review of the World.*

My, what amount of wasted mental exertion and money is being spent these days on a business that can result in nothing else than failure. But the waste in mental energy does not figure so much as the leisure enjoyed and the money and emoluments connected therewith, extracted, if not directly out of the industrious classes in an indirect way. Can any one enlighten us as to when this evil age will run out, or when it began, year, month, and day of the week to be given? It is facts that count. An improvement is eagerly looked for.

Twice on one Sabbath, and from different ministers, the writer heard confessions of inability to explain certain passages of Scripture.—*Home Guard, Toronto.*

And if parsons would be more candid in dealing with passages of Scripture that cannot be explained, instead of clothing them in mystery or by telling the inquiring mind that they are beyond our comprehension there would not be so much contention among the members of the different sects. To the Bible the growth of Freethought is responsible. If parsons are unable to understand these passages, why bother with it at all? Why extract salaries from congregations who are looking for the truth on these questions? Less hypocrisy, Mr. Parson. The rising generation, in these days of scientific research, are not so easily hoodwinked. They are studying these questions on the lines of natural law and human nature. The miraculous conception story of Christ, the whale and Jonah, the sun standing still, the devils going into the swine, the passage over the Red sea, the flood, the burning bush, the multitude being fed on a few loaves and a couple of fish; and twelve baskets of fragments taken up afterwards, turning water into wine, and the rest of the fables within the Bible covers are being looked upon with suspicion, and do not take with inquiring and reflective minds.

This poem on "Hypocrisy," by T. J. R., is as truthful as can possibly be pictured. We have all seen the nefarious monster; it was such that first aroused the suspicion of the writer of this review, who has since become an advocate of Liberalism. Give it a hearing:

Hypocrisy, I hate thee in pulpit or in pew,
Thy winning wiles have lost their charm for me,
Through so many tawdry garments I have seen thy festered form,
At thy shrine I never more will bend the knee.

With demon smile you've reached your hand,
And in seeming joy you've placed it in my own,
You've culled my choicest secrets from a too confiding mind,
And alike to friend and foe you've made them known.

With a sweet angelic visage that a martyred saint might wear,
To the house of God I've seen you come and go,
And as night had cast her shadows o'er a slowly moving world
In fiendish glee you've gloated o'er your fellow-mortals' woe.

With cheering words you've wandered through haunts of sin and care.
And to one and all the flag of truce unfurled,
And afraid a God of wisdom of your virtues might not learn
You have given them ungrudging to a glorifying world.

You are temperate, so you told me, and I've listened filled with fear
To the doom that waits the drunkard beyond the smiling stars,
You have told me there's no Heaven for the man that gives or takes
From the demijohns that glisten behind the polished bars.

But I've been told in secret and I think the tale is true;
Do not blame me if the truth I'm forced to tell;
The vice you loathe in others is your solace and your joy,
Is the demon that your coward craven spirit dares not quell.

Then trail your putrid carcass from my presence with all speed,
Too long I've felt the glamour of your fascinating spell;
Humanity is humbled by the forms that you assume,
On earth you have no equal and scarce a peer in hell.

INGERSOLL AT SARATOGA SPRINGS.

Robert G. Ingersoll and family have been stopping for the last few weeks at Saratoga Springs. While there some of the most intelligent citizens invited him to give a lecture Sunday evening in the town hall. This hall is usually occupied Sunday evenings by the Young Men's Christian Association and is, of course, deemed holy ground. The announcement, therefore, that the platform was to be occupied, on a *Sabbath* evening, by the noted heretic caused a great sensation in that Godly town. *The Saratogian*, edited by a pious numskull, declared that this was "Sabbath desecration of the most abominable character, blasphemy against the Lord of the Sabbath;" called Ingersoll a "blatant infidel," a "ribald scoffer" and did much other Christian swearing, but nevertheless Ingersoll gave his noted lecture, "Liberty for Man, Woman and Child," to an audience larger than ever before came together on a Sunday night in that town, and the general verdict was that more and better religion was then and there preached by Col. "Bob" than had been preached in all the Saratoga churches for the last ten years.

LITERARY DEPARTMENT.

SUPREME.

BY IDA ESTELLE CROUCH.

O Soul, where dost thou slumber? In what caves
Of being hast thou hid thy light divine?
Whence is thy moan of somber, hoarse despair,
In jarring chords that once did vibrate rare,
Prophetic harmonies, hope's dearest sign?
What mean these shuddering, half-stifled sobs;
The cry of yearning strangled in the breast
Whose sluggish tide of baffled, vain desires
Breaks moaning on a lonely barren shore?
The Soul gave forth no answer; there was nought
But sobbing winds and waters, frowning sky,
And wailing dirges on that lonely shore.

O Spirit, art thou baffled? Hath the force
Of sorrow and bereavement bowed thy pride,
And humbled thee from thy divine estate?
A startled night-bird cleft the gathering gloom,
The waters sobbed upon the lonely shore.
And still that Soul was silent, as it were
Crushed by a dumb despair, from which it ne'er
Might hope to shake the weight of broken wings,
And bid the dreariness of the land rejoice.
And the earth quivered, and the skies were dark,
And wild waves beat upon the lonely shore.

There was a hush of waters, and of winds,
And moaning voices in the ocean caves.
And that Soul rose defiant, and it dared
The voice of Nature and the face of heaven,
And spake in mighty thunders, that uprolled
Through all the vast profound, and bade attend:
Called I myself to being? I am come
From nameless void, and go to nameless void.
My destiny I have not willed nor ruled;
Harsh suff'rance seemed its chief ascending lord.
Nor have I asked of intellect, or earth,
Or human pleasure ought that justified
The day's desire, or the future's prayer;
And might have thought the dim chaotic night.
Whither it tended were the spirit's fate,
Had not a ray of light from spheres eterne
Flooded my being with its deathless blaze.

That light was love, men call it human love;
 But though to human object it were bound,
 It pierced the fragile, outer shell of clay,
 And met that other in the stellar way.
 Met?—yes—Oh cruel God!—it met, and lost.
 How could it lose its own? Ye heavens are dumb.
 But ye shall not defraud me. Love is mine,
 And I shall seek it through the maze of law
 By which ye testify the ages move.
 Once felt there is no other boon nor bliss
 That bids the spirit for an instant stay,
 Through it he knows himself an uncrowned god
 That has his rightful throne beyond the stars,
 And, powers of hell and heaven, though ye bind
 Me in the darkness for a life's brief span,
 Still do I brood and wait, as Titan powers
 That underlie the earthquake; but the harp,
 That erst with love was vocal, shall be mute,
 And sullen gloom shall wrap the land and sea.

Again the hush ; but murm'ring waters rose,
 And beat rebellious on a barren shore.
 Behold! there is a something draweth nigh.
 'Tis huge, 'tis strong; the terrors from it fly.
 And wailing winds are silent, and the waves
 Shore-locked in awed submission. It doth move
 With majesty supernal, calm and sure.
 It halteth near that Soul that lieth dumb
 And bitter with the weight of will denied,
 And with the mighty grandeur of a strength
 Supreme, yet mild with charm ineffable,
 It speaks:

O Wayward Soul, why will ye fret?
 Why will ye pine and droop with grief untold,
 And waste the power of the early morn
 While longing for the glories of the eve?
 Why hush the wondrous music it was given
 Thy ravished sense to hear, and breathe again,
 In harmonies sublime, to other souls?
 Arise; the earth is fair, the sea is glad.
 The stars are glowing in the midnight sky,
 Look up to heaven; be thankful, and rejoice,
 Yield no more basely to this prostrate mood:
 The Soul replied: I loved, and I have lost.
 You loved, and you have lost? And must you whine
 As whines the coward fear when facing fate?
 O Soul, dost thou not see the wisdom rare
 That leads thee through the discipline of loss
 To nobler stature of attested power?
 If love is good it must eternal be,

And in eternity must wait for thee,
 And thou shalt win it through thy grief, and tears,
 And worthy seeking through the priceless years,
 Ye cannot miss the good that heaven has planned;
 Ye cannot 'scape the law by which ye grow.

The Soul in doubting asked: What knowest thou?
 A solemn silence—then there flamed on high
 A light that flooded earth, and sea, and sky.
 And in the glory of the heavenly blaze
 The Presence stood and watched that Soul's amaze.
 What do I know? O Soul, thy words are wild,
 I am the *love of God* that seeks its child.
 With giant will, and joy as free as air,
 The Soul has grasped the Presence standing there;
 And, locked in that embrace, he knows at last
 The desolation of the earth is past,
 And land and sea are jubilant with delight;
 And the harp's music thrills the pulse of night.

RICO, COLORADO.

COL. INGERSOLL'S OPINIONS AND CHARACTERISTICS.*

COL. ROBERT G. INGERSOLL represents what is intellectually highest among the whole world's opponents of religion. He counts theology as the science of a superstition. He decries religion as it exists, and holds that the broadest thing a man, or all human nature, can do, is to acknowledge ignorance when it cannot know. He accepts nothing on faith. He is the American who is forever asking, "Why?"—who demands a reason and material proof before believing.

As Christianity's corner-stone is faith, he rejects Christianity, and argues that all men who are broad enough to know when to narrow their ideas down to fact or demonstrable theory must reject it. Believing as he does or not, all Americans must be interested in him. His mind is marvelous, his tongue is silvern, his logic is invincible—as logic.

He said a very interesting thing the other day. He showed a tendency toward it. Believe as he does or not, all America—of which we all expect so much—is likely to disappoint us.

Col. Ingersoll is a shining example of the oft-quoted fact that, given mental ability, health and industry, a young man may make for himself whatever place in life he desires and is fitted to fill. His early advantages were limited, for his father, a Congregational minister, whose field of labor often changed, was a man of far too small an income to send his sons to college. Whatever of mental training the young man had he was obliged to get by reason of his own exertion and his splendid triumphs as an orator, and his solid achievements as a lawyer are all the result of his own efforts. The only help he had outside of that given him by his much-loved elder brother Ebon, now deceased, was that

*From the Boston Sunday Herald.

which is the common heritage of all American young men—the chance to fight even-handed for success. It is not surprising, therefore, that Col. Ingersoll feels a deep interest in every bright young man of his acquaintance who is struggling manfully for the glittering prize so brilliantly won by the great agnostic himself. He does not believe, however, that the young man who goes out into the world nowadays to seek his fortune has so easy a battle to fight as had the young man of thirty years ago. In conversation with the writer Col. Ingersoll spoke earnestly upon this subject:—

“A few years ago,” he said, “there were many thousand miles of railroads to be built, a great many towns and cities to be located, constructed, and filled; vast areas of uncultivated land were waiting for the plough, vast forests the axe, and thousands of mines were longing to be opened. In those days every young man of energy and industry had a future. The professions were not overcrowded; there were more patients than doctors, more litigants than lawyers, more buyers of goods than merchants. The young man of that time who was raised on a farm got a little education, taught school, read law or medicine—some of the weaker ones read theology—and there seemed to be plenty of room, plenty of avenues to success and distinction.

“So, too, a few years ago a political life was considered honorable, and so in politics there were many great careers. So, hundreds of towns wanted newspapers, and in each of those towns there was an opening for some energetic young man. At that time the plant cost but little; a few dollars purchased the press—the young publisher could get the paper stock on credit.

“Now the railroads have all been built; the canals are finished; the cities have been located; the outside property has been cut into lots, and sold and mortgaged many times over. Now it requires great capital to go into business. The individual is counting for less and less; the corporation, the trust, for more and more. Now a great merchant employs hundreds of clerks; a few years ago most of those now clerks would have been merchants. And so it seems to be in nearly every department of life. Of course, I do not know what inventions may leap from the brains of the future; there may be millions and millions of fortunes yet to be made in that direction, but of that I am not speaking.

“So, I think that a few years ago the chances were far more numerous and favorable to young men who wished to make a name for themselves; and to succeed in some department of human energy than now.

“In savage life,” he went on, “a living is very easy to get. Most any savage can hunt or fish; consequently there are few failures. But in civilized life competition becomes stronger and sharper; consequently, the percentage of failures increases, and this seems to be the law. The individual is constantly counting for less. It may be that on the average people live better than they did formerly, that they have more to eat, drink and wear; but the individual horizon has lessened; it is not so wide and cloudless as formerly. So I say that the chances for great fortunes, for great successes are growing less and less.”

Col. Ingersoll's views regarding the bible and Christianity were not generally understood by the public for some time after he had become famous as an orator, although he began to diverge from orthodoxy when quite young, and was as pronounced an agnostic when he went into the army, as he is now.

According to all accounts, his father's experience with the churches, of which he was a pastor, were not such as to give the son an exalted opinion of practical Christianity, and in this regard Rev. Mr. Ingersoll's were not unique experiences by any means. The boy, therefore, began to investigate at a very early age, especially as his father was himself a man whose liberality of belief increased with his years, and who was, therefore, several times brought up before the church tribunals for trial. On one occasion, when he was charged with "prevarication and conduct unbecoming a minister," the evidence was trivial in the extreme and the committee decided that, while he had done "nothing inconsistent with his Christian character," his conduct had been "inconsistent with the ministerial character," and he was forbidden to preach in future. Appeal to the higher powers of the church brought about a reversal of that order, but the circumstances confirmed the young man in his sceptical inquiries, and these led him far beyond the most advanced position ever attained by his father, who was adjudged simply to be tainted with heterodoxy.

Col. Ingersoll is an inch more than six feet tall, and weighs ten more than two hundred pounds. He will be sixty-one next August, and his hair is snowy. His shoulders are broad and slightly stooped, though not with age. They were bent quite as much as now eighteen years ago, when he electrified a people and placed his own name upon the list of a nation's greatest orators with his matchless "Plumed Knight" speech in nominating James G. Blaine for the presidency. His blue eyes look straight into yours when he speaks to you, and his sentences are punctuated by engaging little tricks of facial expression—now the brow is criss-crossed with the lines of a frown, sometimes quizzical and sometimes indignant—next the smooth-shaven lips break into a curving smile, which may grow into a broad grin if the point just made were a humorous one, and this is quite likely to be followed by a look of such intense earnestness that you wonder if he will ever smile again. And all the time his eyes flash illuminating, sometimes anticipatory, glances that add immensely to the clearness with which the thought he is expressing is set before you. He delights to tell a story, and he never tells any but good ones, but—and in this he is like Lincoln—he is apt to use his stories to drive some proposition home. This is almost invariably true, even when he sets out to spin a yarn for the story's simple sake. His mentality seems to be duplex, quadruplex, multiplex, if you please—and while his lips and tongue are effectively delivering the story, his wonderful brain is, seemingly, unconsciously applying the point of the story to the proving of a pet theory, and when the tale has been told the verbal application follows.

Though there are few who are more urbane than Mr. Ingersoll, he is never urban. No one would take him to be city born. He was a country boy—his birthplace was Dresden, N. Y. His early boyhood was passed in New York state, and his youth and young manhood in Illinois, Ohio and Wisconsin. The provincialisms of those states cling to him; they crop out here and there in sharp accents and flat tones never heard from the lips of the born New Yorker, and in gestures that, in the want of a better term, may be said to be gracefully awkward. When he walks his progress is marked by a most engaging waddle. His clothes are always serviceable and modest in cut, but they rarely fit well, and they do not look as though they came the day before from under the smoothing iron of the tailor and presser. His handgrasp is hearty, and his

manner and words are the very essence of straightforward directness. I called at his office once when the colonel was closeted with a person who wished to retain him in a law case involving a great deal of money. After a bit I was told that I could see him, and as I entered he was saying: "The case can't be won, for you are in the wrong. I don't want it."

"But," pleaded the would-be client, "it seems to me that a good deal can be done in such a case by the way it is handled before the jury, and I thought if you were to be the man I might get a verdict."

"No, sir," was the reply, and the words fell like the lead of a plumb line; "I won't take it. Good morning, sir."

It has sometimes been said indulgently of Col. Ingersoll that he is indolent, but no one can hold that view who is at all familiar with him or his work. As a matter of fact, his industry is phenomenal, though, indeed, it is not carried on after the fashion of less brainy men. When he has an important case ahead of him his devotion to the mastery of its details absorbs him at once and completely. It sometimes becomes necessary for him to take up a line of chemical inquiry entirely new to him; again, to elaborate genealogical researches is necessary; still again, it may be essential for him to thoroughly inform himself concerning hitherto uninvestigated local historical records. But whatever is needful to be studied he studies; and so thoroughly that his mind becomes saturated with the knowledge required. And once acquired no sort of information ever leaves him, for he has a memory quite as marvelous as any other of his altogether marvelous characteristics.

It is the same when he has an address to prepare. Every authority that can be consulted upon the subject to be treated in the address is consulted, and often the material that suggests some of the most telling points is one which no one but Ingersoll himself would think of referring to. Here again his wonderful memory stands him in good stead, for he has packed away within the convolutions of his brain a lot of facts that bear upon almost every conceivable branch of human thought or investigation.

His memory is quite as retentive of the features of a man he has seen as of other matters; it retains voices also, as a war time friend of his discovered last summer. It was a busy day with the colonel, who had given instructions to his office boy that under no circumstances was he to be disturbed; so when his old friend called he was told that Col. Ingersoll could not see him.

"But," said the visitor, "I am to see him. I haven't seen him for twenty years. I am going out of town this afternoon, and I wouldn't miss talking with him for a few minutes for a good deal of money."

"Well," said the boy, "he wasn't to be disturbed by anybody."

At this moment the door of the colonel's private office opened, and the colonel's portly form appeared upon the scene.

"Why, Major Blank, he said, "come in. I did tell the boy I wouldn't see anybody, but you are more important than the biggest law case in the world."

The colonel's memory had retained the sound of the major's voice, and because of that the latter was not obliged to leave New York without seeing and renewing his old acquaintance.

Col. Ingersoll's retorts are as quick as a flash light and as searching. One of them was so startling and so effective as to give a certain famous long drawn out railroad suit the nickname of "the Ananias and Sapphira case." Ingersoll

was speaking, and had made certain statements highly damaging to the other side, in such a way as to thoroughly anger a member of the opposing counsel, who suddenly interrupted the speaker with the abrupt and sarcastic remark:

"I suppose the colonel, in the nature of things, never heard of the story of Ananias and Sapphira."

There were those present who expected to witness an angry outburst on the part of Ingersoll in response to this plain implication that his statement had not the quality of veracity, but they were disappointed. Ingersoll didn't even get angry. He turned slightly, fixed his limpid blue eyes upon the speaker, and smiled cherubically. Then he gently drawled out:

"Oh, yes, I have; yes, I have. And I've watched the gentleman who has just spoken all through the case with a curious interest. I've been expecting every once in a while to see him drop dead, but he seems to be all right down to the present moment."

Ingersoll never gets angry when he is interrupted, even if it is in the middle of an address or a lecture. A man interrupted him in Cincinnati once, cutting right into one of the lecturer's most resonant periods with a yell:

"That's a lie, Bob Ingersoll, and you know it."

The audience was in an uproar in an instant, and cries of "Put him out!" "Throw him down stairs!" and the like were heard from all parts of the house. Ingersoll stopped talking for a moment, and held up his hands, smiling.

"Don't hurt the man," he said. "He thinks he is right, but let me explain this thing for his especial benefit."

Then he reasoned the matter out in language so simple and plain that no one of any intelligence whatever could fail to comprehend. The man was not ejected, but sat through the entire address, and at the close asked the privilege of begging the lecturer's pardon.

Like most men of genius Col. Ingersoll is a passionate lover of music, and the harmonies of Wagner seem to him to be the very acme of musical expression. In giving voice to his love for Wagnerian strains he once said:

"There is something more in music than can be expressed in rhythmical periods, some greater joy than can be felt by hearing it simply accented in measured intervals. It struck me long ago that that music which rose and fell at precisely the same distances, with exactly the same emphasis, did not express the feelings of the heart; that there must be some splendid composition that did not have to come back to the starting place in so many beats. There is a music of the heart and of the intellect and of thought, and this I hold to be the music of Wagner. Of all the composers of the world, in my judgment, Wagner stands at the head. Shakespeare uses the same words as we do, and yet they glitter with a light that it is impossible for us to give. When we read him we wonder, 'Is it possible that this man does this in a common way?' And when I hear the music of Wagner, I say, 'Is it possible that this is made with ordinary chords?' The moment the orchestra begins to play Wagner's strains all the instruments are transfigured. They seem to utter sounds that they have been longing to utter ever since they were made. Even the drums join in the joyous riot. The old bass viol is alive with passion. The 'cellos throb with love, and the violins thrill with the divine feeling. When I hear this music it seems to me that it is full of glory of color through which the violins picture the coming of the morning, and the horns the glory of the stars

gleaming above us. Color comes gradually from the other instruments, and then the orchestra floods the world with the day."

Notwithstanding his thoroughly heretical beliefs or lack of beliefs, or, as he would say, because of them, Col. Ingersoll is a very tender hearted man. No one has ever made so strong an argument against vivisection in the alleged interests of science as Ingersoll did in a speech a few years ago. To the presentation of his views against the refinements of scientific cruelty he brought his most vivid imagination, his most careful thought and his most impassioned oratory.

Col. Ingersoll's popularity with those who know him is proverbial. The clerks in his office not only admire him for his ability and achievements, but they esteem him for his kindness of heart and his invariable courtesy in his intercourse with them. His offices are located in one of the buildings devoted to corporations and professional men on the lower part of Nassua street, and consist of three rooms. The one used by the head of the firm is farthest from the entrance. All are furnished in solid black walnut. In the colonel's room there is a picture of his loved brother Ebon, and hanging below the frame thereof is a tin sign that the two brothers hung out for a shingle when they went into the law business in Peoria. There are also pictures of a judge or two. The desks in all the rooms are littered with papers. Books are piled to the ceiling. Everywhere there is an air of personal freedom. Perhaps when you enter a clerk will be smoking a pipe. There is no servility either to the clients or the head of the business, but there is everywhere an informal courtesy somewhat akin to that which is told by a feeling of great comradeship.

Of the colonel's ideal home life the world has often been told. He lives during the winter at his town house on Fifth avenue, and in the summer at Dobbs Ferry, a charming place up the Hudson, a few miles from New York.

A TRUE STORY—AN INCIDENTAL AND UNPREMEDITATED CONFERENCE.

IT happened in this way. I had been in my study a long time and feeling tired and exhausted I went out to take a walk for exercise and health; and on my way home I observed on the opposite corner one of the worst specimens of humanity I had ever seen, a man about five feet high, slightly built, and not to exceed one hundred pounds avoirdupois; well up in years but not what one would call old as his hair was not gray. His clothes were dirty, his face blotched and his whole contour indicated a life of chronic dissipation and misery.

When I first noticed the man I saw that he was intentionally coming toward me and I stopped until he came up thinking he wanted some assistance; but he only asked how to get to the lake (Michigan) which I told him and he went on his way.

At that moment another man came up to me. He was the extreme opposite of the first: tall, clean, well dressed and had the appearance of intelligence, culture, refinement and sobriety. He looked very sharply at the poor man and enquiringly at me as if much interested in the case. I saw that he wanted

to say something but hesitated for fear of intruding and to encourage him to speak I remarked that the man looked to me as if he wanted to jump into the lake. "And suicide," said he, "And he might as well. Society would not miss him. I cannot see what such men are good for, or why they are allowed to be in the world at all."

These remarks awoke my sympathy for the man before me who, I thought, was as poor morally and spiritually as the other was physically, and I said: "Well you are as much a stranger to me as he is. I know nothing about your religious sentiments or whether you have any or not; but I will venture to say this much in behalf of this poor man; he is like many other things in the world which you cannot account for. You cannot tell why God allowed mosquitoes and grasshoppers to be in the world to annoy you, but you like cows and horses because they serve you. All these creatures are in the world by right of natural production; and besides, this man is our brother and a child of God as much as you or I and has the germ of divinity within him which, according to the law of his being, must necessarily unfold itself sometime and in some way. If not here, in the long hereafter he will turn to God, and who knows but his present mode of life is working off the crude elements of his nature, for it is through great tribulation that such men enter the kingdom of heaven and he must go through all that and outgrow and overcome until he is purified, and then he will enter the abode of the blessed. What do you and I know of that man's inner life; or how he is to grow to higher conditions? The beautiful lily rises in its floral majesty from the foulest soil and do we condemn it because it draws from that soil the atoms of which its beauty is composed? Then why should we condemn or despise our poor brother because we see him in filth and degradation? Should we not rather help him?"

By this time my new friend had become interested and said: "I agree with you in some things you have said and in others I do not; but on further acquaintance we may understand each other better. I was brought up in the Presbyterian Church and used to preach; but I began to dislike some things they taught, such as the thief and the drunkard going direct to heaven; and I feel now that if that man who attracted our attention a few minutes ago went to heaven I would not want to be with him."

I said: "You would not have to. 'In my Father's house are many mansions,' and every one will have the mansion for which he is suited. He will have the place prepared for him and you will have the place prepared for you; or I should rather say, the place you have prepared for yourself and qualified yourself for by the life you have lived on earth.

"It is like a family of children changing from one school to another and the skillful teacher putting each and every child in the grade or class for which their previous attainments had fitted them. When our poor brother goes over he may have a very low place to begin with; but if he aspires and works he will rise, for the angelic missionaries will find him out and assist him; and if you get a higher position you too will have to progress by faithful work, for there is no promotion for idlers there."

He replied: "Then you do not believe in eternal punishment." I said: "No, nor in punishment at all as the object of retribution. It is the necessary sequence of violated law and will cease when the violation ceases." "And you do not believe in the decrees of predestination and reprobation." "No,

not in the Calvinistic sense as held by Presbyterians, that God foreordained a certain number to be saved regardless of character, and left the rest—a great overwhelming majority good, bad and indifferent—to be eternally damned and all for his own glory. O, no! I never could believe that. I think that doctrine, or dogma, must have been formulated by men whose love nature had not yet been unfolded and who imagined that God was like themselves, without love, and the greater his power the worse he was; and that John Calvin served him well in instigating and abetting the murder of Michael Servetus; and now in obedience to that same God whom they have clothed with inhuman severity, that venerable church is engaged in the ignoble business of hunting down and driving out all the noble men who dare to search for truth outside of the prescribed limits of a crude and immature, not to say false theology.

“I, too, was brought up in the Presbyterian Church and believed all I could of the creed; but when I came to that I wouldn't have it. Even if I possessed the power I would not send my own child to an eternal hell no matter what that child had done or how far short it had come in its duty toward me, yet I feel sure that I am no more loving than God, I say it with reverence, though a great deal more so than the ideal Presbyterian God who gives nobody any credit for being good and sends as good people to hell as he sends to heaven; and

‘His hell is crammed with infants damned!’”

At this point my friend said, apologetically: “Well, I do not want to argue.” I said: “We are not arguing, we are exchanging ideas, and it is all right for we may help each other.” So feeling reassured he went on to state his case.

“You believe that God knows all that is to be before it comes to pass?” “Yes.” “You believe also that He knew what that poor man would be and what he would do before he came into the world?” “Yes.” “Then why did He send him, or allow him to come into the world to be a disgrace and a nuisance, no good to himself or anybody else?”

This was a clincher, fit for an old Scotch, college-bred Presbyterian, and he thought he had me sure. But I knew it was his last hit; and as my object from the first was, not to gain any victory in the line of debate, but to help him as much as I could out of his early educational rut and into a higher and broader view of things, I wound up with the following remarks:

“You take a rather pessimistic view of this subject. I never allow myself to find fault with the divine natural order of things. In this respect I think that ‘whatever is is right,’ and we should try and bring ourselves in harmony with this natural order. Supposing your child ate a green apple and consequently was seized with cholera infantum; would you say that there should be no green apples because they were the occasion of your child's sickness? Should you not rather say that the apple was germinally good, but should not have been eaten until it was ripe? Therefore the violation of law and not the apple was to blame for your child's sickness.

“This poor man is like the green apple and has the germ of goodness (divinity) within him; but, like some apples, may have been unfortunate in regard to heredity, soil and environment, for which he was not wholly, if at all, to blame. Then again, he must have time to ripen; and, like some varieties of that fruit, he may be of a late kind and long of ripening. Neither is he to blame for that, because he did not make himself. And now, supposing he, like many a late apple, should fall before the natural time by a storm which he could not

control or avoid, what then? Does your religion afford him any hope or compensation for an untimely death?

"Before I investigated this subject it grieved me to think even of an accident by which people were deprived of the natural time in this world to prepare them for the next; but I felt greatly relieved when I discovered that compensation was as sure as retribution, and that there was probation and progress after death as well as before it, and that even children cut off before they get the experience for which earth life is given are met and taken charge of by spirit-matrons and educated in the knowledge and wisdom of the celestial spheres.

"Then again, your church has given you a false idea of the advent of man into the next world. We do not enter immediately into heaven or hell or any other fixed state; but every individual, as I said before, gravitates to the place to which his spiritual status entitles him and progresses from point onward.

"The self-righteous Christian who thinks that his sins are taken away and that he will enter immediately into glory according to the Presbyterian creed, will find that his spiritual attainments, whatever they may be, and not his theological beliefs, will be the measure of his condition on entering spirit life and whatever unspiritual conditions remain, even to his thoughts, he will have to outgrow. In other words, he will have to work out his own salvation and will be very glad of the opportunity of doing so, a privilege which his church and creed does not allow to any one although it is the eternal law of God, of nature, of evolution and of human progress.

"There is another matter in which your church has failed to teach you the truth, that is, the divine side of man's nature. First she insisted on total depravity which is best illustrated by a rotten egg, incurable and unredeemable; that man was made perfect, but by the sin of Adam, the first man, all posterity forfeited their right to eternal life and happiness; and on this proposition she built a system of dogmatism which has set its adherents back many centuries, and when by the slow and sure process of evolution man came to see that the race started from the lowest point of conscious existence to progress eternally and she could no longer hold him in bondage through fear of death, then she insisted on the frailty and imperfection of human nature which she alleged needed the nostrums of priestcraft to prepare them for heaven. Here was the green apple again. She thought that because the apple was not ripe there was something wrong; that God had made a mistake, and had a great time trying to remedy the evil; whereas the truth is that things are going on just as He intended. Here again, 'whatever is, is right.'

"Every human soul is a spark of divinity—God—and neither dies nor is lost; and that is why I say that our poor unfortunate brother *must and will* some time and in some way progress out of his present condition and unfold the divine nature within him."

I repeated those beautiful lines by Jerald Massey in "A Tale of Eternity."

"I think heaven will not shut forevermore
Without a knocker left upon the door,
Lest some belated wanderer should come
Heartbroken, asking just to die at home,
So that the Father will at last forgive,
And looking on His face that soul shall live.

I think there will be watchers through the night,
Lest any, afar off, turn them to the light;

That He who loved us into life must be
 A Father infinitely fatherly,
 And, groping for Him, these shall find their way
 From out of darkness, through twilight, into day."

My friend said he knew the poem and liked it well. He was in no way disconcerted but seemed quite pleased with the incidental conference which he was himself instrumental in bringing about. We parted in friendship and I never met or heard of either party since.

It reminded me of Fillmore's hymn, "Are you sowing the seed of the Kingdom, brother?" etc., and I hope this little cast of seed sown at random may bear fruit.

R. NEELY.

PRAYER.

PRAYER is one of the greatest enemies of progress. The Heathens pray to idols and natural objects, through ignorant fear, hoping to avert disasters. The Christians, in like manner, pray to an imaginary God, through fear of his wrath, to shield themselves from hell torments. The blind faith and fear, both cases, may restrain from wickedness, and that is about all it does.

The Christians and many of the Heathen imagine that much praying and pious acts will also be richly rewarded by their Gods. So a selfish hope spurs them to some meritorious deeds.

They tell us that "prayer and works must go together." Whoever knew prayer without works to "cook a meal of victuals" or "earn your salt." But thousands cook without prayer, and are just as successful as the praying cooks. Just so, work without prayer makes clothing, earns the living, builds houses, railroads, mills, navigates the ocean, etc.

Those who study the stern, unrelenting, all prevading Laws of Nature, and live and work in conformity with those laws, are successful, and win the blessings of prosperity, health and enjoyment.

Nature never was created, and never creates, but has been and shall be through never ending time, ever evolving new forms from old, ever destroying and rebuilding. Nature supplies us with food and the materials out of which everything is made. We confiscate these materials and manufacture what we can. Nature has no ear for personal appeals, so prayer is useless superstitious folly. Living in defiance to any of Nature's immutable laws leads to suffering, disease, death, and such living is sin. Living in conformity to Nature's laws is righteousness.

Prayer blinds its votaries, and leads to belief that some supernatural power will do the work for them, and they wait expectant, when they ought to study out how to do things, and then do them.

So often they hear the prayer, "We are weak and can do nothing without thy help," that they learn to have no faith in their own abilities, let them remain unused and untrained, and become too dependent to amount to anything. Hence, prayer is one of the greatest enemies of progress.

If any kind of reform is needed, plan and act. Praying only postpones the work and gives the enemy time to strengthen.

The W. C. T. U. and the Prohibitionists accomplish so little because they are relying on prayer. When a new organization is formed, depending alone

on human agencies and active measures, then something will be done that will count.

True, noble, courageous manhood and womanhood are not made by fear nor by prayer, but by choosing to do right because they see it is best for themselves and for others and they like it. Teach the young what is right and why, encourage wise choices and useful noble lives will result.

When the young frequent prayer meetings, dress, feasting and flirting occupy most of their spare time. What are the results?

Let debates take the place of prayer-meetings, and the spare time will be given to literary and scientific research, observation, and comparison and thoughtful learned men and women will be the result, with ability to handle the great life-questions of the world, as well as to build happy and prosperous homes.

ELIZA MOWRY BLIVEN.

GOV. CHARLES ROBINSON—OBITUARY.

WE copy from the *Chicago Times* the following obituary notice of ex-Governor Robinson of Kansas. As is well known he has been for years an outspoken Freethinker, an avowed Agnostic. Such men as was Governor Robinson is an honor to the Liberal Cause. His only Religion was the Religion of Humanity. Of such is the Kingdom of Heaven on this earth.

—EDITOR.

LAWRENCE, Kan., Aug. 19.—In the death of ex-Gov. Robinson at his home near Lawrence, Kan., at 4:20 A. M., August 17, a remarkable man and an historic character passed away. Charles Robinson was a native of Massachusetts, a graduate of Amherst College, a skilled physician, widely read in literature, an able speaker and a clear and forcible writer. Six feet two inches high, with a magnificent physique, clear cut, handsome features, a splendid voice and strong, personal magnetism, he was a born leader of men, and never did he lead them wrong nor away from the highest ideal of liberty, justice and progress. While yet a young man, in 1849 he crossed the plains and mountains with the first emigrants to California, where he became the leader of the settlers in what is now Sacramento city against attempts to dispossess them under cover of a bogus or fraudulent Spanish grant. In one of these conflicts he was shot through the lungs by a hired desperado, but rose from the ground, seized his rifle and returned the compliment to his fleeing assailant. He was then arrested and thrown into jail, but his iron constitution and strictly temperate habits caused him to fully recover from a usually mortal wound in a few weeks. Of course he was discharged on preliminary examination but while yet in prison he was elected to the state senate and was a conspicuous member in that first California senate and largely influential in securing the right of the settlers against the land-grabbers and other cormorants who had swarmed there to prey upon the people. Returning in a few years to Massachusetts he was selected by the New England "Emigrant Aid Company" as its manager in Kansas, and came to Lawrence in August, 1854, before the town site was selected. He had marked the beauty and great advantages of the spot when *en route* to California six years previously, and piloted the first party of emigrants to it. In the time that tried men's souls during the stormy border ruffian warfare of 1854 to 1860 he was the strong and trusted leader of the free state settlers, and to his sagacity, courage, coolness, iron will and tireless energy were due the successful defense of the few poor and scattered Northern settlers against the embattled hosts and ample resources of the slave power, backed as the latter was by the national government. Upon the organization of Kansas as a state in February, 1861, he was elected its first governor

and was acknowledged to have been one of the greatest of the great war governors. In 1872 he supported Horace Greeley for president and has since that time been an independent in politics and a greenbacker, though of recent years affiliated with the Democrats to some extent and later with the people's party. He has lived for many years upon his large and valuable farm north of the city, where he has dispensed a generous and refined hospitality to large numbers of people. His able pen was ever busy and he was ever in demand upon public occasions, for as a forcible and logical speaker or presiding officer he had few equals. Charles Robinson was a strong, true, generous man, with the courage and strength of the lion and the tenderness of a woman to all in need of assistance or care. He was always for the under dog in the fight, always the keeper of the poor and the persecuted, and it may be truly said that he was the best loved man in Kansas, and that few men have ever had so many warm personal friends. He was an intense lover of liberty and of justice, and hated oppression and wrong. In religion as in politics he was broad and liberal in his views, taking little stock in doctrines or ceremonies, hating hypocrisy and cant, but ever full of good works and brotherly love and helpfulness. He was always strictly temperate, never using liquor or tobacco, and his perfect health continued to his death at 76 years of age.

CALL FOR EIGHTEENTH ANNUAL CONGRESS.

AT a meeting of the Board of Directors of the American Secular Union held at the residence of Dr. Juliet H. Severance, July 28, it was decided that the Eighteenth Annual Congress of the organization be held in Madison Hall, 146 West Madison street, Chicago, Oct. 26, 27 and 28.

Various Christian denominations, ignoring past differences—and the history of Christianity demonstrates that these have been most serious—recently convened in a Parliament, agreeing to work in unison for the uplifting of humanity. Certainly liberals should not display a less conciliatory spirit than the orthodox sects. Assenting to this and remembering that only in union is there strength the Board adopted the following resolution:

Resolved, That the Freethought Federation of America be invited to unite with the American Secular Union in holding its eighteenth annual congress and that Mrs. Freeman be requested to communicate this resolution to Mr. S. P. Putnam.

It is also urged that all societies which accept the "nine demands" send delegates to the Congress and that liberals make a grand effort to attend this Freethought Parliament. Let every auxiliary send its representatives. The World's Fair Congress was a splendid success, but this is its equal in importance. The enemy is active—enforcing Sunday laws and securing Sunday legislation, opposing the taxation of church property, the value of which has assumed alarming proportions, securing the appropriation of public funds to sectarian institutions, demanding that the bible be read in the public schools—in fact not one effort to rob the people of liberty has been relinquished. The National Reform Association, the Sabbath Association, the Epworth League, the King's Daughters, the Woman's Christian Temperance Union—all these have banded together, presenting a formidable front, and it will require the united efforts of liberals to defeat so unscrupulous a foe, owing allegiance as it readily admits, not to this government but to a heavenly ruler, thus endeavoring to establish on the ruins of the republic a theocracy. How best to oppose

this purpose and the other unpatriotic schemes of our antagonists must be considered at this Congress. We must work together, accepting this much of the wisdom of our opponents that "those who are not for us are against us."

MRS. M. A. FREEMAN,
Cor. Sec. Am. Secular Union.

A SHORT AUTOBIOGRAPHY OF A FREETHOUGHT VETERAN.

I, THOMAS McCOWEN, was born on the 16th day of October, 1808, in the village of Patterson, State of New Jersey. This town is noted as the place where the first cotton mills in the United States were located. In these mills my father and his four brothers were employed as quill boys. My first conscious life was at a place ten miles from Baltimore, Maryland, my parents



having removed there and taken the supervision of a cotton factory. In 1812 grandfather, his children and grandchildren all started together for Cincinnati, Ohio. They went by the way of Pittsburg, Pa., where they boarded a flat boat twenty-two feet long. There were eleven persons in the party, and we were on the river two days and one night. War with Great Britain was declared during our trip on the river. Ohio was then comparatively a wilderness. Here our family purchased small tracts of land from the former settlers twenty-one miles from Cincinnati, at which place soon after sprang up the village of Mason, where the writer was brought up as quill boy in a cotton factory. During the years that he lived and worked here he attended school on an average of about one month a year. The family, all being weavers, started

a cotton manufactory. The length of a working day at that time was from twelve to sixteen hours at the loom, and after that, during twilight, father would work an hour felling the tall oaks to prevent them falling on our log house and factory.

The religion of our family was that of the old Scotch Covenanter Calvinistic Presbyterian order. We had no religious conflicts until the new sect of wild, noisy, enthusiastic Methodists made their appearance. There was not much said about religion only on Sunday when nothing was allowed but to listen to the reading of long sermons on the decrees of God, endless hell fire and repeat our catechism. I was thoroughly drilled on what was known as the "smaller catechism." But in process of time a good old Scotch Covenanter minister, living some twelve miles distant, found us out. He had a "meeting

house" on the south end of his farm and a distillery on the north end. The old minister frequently visited our family and was free to call for contributions, as ministers generally are, and we often had a house full of visitors from our distant brethren. After that a young minister came to our town and preached regularly; he took quite a liking to me and advised father to send me to college. I was about eighteen at that time. He volunteered his services as a preparatory teacher for me. We got along very pleasantly for a while, but all at once I was dropped like a hot potato and nothing more was said about sending me to college. The reason, I afterwards learned, was that I had committed the unpardonable sin of asking the young minister too many questions about his theological doctrines. My father also seemed to be prejudiced to a certain extent against me because of my inclination to ask the young dominie questions he could not answer. This prejudice of father's never quite wore off, for he felt it had kept me out of college and possibly out of a Presbyterian pulpit.

At the age of twenty-four years the writer married the daughter of John Leonard, a Deist in his religious views. Miss Amily Leonard proved herself a faithful wife and noble mother for many years. After a long and painful illness on the 3d day of May, 1886, she dropped into her long and peaceful slumber, and left the writer to pass the remainder of his days in loneliness.

¶After marriage I attended the Medical College at Columbus, Ohio, under the charge of Doctors Alva and Samuel Curtis. While there a student handed me Paine's Age of Reason, which proved quite an eye opener to me. I afterward attended a four days' discussion between an orthodox and Universalist minister. The result was the building up of a Universalist church there that I became a member of, also my good wife, who was very active in the church. It seemed a great relief at that time to get out of Calvinism into Universalism. Universalism so prospered there that it resulted in the absolute extinction of the two orthodox churches in the town. The people all seemed to desire to get to heaven and Universalism offered the shortest and surest road to the "Haven of Rest."

After graduating from the medical college I practiced medicine in St. Louis, Terra Haute, Annapolis, Indiana, and then returned to my old home, Mason, Ohio. In the fall of '54 after the opening of Kansas for settlement, I, in company with three others, crossed from Indiana through Illinois and Missouri to Kansas in a two-horse wagon, took land claims and built each of us a log cabin and we moved out our families the next spring. We found the territory overrun with "Border Ruffins." These "ruffins" soon destroyed all my property, killing my horses and last cow, and I left there in '58 and went further west and settled on a government claim of land at Potter Valley, California, where it required a residence of five years to perfect the claim. The journey from Kansas was made with an ox team and took from May 26th to October 25th, 1857, to cross the plains. In October, 1863, I was burned out by a border ruffian, losing my house and furniture, barn, thirty tons of hay, two horses and several head of cattle. Good friends came to the rescue and furnished shelter and bread for my family and feed for the stock I had left. In 1871 I invested my Potter Valley claim in a Sanitarium in San Francisco, Cal. In 1880 I removed to Uriah, California, where I still reside. My views on religion had constantly become more liberal and on the advice of William

Chestnut, I became a subscriber to the *Boston Investigator* and soon after to the FREETHINKERS' MAGAZINE, and I now glory in the doctrines of Free-thought. I have no fears of an angry God or a malignant Devil, or a burning Hell, but as Brother Taber says, I feel that I am "emancipated" and for the balance of my life, which must, of course, be very brief, propose to do all in my power to emancipate the minds of others.

THOMAS McCOWEN.

URIAH, CALIFORNIA.

GO WEST, YOUNG MAN.

MY DEAR H. L. GREEN:

A line in the *Investigator* says your present address is Chicago, where the FREETHINKER is to be published hereafter. "Go west, young man," was Greeley's motto, and it is good now. The religious pilgrim goes east to the shrines of his faith. Our shrine is wherever man works for his living and trains his moral faculties, and strives to divorce himself from theology. Moral truths are as old as man and the universe; theological dogma is made to suit the time as an expedient. Intellectual truth changes with the discovery of physical and speculative facts, and since those facts are ever new and infinite in number, the intellect must continually expand. Moral laws are fixed and must be ever the same, therefore a society or civilization based on them must be stationary. This is the conflict of religion and science, and is in a great measure your work in the Magazine.

The claim of the church that it has advanced civilization is an error of observation. Progress is not in any sense due to moral knowledge, but is due to intellectual knowledge, which is ever advancing. The history of the condition and diffusion of intellectual knowledge is the history of civilization. The history of the church is a record of jealousies, disputes, persecutions, war and devastation. This is the contest between the church and civilization in practice.

Society is regulated by its intellectual members and not by its members who are merely moral. The effect of the moral law is within us, while intellectual results go out and benefit others, and the totality of human actions is governed by the sum of human knowledge.

In those countries where the church or religion is the ruling power emotional nature is superior to the intellect; where the civil power rules and the church is subordinated the intellectual is superior and science and art, literature and mechanics build up the national progress.

The Hebrews were barbarians and unable to conceive of a high order of gods. They were very poor intellectually, but rich emotionally, so they lived in tents and worshipped in a grove. Their temple was built by a more scientific people, but they did not long enjoy its grandeur, because they were not civilized enough to submit to Roman authority. Their religion led them to crave after wonders and crude gods made in their own image, which was the natural fruit of ignorance. The Hebrews of our day are learned, civilized, and their conception of a deity is a pure theism and their Sinai is within humanity and not on a rock.

The idea of One Great Cause belongs to an age of ignorance, or one but little in advance of barbarism. It is a child's effort to explain a dazzling

phenomenon, the Greek notion of Zeus with his thunderbolt. We know that Zeus is not needed in electrical storms; and we also know that it is impossible to know the ultimate cause of any existence. We observe but we do not create and observation cannot lead us to original causes. But observation leads to the discovery of natural laws and to the mastery over the powers and forces in nature. This is true progress. Prayers do not move the dynamo nor send a cable message to the old world, nor make the corn grow, but knowledge of electrical laws and of the best methods in agriculture opens the way to communicate with distant parts and fills storehouses with the choice fruits of the earth.

Intellectual truths are the means of all progress and ignorant men are mischievous in proportion to their sincerity. Education is the only hope of humanity. Therefore the public school must be kept clear of all theological bias. The church craftily claims that education without religious training is defective. We know that education is defective in so far as it is warped by the church. Even the religious press is coming over to the defense of secular schools. Under the disguise of charity to children or orphans the church in New York city last year had the use of public money to the amount of over \$467,000 from taxes and \$609,000 from the excise money for the Roman Catholic, and \$178,000 from taxes and \$530,000 from the excise fund for Protestant and Hebrew institutions. Can you suggest a more practical union of church and state? It is probable that similar conditions are found in Chicago and other large cities. You will do a much needed service to the country by continuing the war against sectarian appropriations, because they violate the sound principle that public money should not be used to support schools or institutions of any kind which are under sectarian control for the one object of teaching some particular kind of religious faith.

In the *New York Evening Post* of Monday, August 20, it is reported that Judge Barker, of Ebensburg, Pa., decided that "(Catholic) sisters may be employed as teachers; that they may be attired in the garb of their order, and that they may be addressed by pupils by their religious names." The Catholic catechism may not be taught.

This is a move that ought to rouse indignation in every liberal and patriot in the land. Let the word be: "No church in our schools." The robed sisters will be an ever-present object lesson for Rome. Religion and morality are divorced by such mean tricks.

I hope your new home will improve your health and bring the magazine into notice more extensively. Yours,

A. L. RAWSON.

WOODCLIFF, N. J.

INTOLERANCE AMONG LIBERALS.

By PROF. WILL C. COPE.

WE are apt to think of the person of liberal views as one dispassionate in his judgments and unprejudiced in his opinions, seeking truth for truth's sake and honest with himself as well as with others. I am glad to say that this is true of great numbers of Freethinkers. And yet we find even among men of free thought a great deal of "human nature," in the shape of unreasoning animalism, opposing the fanaticism of superstition with a new fanaticism

of their own. George Eliot, after she had broken the shackles which orthodoxy had placed on her, and having felt the intolerance of the votaries of the old creeds, found in herself a rising feeling of intolerance against those blind followers of a superstitious past. Yet she had the breadth of mind to comprehend the weak spot in her mental make-up. In a letter to a friend she says: "The last refuge of intolerance is not to tolerate the intolerant." She recognized the weakness and to a great extent overcame it. Nothing better illustrates her breadth of view than her portrayal of the character of Dinah Morris in "Adam Bede."

The greatest minds, however, are in danger of becoming warped and prejudiced; so, for the sake of our own mental health, we liberals must watch lest we give way to this tendency. Jesus met the intolerance of the Pharisees with an intolerance almost as great. Luther outpopped the Pope in the matter of bigotry and all of us are in danger of the same thing. If we are to overcome the superstition of ages we must go about it calmly, meeting falsehood with truth, bigotry with liberality and intolerance with charity, remembering that we have gained a point of view which the mass of mankind have not yet reached and perhaps will not be strong enough to reach and maintain for some centuries. Let us be glad because of our strength and not be too hard on the weakness of our brothers even when they mistake their weakness for strength and show us contempt and hatred for being what we are. If they will not be enlightened, let them hug their delusions, hates and intolerances, while we go on to deeper views into life and a broader sympathy with all mankind.

LAKELAND, KENTUCKY.

AN INTERESTING LETTER.

—We are pleased to lay before our readers the following extract from a letter from a young lady of the South. We withhold the name and Postoffice address:

DEAR SIR:—Will you allow a little Texas girl to extend to you her heartfelt thanks for your kindness in sending her your valuable magazine. Words are inadequate to express my appreciation of its contents. It was like cold water to a thirsty soul.

You have no idea what an exquisite delight it is to one, who, like myself, is entirely surrounded by the followers of superstition, and who receives nothing but sneers and ridicule for her opinions, to forget self and sur-

roundings completely, in the perusal of such grand and noble thoughts as are expressed in its pages, and to feel that she is not alone in her belief but is in company with the brightest intellects of the age.

I should like so much to contribute something to help the magazine in its noble work, but mama not being in sympathy with the cause and having no money of my own, it is impossible just now but I shall certainly do all in my power to increase its circulation and always speak a word in its praise.

I am truly anxious to do something, be it ever so little, to promote the cause of Freethought.

EDITORIAL DEPARTMENT.

M. W. CHUNN, PH. D.

M. W. CHUNN, whose portrait appears as the frontispiece of this number of this magazine, was born in St. Mary's county, Maryland, about thirty-two years ago. His parents were of the Baptist faith, and so he had the gospel of orthodoxy instilled into his mind from infancy. His parents, however, made no attempt to compel him to attend church or Sunday school. He himself never united with the Baptist church because of its narrow view of close communion.

His early education was received in the public schools of his native state. He devoted much attention to mathematics, and before he had reached the age of seventeen he had completed the public school course, and in addition a course in mathematics equal to that of the average college. Soon afterwards he was a successful candidate in a competitive examination, and thereby became entitled to a four years' course in Western Maryland college, a state institution of learning located at Westminster. During his college course he gave special attention to higher mathematics and modern languages. He graduated at the age of twenty-one with the B. A. degree. It was during his college course that he "experienced religion." Influenced by the advice of his friends and by the promptings of his own heart, he decided to study for the ministry.

In 1883 he entered the Divinity school of Yale University and three years later graduated with the B. D. degree. In the Divinity school he made a specialty of the Hebrew language and church history. Before the end of the second year he had mastered the entire Hebrew Bible. During the summer vacations he preached as a student in Congregational churches in Minnesota and Maine.

In September, 1886, he entered the post-graduate department of Yale University, and devoted his time to the study of Oriental languages (Hebrew, Arabic, Assyrian and Sanskrit) and Philosophy. In June of 1888 he received the degree of Ph. D.

After some further study he went west and accepted the pastorate of the Congregational church of Glenwood, Minnesota, where he remained almost three years. During his pastorate he

studied hard and read among other books, F. C. Baur's "History of the Christian Church" and the "Apostle Paul." In the Divinity school he had become familiar with Kuenen's "Hexateuch," Wellhausen's "History of Israel" and other standard works that set forth the principles of the "Higher Criticism." During his Glenwood pastorate he found himself growing more and more out of sympathy with the orthodox faith. It was Baur's "Church History" that had great influence in opening his eyes to the untenableness of the evangelical doctrine. Baur's exposition of the Book of Acts seemed to him especially convincing. He preached his honest convictions. He will long remember the day on which he stood up in his pulpit and denied the inspiration of the Bible and the divinity of Christ. His liberal preaching caused dissatisfaction and in October 1892 he resigned his charge.

The Unity societies of Luverne, Minn., and Rock Rapids, Iowa, after hearing him, extended him a call which he accepted, beginning his labors on this field in November, 1892. At that time he was in sympathy with the American Unitarian Association type of thought, but as he continued to study and preach he continued to grow liberal, until at the present time he is as far in advance of the American Unitarian Association as the latter is in advance of orthodoxy. He has kept nothing back from his congregation. The majority of his congregation have followed him in his advanced thought. He long ago abandoned the time-honored and fashionable custom of offering prayer as a part of the Sunday exercises.

He is an Agnostic and believes in no other "God" save the eternal and unchangeable law of Nature. He reverences Nature but he worships no "God." He sees no reason for believing that conscious individual life extends beyond the grave. He has investigated to some extent the so-called spiritualistic phenomena, but he has received no evidence sufficient to lead one to believe in personal immortality. He regards Spiritualism as well nigh as harmful to mankind as orthodoxy. He does not hesitate to affirm that the effect of Spiritualism upon men and women of nervous temperament is bad and sometimes even dangerous.

Mr. Chunn has made a thorough study of the origin of Christianity and he is satisfied that Christianity was borrowed body and soul from Oriental Paganism. He agrees to find the original of every precept, dogma and rite of Christianity in Oriental religions that flourished centuries before a line of the New Testa-

ment was written. He holds that there is not a shadow of a proof that there was ever such an historic character as the New Testament Christ. He is convinced that the New Testament Christ as to his humanity was a *myth* and as to his divinity the *sun*. He has set forth his views on this subject in two addresses, "Christmas and Easter Musings." He has studied the writings of Father Hardouin and of Prof. Edwin Johnson, and he is strongly inclined toward the opinion that if we would get at the true history of Christianity we must look to the Benedictine Abbey of Monte Cassino in Italy in the thirteenth century, and not to Palestine in the first century.

In an address last winter, he declared: "I tell you plainly I have lost all sympathy for a movement that tries to be one-half Christian and one-half Freethought. Christianity means slavery, Freethought means liberty. In Rock Rapids and Luverne we have severed the bonds that united us to Christianity and we are marching onward under the banner of Freethought." The majority of his congregation stand fearlessly with him on the Freethought platform.

He holds up before his congregation the loftiest code of ethics. He declares that liberal men and women ought to practice the purest morality. He carefully avoids everything that savors of roughness or vulgarity. He is an incessant student, and he keeps his library well supplied with standard works on science, history, political economy, etc. He prepares his addresses most carefully, writing them out in full. He has trained his memory so that he can read his Sunday discourse over once and then repeat it word for word. He speaks without notes or helps of any kind.

Mr. Chunn takes great interest in political and social questions. He takes the reform side in politics. He advocates among other reforms the single tax, direct legislation and a financial policy that shall be in the interests of the common people. He regards the private ownership of land and the financial policy that has been in vogue in the United States for the last thirty years as twin evils that are largely responsible for the inequality that exists between man and man in this so-called "land of the free." He is an uncompromising enemy of the liquor saloon; he has never stained his manhood by voting to license the liquor traffic.

He has contributed articles to various liberal publications, the FREETHINKERS' MAGAZINE, *Boston Investigator*, *Progressive Thinker*,

Secular Thought, Independent Pulpit, etc., and to reform papers, the *Representative, Progressive Age, Farmers' Tribune, etc.* In a few years he hopes to be able to publish several of his most important lectures in book form.

WHAT CONSTITUTES A FREETHINKER ?*

WHAT constitutes a Freethinker? This question is often asked and we will try to answer it. It is to be perfectly honest intellectually. That is, to be able to examine every question from the stand-point of reason, using all the means in our power to arrive at the exact truth, and when we have thus formed an opinion be honest enough to express that opinion regardless of the opinions of others. And as Freethinkers it devolves upon us to lay aside, so far as possible, all prejudices, and to clear our minds of everything that has a tendency to give us a bias one way or the other. And further than this, it is necessary, to be a consistent Freethinker, to grant to other persons the same right to hold and maintain their views that we claim for ourselves; always remembering that they are no farther from us than we are from them.

And some of the readers of this article may desire to know the position the Freethinkers take regarding the Christian's Bible. It is this, as we understand it: Freethinkers have no war with the Bible—they should have no prejudices against it. Here is a book that has been handed down through many generations. It consists, in the first place, of two great divisions, the Old and the New Testament. Each of these great divisions is composed of many separate books, evidently written by different individuals, and at different periods of time, but no one knows for a certainty who wrote any of these books or when they were written. We see at once that this Bible is made up like all other books—that it is printed on paper and bound by the book-binder. There is nothing about its construction different from other books that we know are made by men. Now the Christian presents this book to a Freethinker and says to him: This book is written by the inspiration of God—every word of it is true and you must believe it or

* This editorial appeared in this magazine a few years ago and was put into a small pamphlet. As the edition is now out of print and we are having many calls for it we here produce it again and will strike off a few thousand copies for general circulation. The price will be 3 cents a copy, 15 cents a dozen, \$1.00 per hundred.—EDITOR.

incur the penalty of eternal damnation; and further than that, it is dangerous to doubt any part of it. To this the Freethinker will naturally reply: My dear sir, how am I to know that what you say in relation to this book is true? On what authority do you make these statements? Are you prepared to give reasonable evidence to sustain the claim you make for this book? And the Christian's reply will be something like this: These inquiries that you are making are evidences to me that you are unregenerated—that you are full of sin and on the highway to perdition. You are not to ask for *evidence* to satisfy your carnal reason, but you are to take what I and other Christians tell you about this book on faith. We took it on faith, our fathers and grandfathers and great-grandfathers took it on faith, and that is what you must do if you desire to obtain the benefits to be derived from its sacred pages. "He that *believeth* shall be saved, he that *believeth not* shall be damned."

Now this is a kind of argument that does not commend itself to the judgment of a Freethinker. He has an entirely different method of arriving at an opinion in relation to this book—the same method that he employs in examining any other book. And in the investigation of this work he is not so much interested in its authorship or its antiquity as he is in what it contains. Our Christian friends claim that God is its author. But the Freethinker will insist that whether it be written by a god or a man it must accord with science, reason, and with justice and purity, to entitle it to commendation. He can't understand that an error made by a god or an unjust or immoral sentence expressed by one is any more sacred than it would be if Man was the author of it. Therefore the Freethinker puts the book on its own merits without regard to the claims made for it on the one hand or the objections urged against it on the other.

Then the Freethinker takes this view of what is known as religion. When he looks over the world he finds that there are a great variety of religions; nearly every race of people have one of their own and some races a number of them, and these great divisions are, many of them, subdivided into hundreds of smaller ones, and the advocates of each claim that their particular religion, or section, is better than any of the others, and much the safest passport to the "Kingdom of Heaven." And like the claim for the Bible, you must take these religions on faith. When any of these religions are pressed upon the attention of a Freethinker, and he begins to ask questions in relation to them, he is at once

informed that it is dangerous to "cavil" with this subject, that the only safe way to pursue is to immediately fall on your knees before God and admit that you are a vile sinner and implore his forgiveness. That to question these claims put forth by the Church, is to imperil the eternal welfare of your soul. But the Freethinker takes an entirely different view of the subject. He contends that his best and safest friend is reason, and that, consequently, he must not accept anything, or indorse anything, until he has thoroughly investigated it. He contends that if this thing called religion is what its friends claim for it, the more thoroughly it is tested, in the light of reason, the brighter it will appear, and nothing makes him more suspicious of its real value than to see its friends trying to protect it from the scrutiny of reason. Therefore the claim that the Church puts forth, that religion is "above reason," is to the Freethinker very suspicious sophistry.

But, notwithstanding the Freethinker rejects the Christian view of the Bible and of Religion, he is an earnest advocate of certain views and opinions of his own. He accepts truth wherever found. For this reason, although he rejects the claim made for the Bible and religion, he accepts whatever is true or good in either. The parable of the Good Samaritan he fully indorses and the Golden Rule is his daily rule of action—that is, if he is a consistent Freethinker. He rejects the Christian doctrine of the atonement without any reference to whether it is taught in the Bible or not, solely on the ground that it is unjust for an innocent man to suffer for the crimes of a guilty one. He rejects the idea of forgiveness, as held by the Church, and proclaims the doctrine that the violation of Nature's laws *always* and *everywhere* produce misery, and that the only way to escape the penalty of sin is not to commit it. The Freethinker does not believe in sudden conversions—that is that a vile, bad man can be changed into an angel of light in a moment. He believes that improvement is, and must be, of slow growth and by constant development. He therefore insists that if children are to become perfect men and women, the process that is to bring that about must commence in their childhood—in fact farther back than that. Freethinkers believe in heaven and hell, but they believe that each individual is already in one or the other, or more properly in both alternately, the one more than the other according to their character in life: and as to a future state of existence, unless he be a Spiritualist, he knows nothing about it and honestly says so, and consistently confines himself to the

work of making the most he can of the present life. His motto being "One world at a time."

ALL SORTS.

—All exchanges and communications to this Magazine, should be addressed to Drawer 676 Chicago, Ill.

—The office of the FREETHINKERS' MAGAZINE is now permanently located at 213 E. Indiana street, Chicago, where we shall be pleased to see any of our friends coming to, or passing through the city.

—We propose to be able to fill, immediately, any order we may receive for Liberal or Freethought books, and in fact for any book published in this country. Friends, send in your orders.

—The revival meetings at Des Plaines camp grounds are a pronounced success. There has been such a lively demand for grace that an admission fee of twenty-five cents per head has been imposed on gropers for the light.—*Chicago Times*.

—George Longford, the well known Liberal of Philadelphia, Pa., in a personal letter, writes: "I must not close this letter before complimenting you on your August number. Harry Hoover's article is worth a year's subscription. The array of talent in that number is superb."

—Mr. F. M. Holland, in his pamphlet on "Atheists and Agnostics," relates a story of a sexton, who, when the rector asked why a rich parishoner had stopped coming to church, and whether the trouble was Latitudinarianism? answered, "No, sir! it's wusser nor that." "Then it must be Unitarianism?" "No, sir! wusser nor that."

"Ah! perhaps it is Agnosticism?" "Oh, no, sir! it's wusser nor that." "But it can't be Atheism?" "No, sir! it's wusser nor that." "But there can't be anything worse than Atheism." "Oh yes, sir, it's rheumatism."

—Edith—"I am so glad, papa, that auntie gave me a prayer book for all my own, so now I can say my prayers without costing you a single cent."—*Newport Daily News*.

—Mrs. Mattie Krekel is receiving golden opinions as a Freethought lecturer. Mr. A. Wilton, of Alexandria, Minn., writes: "Mrs. Krekel is a kind of woman one has not the pleasure of meeting every day. Her lectures here were the best ever delivered in this place."

—We wish to open correspondence with any young man or young woman who would like to canvas for this Magazine. We are sure they can make good wages and have an opportunity to visit any part of the country. We desire to set one hundred agents at work at once.

—We are very thankful to each and all of our good friends who have sent us contributions, renewals and subscriptions for the magazine during the last two months, but conclude it is not best to use our limited space in making personal acknowledgments in our pages as we have heretofore done.

—Dr. John Fiske, in his life of the late Dr. Youmans, the founder of the *Popular Science Monthly*, says that that paper was attacked for its "athe-

istical tendencies." An inquisitive Irishman asked, "D'ye b'lieve in the mother o' God?" "No," was the answer. "Be gorry," rejoined the Irishman, "ye're an Atheist! I wouldn't be in your boots for £20." Which leaves it open to believe that he would have taken the risk for £25.—*The (London) Freethinker.*

—The Rev. E. E. Wiley, a Sedalia (Mo.) clergyman who lately umpired a game of baseball, has been expelled from his local Chautauqua Circle. He claims to have been put out on a foul.

—Hostess (who doesn't know him very well)—"Professor, there is no clergyman present. I shall have to ask you to say grace."

Professor (infidel of long standing)—"No clergyman? Then let us return thanks in silence."—*Chicago Tribune.*

—Edith—Mr. Goode said to-day that he hoped we should all meet in heaven some day.

Edith's Mamma—How ridiculous! Of course it is to be hoped we shall all get there. But why should we meet? It is not likely we shall be in the same set.—*Boston Transcript.*

—"I'd like to join you on that steamer excursion to-day," said the Coroner, regretfully, "but I don't think I ought to leave the office. You know that man who was hurt in the street car accident yesterday?"

"Yes."

"His folks have called in a Christian Science doctor."—*Chicago Tribune.*

—T. B. Wakeman's review of Conway's Complete Works of Paine, Vol. I, is so full, exhaustive and able, that we have decided to publish it as the leading article of the October magazine. Mr. Wakeman entitles it Part I, and proposes to give us hereafter

Part II and Part III. These parts will appear in the October, November and December numbers of the Magazine and will thereafter be published in pamphlet form. In the October number we shall also publish Col. Ingersoll's late letter, published in the *New York World*, entitled "Is Suicide a Sin?" and Mr. Wakeman's reply to the same. These three articles will of themselves make the next number very valuable.

—It is evident that "the world moves" when such a bright, intelligent young man as Mr. Chunn, whose likeness and life sketch appears in this issue of the Magazine, is "called" to preach to two large flourishing churches in the west.

—Chicago might never have known what rigid Sabbatarians the editors of its Republican papers were if Mayor Hopkins had not umpired that Sunday base ball game. By the way, what is the moral difference between playing base ball on Sunday for fun and running a newspaper on Sunday for boodle?—*Chicago Times.*

—Aunt Sarah Jane—"I b'lieve them Oldhams is gitten to be regular agnostics. They don't keep the family Bible on the center table in the best room no more."

Aunt Ann Eliza—"Well, 't isn't their religion they're hiding. It's their age. Them Oldham girls is getting on."—*Truth.*

—From June 1st to August 3d there was little or no rain at Riverhead, L. I. The crops were suffering badly, and were in danger of total destruction. The farmers gathered at the local church on the 3d for fasting and prayer for rain, and before the services were concluded a copious shower watered the earth and saved the crops.—*Cattaraugus Republican.*

The editor of the above named journal for four years printed and read

the proof of this Magazine—the first four volumes. We were in hopes that the good seed then sown would take root and produce a crop of Liberal ideas, but we regret to learn that our old friend Ferin is still joined to his idols and believes that prayer can bring water from the sky.

—An Omaha clergyman says that ‘the recent strike horror in Chicago was brought on by opening the gates of the World’s Fair on Sunday.’ That fellow is about four hundred years ahead of his proper place; he talks as if he imagined this were the year 1494.—*Chicago Dispatch*.

—Little Boy—Mamma, may I have that big family bible a little while?

Fond Mamma—Of course you can, my pet. Your thoughts are on higher things, I see.

Little Boy—Yes’m.

Bridget (to herself, two hours afterward)—Humph! More of that jam gone. I don’t see how that boy reaches it.—*Good News*.

—Fond Mother—What would you like to be, Harold, when you grow up?

Harold (thoughtfully)—I think I’d like to be a minister.

Fond mother (delighted)—What put such an angelic idea into your little head, child? And why would you prefer that noble profession?

Harold—So’s I could loaf on week days and take in all the baseball games, horse races and prize fights!

(Fond mother faints.)—*Judge*.

—A New York policeman who was recently found drowned in the East river, and who had been attached to the steamboat squad for eighteen years, is said to have spent ten years in compiling statistics to show that crime was more prevalent among clergymen than among policemen. During that period he found that twenty-three

hundred ministers had been arraigned as against twelve hundred policemen. His favorite theory was that policemen are the most perfect class in the community, and he was always bent on demonstrating this by facts and figures.—*Banner of Light*.

—Mrs. Slimson—“My little boy has been very wicked to-day. He got into a fight and got a black eye.”

Rev. Dr. Drowsie—“So I perceive. Willie, come into the other room and I will wrestle in prayer for you.”

Willie—“You’d better go home and wrestle in prayer for your own little boy. He’s got two black eyes.”—*Life*.

—“Mamma,” said Flossie, “when I was a baby did I come from heaven?”

“Yes, dear.”

“And will I go to heaven when I die?”

“Yes, I hope so.”

“Well,” said Flossie, admiring herself in the mirror, “I guess they won’t know me when I get back.”

—A bronze plate with the following epitaph was recently set into the rose quartz boulder that marks the grave of Emerson in Sleepy Hollow cemetery, Concord:

RALPH WALDO EMERSON,

Born in Boston May 8, 1803.

Died in Concord April 27, 1881.

“The passive master that lent his hand
To the massive soul that o’er him
planned.”

—J. B. Wise, of Clay Center, Kansas, has been arrested and locked up in prison and is shortly to be tried for the crime of sending obscene matter through the mails. We think he is guilty and if anyone is to be punished for that crime. Wise ought to be. But there are some very singular particulars about this case. The prosecutor is an orthodox minister who contends that every word of the Bible from the first

verse of Genesis to the last verse of Revelation is the inspired word of God, but notwithstanding this, he is prosecuting this Mr. Wise for sending one verse of "God's Word" through the mails on a postal card. If Wise is convicted for circulating this passage how will it reflect on the character of the God who inspired it? "Great is the mystery of Godliness."

—Mayor Hopkins, of Chicago, a few Sundays since umpired a game of baseball and the few bigots in the city are terribly shocked. If he had played the hypocrite—attended some orthodox church and dropped a dollar into the fund for the heathen he would have been greatly applauded by these self-constituted guardians of the public morals.

—Our friend, Wm. W. Green, M. D., of Prattsburg, N. Y., sends us the following:

If the Devil should die,
The priest would sie,
Perhaps
Crie
For the reason whie
His salari
Would "Take wings and flie"
To the "By and bie"
Leaving him
"High and drie,"
And he would
Have to *earn*
His pudding and pie.

—It was blue Monday for the conductor of car No. 61 on the German-town avenue branch of the People's railway. No. 206 stood on the back platform of his car dressed in a new blue suit when, at Manheim street, a young man with blue pantaloons and a fox terrier got abroad. At Wayne junction another passenger, with a gorgeous blue tie, came abroad, carrying a Maltese cat and the conductor began to groan inwardly. At Nicetown three colored men with blue serge suits, entered the car, each carrying a chicken, and he glared. At Broad street a young girl, with a blue dress, carried in a canary and

cage. At Cambria street a middle-aged woman, her face covered with a blue veil, entered with her pet parrot. The conductor could keep still no longer but broke out with the ejaculation: "Great heavens, this is worse than Noah's ark."—*Philadelphia Record.*

—Hell—and heaven, too, for that part of it—is based upon the gross ignorance and uncritical credulity of the early monks, and modern intelligence is only now beginning to break the fetters of ancient lies. All, except a valient few, are the helots of the dead past. The wings of thought are heavy with the dust of the fourth century, and shreds from the gloom of the dark ages still lie athwart the path of modern man. Tens of thousands of living men and women—although the horizon is reddening with the dawn of a better day—still carry on their shoulders the corpses of Justin Martyr, Irenæus, Tertullian, Eusebius, and Augustine.—*Saladin.*

—The following are the officers of the Free Religious Association for the present year:

President, Thomas Wentworth Higginson, Cambridge, Mass.; Vice-Presidents, Octavius B. Frothingham, Boston; Felix Adler, New York; Elizabeth B. Chase, Providence, R. I.; Nathaniel Holmes, Cambridge, Mass.; Frederick Douglass, Washington, D. C.; Solomon Schindler, Boston; Moncure D. Conway, New York; Ednah D. Cheney, Jamaica Plain, Mass.; W. M. Salter, B. F. Underwood, Chicago; Dr. Lewis G. Janes, Brooklyn, N. Y.; Edwin D. Mead, Boston, Mass.; Secretary, Paul R. Frothingham, New Bedford; Assistant Secretary, W. H. Spencer, Providence, R. I.; Treasurer, J. A. J. Wilcox, Boston. Directors for four years: John C. Haynes, Boston; D. G. Crandon, Malden, Mass. For three years: David H. Clark, Roxbury, Mass.; J. A. J. Wilcox, Boston; Mary A. Ladd, Boston. For two years: Jenkin Lloyd Jones, Chicago; Edward Filene, Boston; Mrs. R. P. Hallowell, Medford,

Mass. For one year: Anna Garlin Spencer, Providence, R. I.; Mary F. Eastman, Tewksbury, Mass.; Alfred W. Martin, Tacoma, Wash.

—Throughout China prayers are being daily offered to the gods. The *Press* says that last month the processions in connection with the propitiation of the deities were begun. A meeting of the directors of the Man-mo temple was held and a resolution passed that a god named Chan Sui-ching Pak should be invited from San Ling Hsiens, situated about thirty miles from Canton, to parade through the streets at Hong Kong with the other gods during the religious demonstrations. This god is believed by the Chinese to have the power of bringing the evil gods who are supposed to have caused the plague under control. The Chinese burn joss-sticks and a plant, the sweet flag they call it, which is supposed to have prophylactic power as disinfectants.—*Chicago Times*.

We have no doubt some of our Christian friends would read the above with holy horror, but we can't see that it is any more disgusting than much of the God business that is carried on in this Christian country; for instance: when one of our state governors calls a day of fasting and prayer to drive off the grasshoppers, or some of that Christian blatherskites' performances in the late tabernacle that very mysteriously happened (?) to burn down, after it was heavily insured, and just as this ministerial wind-bag was billing himself for exhibition in his journey around the earth.

—The eighteenth annual Congress of the American Secular Union, formerly the National Liberal League, as our readers will notice on another page, is called to meet in Madison Hall, Chicago, October 26, 27 and 28. It seems to us very important that at this Congress there be a general gathering of the friends of State Secularization from all portions of the country. This is the only consistent

society of the kind in this country. The A. P. A. society, the members of which are becoming very numerous, only pretends to guard the country against the encroachments of the Catholic church, in fact it seems to be making an attempt to get the Catholics out for the purpose of getting the Protestants in. The Secular Union is a truly American Association. Its only demand is that all churches and ecclesiastical institutions keep their hands off of the state. We cannot see why any honest American can not join that Society be he Catholic, Protestant, Jew or Infidel. At these congresses the only question that it is legitimate to discuss is the question of state secularization, and we hope the coming congress will confine itself to that question. If it had done so from the first it might have been one of the most powerful associations in this country. It is not an Infidel Society, nor a Christian Society, nor a Jewish Society but a Society for the prevention of a union of Church and State.

—Gradually the more advanced of the clergy are coming to support the reform which liberal people have long advocated—the taxation of church property. Reasons were given by Rev. M. C. Peters, of New York, recently in a sermon at the Bloomingdale Reformed Church why church property should be taxed. He said in part: The census of 1890 has reported the alleged value of church edifices, the lots on which they stand, and their furnishings as \$680,687,106. This does not include the value of parsonages, colleges, orphanages, land, etc., of which the various churches hold probably \$700,000,000 more. General Grant, in his famous message to Congress in 1875, was probably not far from right when he said: "In 1900, without a check, it is safe to say this property

will reach a sum exceeding \$3,000,000,000." The census of 1890 shows that the Catholic estimate of the value of their church edifices, alone, is \$118,342,366. This does not include schools, convents, real estate, or mercantile property, so-called church property. A very careful student of the Catholic church in this country says she has now \$250,000,000 worth of property. Without taxation confiscation will be inevitable. Let Americans take warning by the fact that corporated religious wealth became at one time so great in England and in France, Italy, Spain, and South Germany that it crippled their resources, paralyzed industries, and produced ambitions which were only alleviated by wholesale confiscation. Mexico and many of the South American republics had to seize the property of the church. Four-fifths of the Protestant clergy and the Protestant people are in favor of the taxation of all church property, and the other fifth will be when it gets information on the matter.—*R. P. Journal.*

—It would seem from the following wail from the Rev. Kokendorfer that orthodoxy is losing its grip on the people. We clip the following from a Chicago Journal:

Mr. Kokendorfer went on to outline such obligations and suggest plans for winning that class of men who are antagonistic to the church. Among other things Mr. Kokendorfer said:

"In this city we are informed that the canvassers for the 'Mill Meetings' often met with retorts like this: 'I want nothing to do with you or your meetings.' Can we, figuratively speaking, shake off the dust from our feet as a testimony against such until we shall have made these a personal visit in the name of our Master? If we should win them, how grand! If not, we shall have washed our hands of their blood."

When funeral eulogies shall be-

come gospel sermons, then a much needed reform shall be introduced and the door opened for the discharge of a long imprisoned and heaven imposed duty.

The *Arena*, the *North American Review*, the *Forum* and other standard and universally accepted and widely read literature, that is attempting to mould the thought of the age, open wider their columns to the proclamation of semi-infidel thought. Certain writers with world-wide, almost pulpit-indorsed reputation, hurl their biased, ungodly, skeptical fiction into the world of molding thought, and not simply one here and there, but whole battalions rise up to keep march with this half-hearted faithless procession of the times. The remedy is for ministerial co-operation that shall knock for admission into the columns of every magazine that goes to the public, that with scholarly scientific discretion shall give to the public "The Story of Redeeming Love."

The trouble is the public have had altogether too much of this "Story of Redeeming Love" that teaches that the God of this universe, this orthodox God, this God of "Redeeming Love" will eternally torment ninety-nine of every one hundred of his children, for not believing in the Trinity, that three times one are one, and that the sins of a life time can be washed out by the blood of Christ. So long as the church holds on to their cruel, unreasonable doctrines,—keeps them in their creeds, Infidelity will increase. If the church would teach the religion of Justice, of Science, of Humanity, of reason and common sense there would soon be no Infidelity.

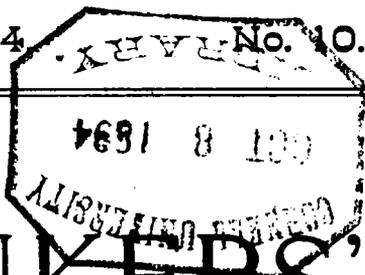
"Papa," asked Tommy Goodman, "who was Cain's wife?"

"Caroline," said Rev. Dr. Goodman, after an ominous pause, addressing his wife, "will you please hand me my heaviest slipper and leave the room? There is going to be a trial for heresy right here and right now."
—*Ironclad Age.*

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THE

FREETHINKERS

MAGAZINE.

H. L. GREEN, EDITOR AND PUBLISHER.

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FREEDOM

OR

HOW THOMAS PAINE

THE NEGLECTED CHAPTER IN AMERICAN HISTORY

BY T. F. M.

THE first volume of the new series of THOMAS PAINE, edited by M. F. M. by G. P. Putnam's Sons, New York, has interested to every American. We have seen by means of which "The Unwritten Chapter" and in which that name is given. It is more important, we have seen, in the conditions of race, origin, and sentiment which enabled the other works hereafter named to be the spirits of the people (perhaps the spirits into a persevering struggle for freedom. Thomas Paine *only* this struggle, *from the very first* of founding a new tradition to a monarchy, and which is only new, but the greatest political principle of the sun; and which, if we consider, which still so remains. How this chapter the discordant elements were united, and finally *the* unwritten chapter in American history.



Sincerely Yours,
Lulie Monroe Power.

THE
FREETHINKERS'
MAGAZINE.

OCTOBER, 1894.

HOW THOMAS PAINE FOUNDED THE UNITED
STATES.

THE NEGLECTED CHAPTER IN AMERICAN HISTORY, AND ITS MEANING FOR
US NOW.

BY T. B. WAKEMAN.

PART I.

THE first volume of the new and great edition of the works of THOMAS PAINE, edited by MONCURE D. CONWAY (published by G. P. Putnam's Sons, N. Y.) contains matter of absorbing interest to every American. We have in this book the documents by means of which "The United States of America" came to be; and in which that name for the first time appeared. But what is more important, we have here a disclosure of the pre-existing conditions of race, origin, religions, philosophy, colonial relations and sentiment which enabled the author of "Common Sense" and the other works hereafter named, to unite and weld the leading spirits of the people (perhaps never an actual majority of them?) into a persevering struggle for political *independence*. With Thomas Paine *only* this struggle had the express and avowed object *from the very first* of founding a "CONTINENTAL REPUBLIC" in contradistinction to a monarchy—a form of government then not only new, but the greatest political change and innovation under the sun; and which, if we consider it well, a form of government which still so remains. How this change was possible, and how the discordant elements were united to bring it about, is still practically *the* unwritten chapter in American history. The so-called

“religious” and Federal influences have passed by that chapter as a blank—and made it a blank to the masses of our people. The myth and tradition dealers of nearly all countries have buried their true origins in mysteries, still we have supposed American history, in a period of writing and of records, would be able to keep known and clear the true origin of the one great Republic. But the prejudices of theology have none the less been able to omit, distort and suppress them. As the case stands in our “histories,” great and small, the state of mind, the unity of purpose, and the intended result, out of and by which “The Free and Independent States of America” arose, are neither stated nor accounted for. There they appear a concourse of political atoms, apparently as unaccountable as a “divine miracle,” or the “fortuitous concourse of atoms,” of which we used to read as the origin of the universe. The writings in this volume go far to solve the mystery.

That union of scattered colonies and peoples for an *independent Continental Republic* was the work of Thomas Paine. He brought to bear upon their peculiar state of mind, then under new conditions, influences, which, as far as now can be seen, no heart or mind but HIS could ever have formed or exerted. Had it not been done by HIM, and done just THEN, the United States would never have been. *He was the true Founder of our Republic.* Washington may stand forever as its “Father and Defender,” Jefferson as its Exponent and Diplomatist, Hamilton as its Federal Organizer; but unless the American Protestants, Liberals and “Whigs” had become during the year prior to July 4, 1776, well imbued with the sentiments, arguments and *Republican vision* presented to them by Thomas Paine, there certainly never would have been any Republic to defend, expound or organize. But what is of far greater importance for us to remember and consider is, that those conditions and influences which through his inspiration brought the Republic into existence *then*, are *indispensable* to its continuance *now*. The “omitted chapter” in its history must be revived, and with it must be revived in the hearts of the people the life and soul, that is, the original motive and purpose of *the Republic*, or it will pass away, an unsuccessful political experiment or dream, as so many of the wise prophesied at its birth and have ever since repeated. That omitted chapter will largely consist of the essence and implied *substance* of Paine’s first works collected for the first time in this volume before us, such as: “A Serious Thought,” “Defensive Warfare,” “Common Sense,” “The Forester’s Letters,” “Epistle

to Quakers," "Gen. Montgomery's Dialogue," and the thirteen numbers of "The Crisis."

When the works of Paine are considered, the *sub-stance*, that is, the pre-existing *underpinning* upon which they rested in the way of races, religions and conditions of the people to which they were addressed; must also be before our minds, and then the wonderful transformation effected by this *Quaker* dreamer will begin to dawn upon us. We can do no more here than to hint at these pre-existing facts and conditions preceding Paine, and which rendered his work possible and his vision finally a real Republic.

FIRST, it must be remembered that he, and the American people whom he addressed were of the *northern* European and chiefly of the Anglo-Saxon and Scandanavian races, whose original fundamental idea of law and politics was "the will of the people" expressed by parliamentary assemblies and jury trials. They had largely emigrated to America to escape from what they regarded as tyranny of Church and State over soul and body, and their countries had never been *permanently* subjected to the *authority* of the Roman Empire or the Roman Church. Had North America been settled by colonies from the *Latin* races and religion, that is, from the southern peoples of Europe, which had been permanently subdued by Rome in body and soul, there would have been no Thomas Paine, nor the like of him, and no American Republic. The Latin races take to republics only after their leading thinkers have become liberalized, and then by imitation chiefly of republics established by Anglo-Saxons, as in South and Central America.

SECOND. The American colonists were also chiefly *Protestants* of the theocratic, *Biblical* and independent sects, as distinguished from the Papistic Catholics and English Episcopalians. These Protestants were indeed *Protest-ants*, and never bowed their necks or souls to either pope or bishop, *because* they were of the anti-Roman and *tribal*-composite northern nations first above noted. They would have no supreme power or authority over them on earth and only *their* own parliament, and one God *above*. This accounts for the way in which they took to Luther, Calvin, Knox and *the Bible*. The Romish Church has never really extended far beyond the peoples permanently subdued by the Roman Empire; while Protestantism and the Bible had and have no or little show in *Latin* countries. Our orthodox Protestants are fond of trying to prove that it was the Bible only that made the northern peoples Protestant, and rebellious, and in America *republican*. In doing this they get the cart

before the horse, the effect for the cause. They protested and rebelled *because* they were in their blood of tribal origin, with popular government as their polity, instead of authority of king or empire or church. *Therefore* they *revived* the Bible as their "defence and weapon," because it is in substance, in both Old and New Testaments, *tribal* and theocratic, and rebellious against both King and Pope. Paine in "Common Sense" uses the Bible freely and for just this purpose, and with telling effect. He appeals to *Protestants* against monarchy, just as they did against papacy which he equally abhors, on the examples and authority found in the tribal histories of the Bible. This was a thoroughly Protestant use of the Bible inspired at bottom by the same motive that made it so dear and useful to Luther, Calvin and Knox. If they had been of the Latin race we should not have had "The Bible, *The Bible*; the religion of Protestants!" as Chillingworth, in his triumphant work, so emphatically shouts it. The fact is that these northern peoples were never fully subdued nor weaned from their old tribal popular assemblies and polity nor from their old gods. They were rebels at heart against Rome from the time of old Hermann down, and so they naturally became Protestants; and then Luther seized upon and translated the Bible, and made it the "Word of God," as a sort of club to beat out the brains of the Pope and Church. And a right good weapon it was for that purpose, too; for it is, from end to end, a story of rebellions and protests of the Hebrew and Christian "*Elect*" against kings, priests and emperors, and in favor of tribal *popular* theocracy—smaller or larger. It seemed to justify Cromwell and Milton, and then the Independents of New England, the Presbyterians, the Dutch, the Swedes, the Huguenots of our middle colonies and the South, in listening to the "Common Sense," for it revived the old yet new vision of government, ruled only by *themselves* and their God, without king or bishop or pope. Ah, but there must arise a *new* sentiment, a *new* point of view to make that real. That the Liberal Quaker, Paine, originated and voiced it; For,—

THIRD. There was a Liberal element above and in contrast with the Protestant, which must not be omitted—small though it was, for it was the new inspiration working in Paine. We mean the scientific, liberal, humanitarian, *secular* element from England, France and Germany, which even then had some reflection on this side of the Atlantic. Franklin, Rittenhouse, Adams, Madison, Jefferson, Burr, Ethan Allen and Paine are of the Liberal names which will occur readily, and to which Washington's may be

finally added, for he privately, and at last more or less openly, acknowledged the dawn of a new era of thought and feeling in religion, in sympathy with new and broader humanitarian political views. For to them, to use Paine's words, "a new era for politics had been struck—a new method of thinking had arisen" (p. 85) recognizing "THE RELIGION OF HUMANITY," which is a phrase he first uses in his *Seventh Crisis*, as the final umpire and criterion of peoples and of nations. Let us rejoice that these grand words were first used on American soil to justify the American Republic!

FOURTH. These three phrases of thought, sentiment and religion were addressed to a *practical people*, and naturally were brought to a head by practical business interests and political aspirations, which Paine rightly argued could never have free play and development under the restraints of British trade and office-seeking continued in this new world. These practical, money-making and ambitious motives may have chiefly influenced some merchants and traders, some lawyers and political aspirants, especially in the cities. Yet it seems that the larger part of such people still regarded the "mother country" and "the crown" as the most reliable source of emolument and honor. The plain, religious people of the country could never have been moved if *interest* had not been backed by instinct and sentiment. The four influences which are above noted, viz: Anglo-Saxon liberty instincts, Protestant rebellion, Free-thinking humanitarianism, and business advantages and ambition, were, however, elements which had been by all Americans strongly associated with the English traditions and affections. These influences were otherwise not sympathetic with each other, indeed they were often averse to each other, as contending religious sects, diverse nationalities and languages, and competing colonies. Paine, and he only, at this peculiar and *never to be repeated* juncture of affairs, came to the front with the uniting and solving words: "A CONTINENTAL REPUBLIC; THE UNITED STATES OF AMERICA; *Free and Independent.*"

The instincts, sentiments, thoughts and interests, as above shown, of the whole people were in a state of disintegration, of unstable equilibrium and suspense, like those dissolved and fluid chemical elements that will stand in contact indefinitely without combination, and then at the *proper* electric touch, flash through their appropriate crystals into a solid—permanent forever!

Thus in six months—from January to July, 1776, under the touch of Paine, "the great Republic of the world" sprang into existence.

Even Washington who had besought his friend (the Rev. Mr. Boucher) "to consider him guilty" of all the wickedness to be conceived of, if he ever favored independence, faithfully followed the people, and at once stood with the army on the Declaration of Independence, of which every thought and nearly every word was the echo of the "hero-author of the Revolution," answered back from the hearts he had awakened, inspired and united.

But the blank of history is only part filled by pointing out, as we have done, what were the elements, and how and by whom they were combined and welded together into "Independence," and into a new ideal of government for the world—A Federated Republic. The question remains: How came there to be *such* a man as Thomas Paine in existence, and among us *just then* to do this work *unique* and world-changing? and which if not *then* done, there is, as we have shown, no reason to suppose would ever have been possible again.

Our next article, then, must give the mental and spiritual *genesis* and character of Thomas Paine. How did *such* a man ever come to be? How was he able and ready to give that electric touch which gave a Nation life?

IS SUICIDE A SIN ?*

BY ROBERT G. INGERSOLL.

I DO NOT KNOW whether self-killing is on the increase or not. If it is, then there must be, on the average, more trouble, more sorrow, more failure; and consequently, more people are driven to despair. In civilized life there is a great struggle, great competition, and many fail. To fail in a great city is like being wrecked at sea. In the country a man has friends. He can get a little credit, a little help, but in the city it is different. The man is lost in the multitude. In the roar of the streets his cry is not heard. Death becomes his only friend. Death promises release from want, from hunger and pain, and so the poor wretch lays down his burden, dashes it from his shoulders, and falls asleep.

To me all this seems very natural. The wonder is that so many endure and suffer to the natural end, that so many nurse

*From the New York World.

the spark of life in huts and prisons, keep it and guard it through years of misery and want; support it by beggary, by eating the crust found in the gutter, and to whom it only gives days of weariness and nights of fear and dread. Why should the man, sitting amid the wreck of all he had, the loved ones dead, friends lost, seek to lengthen, to preserve his life? What can the future have for him?

Under many circumstances a man has the right to kill himself. When life is of no value to him, when he can be of no real assistance to others, why should a man continue? When he is of no benefit, when he is a burden to those he loves, why should he remain? The old idea was that "God" made us and placed us here for a purpose, and that it was our duty to remain until he called us. The world is outgrowing this absurdity. What pleasure can it give "God" to see a man devoured by a cancer? To see the quivering flesh slowly eaten? To see the nerves throbbing with pain? Is this a festival for "God"? Why should the poor wretch stay and suffer? A little morphine would give him sleep—the agony would be forgotten and he would pass unconsciously from happy dreams to painless death.

If "God" determines all births and deaths, of what use is medicine, and why should doctors defy, with pills and powders, the decrees of "God"? No one, except a few insane, act now according to this childish superstition. Why should a man surrounded by flames in the midst of a burning building, from which there is no escape, hesitate to put a bullet through his brain or a dagger in his heart? Would it give "God" pleasure to see him burn? When did the man lose the right of self-defense?

So, when a man has committed some awful crime, why should he stay and ruin his family and friends? Why should he add to the injury? Why should he live, filling his days and nights, and the days and nights of others, with grief and pain, with agony and tears?

Why should a man sentenced to imprisonment for life hesitate to still his heart? The grave is better than the cell. Sleep is sweeter than the ache of toil. The dead have no masters.

So the poor girl, betrayed and deserted, the door of home closed against her, the faces of friends averted, no hand that will help, no eye that will soften with pity, the future an abyss filled with monstrous shapes of dread and fear, her mind racked by fragments of thoughts like clouds broken by storm, pursued, sur-

rounded by the serpents of remorse, flying from horrors too great to bear, rushes with joy through the welcome door of death.

Undoubtedly there are many cases of perfectly justifiable suicide—cases in which not to end life would be a mistake, sometimes almost a crime.

As to the necessity of death, each must decide for himself. And if a man honestly decides that death is best—best for him and others—and acts upon the decision, why should he be blamed?

Certainly the man who kills himself is not a physical coward. He may have lacked moral courage, but not physical. It may be said that some men fight duels because they are afraid to decline. They are between two fires—the chance of death and the certainty of dishonor, and they take the chance of death. So the Christian martyrs were, according to their belief, between two fires—the flames of the fagot that could burn but for a few moments and the fires of God that were eternal. And they chose the flames of the fagot.

Men who fear death to that degree that they will bear all the pains and pangs that nerves can feel rather than die cannot afford to call the suicide a coward. It does not seem to me that Brutus was a coward or that Seneca was. Surely Antony had nothing left to live for. Cato was not a craven. He acted on his judgment. So with hundreds of others who felt that they had reached the end—that the journey was done, the voyage was over, and, so feeling, stopped. It seems certain that the man who commits suicide, who “does the thing that stops all other deeds, that shackles accident and bolts up change,” is not lacking in physical courage.

If men had the courage they would not linger in prisons, in alms-houses, in hospitals, they would not bear the pangs of incurable disease, the stains of dishonor, they would not live in filth and want, in poverty and hunger, neither would they wear the chain of slavery. All this can be accounted for only by the fear of death or “of something after.”

Seneca, knowing that Nero intended to take his life, had no fear. He knew that he could defeat the emperor. He knew that “at the bottom of every river, in the coil of every rope, on the point of every dagger, Liberty sat and smiled.” He knew that it was his own fault if he allowed himself to be tortured to death by his enemy. He said: “There is this blessing, that while life has

but one entrance, it has exits innumerable; and as I choose the house in which I live, the ship in which I will sail, so will I choose the time and manner of my death."

To me this is not cowardly, but manly and noble.

Under the Roman law persons found guilty of certain offenses were not only destroyed, but their blood was polluted, and their children became outcasts. If, however, they died before conviction, their children were saved. Many committed suicide to save their babes. Certainly they were not cowards. Although guilty of great crimes, they had enough of honor, of manhood, left to save their innocent children. This was not cowardice.

Without doubt many suicides are caused by insanity. Men lose their property. The fear of the future overpowers them. Things lose proportion, they lose poise and balance, and in a flash, a gleam of frenzy, kill themselves. The disappointed in love, broken in heart—the light fading from their lives—seek the refuge of death.

Those who take their lives in painful, barbarous ways—who mangle their throats with broken glass, dash themselves from towers and roofs, take poisons that torture like the rack—such persons must be insane. But those who take the facts into account, who weigh the arguments for and against, and who decide that death is best—the only good—and then resort to reasonable means, may be, so far as I can see, in full possession of their minds.

Life is not the same to all—to some a blessing, to some a curse, to some not much in any way. Some leave it with unspeakable regret, some with the keenest joy, and some with indifference.

Religion, or the decadence of religion, has a bearing upon the number of suicides. The fear of "God," of judgment, of eternal pain, will stay the hand, and people so believing will suffer here until relieved by natural death. A belief in eternal agony beyond the grave will cause such believers to suffer the pangs of this life. When there is no fear of the future, when death is believed to be a dreamless sleep, men have less hesitation about ending their lives. On the other hand, orthodox religion has driven millions to insanity. It has caused parents to murder their children and many thousands to destroy themselves and others.

It seems probable that all real, genuine orthodox believers who kill themselves must be insane, and to such a degree that their belief is forgotten. "God" and hell are out of their minds.

I am satisfied that many who commit suicide are insane, many are in the twilight or dusk of insanity, and many are perfectly sane.

The law we have in this state, making it a crime to attempt suicide, is cruel and absurd, and calculated to increase the number of successful suicides. When a man has suffered so much, when he has been so persecuted and pursued by disaster that he seeks the rest and sleep of death, why should the state add to the sufferings of that man? A man seeking death, knowing that he will be punished if he fails, will take extra pains and precautions to make death certain.

This law was born of superstition, passed by thoughtlessness, and enforced by ignorance and cruelty.

When the house of life becomes a prison, when the horizon has shrunk and narrowed to a cell, and when the convict longs for the liberty of death, why should the effort to escape be regarded as a crime?

Of course, I regard life from a natural point of view. I do not take gods, heavens and hells into account. My horizon is the known, and my estimate of life is based upon what I know of life here in this world. People should not suffer for the sake of supernatural beings or for other worlds or the hopes and fears of some future state. Our joys, our sufferings, and our duties are here.

The law of New York about the attempt to commit suicide and the law as to divorce are about equal. Both are idiotic. Law cannot prevent suicide. Those who have lost all fear of death care nothing for law and its penalties. Death is liberty—absolute and eternal.

We should remember that nothing happens but the natural. Back of every suicide and every attempt to commit suicide is the natural and efficient cause. Nothing happens by chance. In this world the facts touch each other. There is no space between—no room for chance. Given a certain heart and brain, certain conditions, and suicide is the necessary result. If we wish to prevent suicide we must change conditions. We must by education, by invention, by art, by civilization, add to the value of the average life. We must cultivate the brain and heart—do away with false pride and false modesty. We must become generous enough to help our fellows without degrading them. We must make industry—useful work of all kinds—honorable. We must mingle a little affection with our charity—a little fellowship. We should

allow those who have sinned to really reform. We should not think only of what the wicked have done, but we should think of what we have wanted to do. People do not hate the sick. Why should they despise the mentally weak—the diseased in brain?

Our actions are the fruit, the result, of circumstances—of conditions—and we do as we must. This great truth should fill the heart with pity for the failures of our race.

Sometimes I have wondered that Christians denounce the suicide; that in old times they buried him where the roads crossed, and drove a stake through his body. They took his property from his children and gave it to the state.

If Christians would only think they would see that orthodox religion rests upon suicide—that man was redeemed by suicide, and that without suicide the whole world would have been lost.

If Christ was God, then he had the power to protect himself from the Jews without hurting them. But instead of using his power he allowed them to take his life.

If a strong man should allow a few little children to hack him to death with knives when he could easily have brushed them aside, would we not say that he committed suicide?

There is no escape. If Christ was in fact God, and allowed the Jews to kill him, then he consented to his own death—refused, though perfectly able, to defend and protect himself, and was in fact a suicide.

We cannot reform the world by law or by superstition. As long as there shall be pain and failure, want and sorrow, agony and crime, men and women will untie life's knot and seek the peace of death.

To the hopelessly imprisoned—to the dishonored and despised—to those who have failed, who have no future, no hope—to the abandoned, the broken-hearted, to those who are only remnants and fragments of men and women—how consoling, how enchanting is the thought of death!

And even to the most fortunate death at last is a welcome deliverer. Death is as natural and as merciful as life. When we have journeyed long—when we are weary—when we wish for the twilight, for the dusk, for the cool kisses of the night—when the senses are dull—when the pulse is faint and low—when the mists gather on the mirror of memory—when the past is almost forgotten, the present hardly perceived—when the future has but empty hands—death is as welcome as a strain of music.

After all, death is not so terrible as joyless life. Next to eternal happiness is to sleep in the soft clasp of the cool earth, disturbed by no dream, by no thought, by no pain, by no fear, unconscious of all and forever.

The wonder is that so many live, that in spite of rags and want, in spite of tenement and gutter, of filth and pain, they limp and stagger and crawl beneath their burdens to the natural end. The wonder is that so few of the miserable are brave enough to die—that so many are terrified by the “something after death”—by the spectres and phantoms of superstition.

Most people are in love with life. How they cling to it in the arctic snows—how they struggle in the waves and currents of the sea—how they linger in famine—how they fight disaster and despair! On the crumbling edge of death they keep the flag flying and go down at last full of hope and courage.

But many have not such natures. They cannot bear defeat. They are disheartened by disaster. They lie down on the field of conflict and give the earth their blood.

They are our unfortunate brothers and sisters. We should not curse or blame—we should pity. On their pallid faces our tears should fall.

One of the best men I ever knew, with an affectionate wife, a charming and loving daughter, committed suicide. He was a man of generous impulses. His heart was loving and tender. He was conscientious, and so sensitive that he blamed himself for having done what at the time he thought was wise and best. He was the victim of his virtues. Let us be merciful in our judgments.

All we can say is that the good and bad, the loving and the malignant, the conscientious and the vicious, the educated and the ignorant, actuated by many motives, urged and pushed by circumstances and conditions—sometimes in the calm of judgment, sometimes in passion's storm and stress, sometimes in whirl and tempest of insanity—raise their hands against themselves and desperately put out the light of life.

Those who attempt suicide should not be punished. If they are insane they should, if possible, be restored to reason; if sane, they should be reasoned with, calmed, and assisted.

IS LIFE WORTH LIVING?

BY GANO BRYAN.

HUMANITY has and will ever ask these two questions, "Is Life Worth Living?" and "After Death—What?" Those questions have been the soul's deepest cry for ages past. Experience *here* will answer the first. From the few the answer to the question, "Is Life Worth Living?" is "Yes;" from the many, through all the ages, we hear the answer "No." Who knows the answer to the question "After Death—What?" When the soul in the deepest reverence cries, If after death, *will* the curtain be raised and everlasting day dawn, or will it drop upon everlasting night? the only answer for the many, if heard at all, is but an echo of the sound of the dash and plunge of the ocean of the eternal. Death is the same awful stillness, and the grave retains its icy coldness. These two questions are so closely associated that the answer we give to one depends upon our answer to the other. If life *is* worth living, then what may be on the other side of the curtain of death may give us no worry. Should the Great Beyond fulfil our *dearest* hope, then it matters not whether *this* life *is* or is *not* worth living.

To the question "Is Life Worth Living?" shall we answer it in the cry of the pessimist, through hopelessness and despair, or to the sweet tune of the optimist, in the song of joy and hope?

As we listen, longing and hoping for the answer from the pessimist, his cry breaks into a dirge, for he sings that from out of the darkness of time, when the first faint gleams of the dawn of consciousness broke into life; from each successive age of man's history; from countless thousands who in patience have suffered in the struggle for existence; from helpless parents watching children racked with pain; from many who have followed duty's narrow path instead of desire's broad way; from those whose lives have been winding roads filled with cobblestones of doubt and fear, has come to that question the answer, "No, life is not worth living." And in despair he continues, that through the glare and battle smoke of war—man's greatest inhumanity to man; through the tyranny of state, that robs and enslaves the many and makes rich and free the few; through the influence of the church, that degrades and fills with fear the mind; through the change of love to hate and friend to foe, man has found there

is no finite love, justice, or mercy, and the one cry humanity has ever made in answer to that question has been a positive "No, life is not worth the living." With a heavy heart we turn from the poor, sad pessimist, and listen to the song the optimist sings of love; for when *its* keys are truly touched, its happy music comes down from age to age, and in the heart the echo is heard from century to century, telling that old, old story ever new, making life so full and sweet; for love hangs bells within the heart and sets them ringing, from life's barren lands fields and dells spring into being, and in nature's temple birds sing songs so sweet that angels' wings are near us. With its mysterious touch love plucks at the heart strings of life until we hear that mystic music whose sound is the nearest thing to heaven heard on earth. And yet, as generous as is love when found, and as happy as it is when love is given in exchange for love, it is so dearly bought, it has been questioned whether its sweetness compensates.

Shall the sensualist, who grovels in desire and filth, and who is wedded to the flesh, tell us of life? or shall we make our *ideal* so high that we may yearn towards the stars and be so far from earth that we may dwell in azure sky? If in enjoying that spiritual state, and looking down on earth with all its woes, will life be worth the living then?

The sensualist, looking into his life of base desire, will, with blaring eyes and in disgust answer, "No, life is *not* worth the living." And should we go to those rare and lofty souls, who crucify the flesh with its desires, who through self-abnegation reach heights sublime, will doubt the struggle is worth the gain, and to *them* life is not worth the living then? Should we question the maiden in all the roseate hues of life's morn, whose hopes are bright and life so sweet, we would hear to our question the answer "Yes." In after years, when she is bent with age, and snows have fallen on her head, while hastening onward to life's western sky, where hopes and joys have long since fled, to our question we can hear through trembling lips and tear-dimmed eyes her answer, "No, life is not worth the living."

What answer will we hear from the rich who toil not, but with upturned faces to the sky walk through life where all is bright and air so pure, or from the poor, who know not of rest, but bent with toil and with sad faces looking to the earth, where all is parched and hot?

From Dives, surrounded by this wealth of pomp and show, in a languid way and feeble voice that comes from ennui, will answer "No." And when to Lazarus we go, he, from a feeling Dives never knew, will, with a pitiable look, answer our question also with a "No."

What success will we have should we flee to the State and Church for the answer to this question?

In the one its laws conspire against the many, as Nero still, as he has ever, represents the State, and Mercy, bound so long by *legalized revenge*, lives only in the shadow of a dream. Should we listen to the wail of woe from that *rank* growth that has sprung into being and is growing in the political garden—the Anarchist—what will we hear? What will its song be? We will hear that the State is the sum total of all evils; that it favors the few and degrades the many, and through its laws the homes of the poor are becoming like hovels and those of the rich like palaces; that it pays homage to Dives, and with a kick it scorns Lazarus at his door. For which that prophet of political despair preaches that to do away with the State should be our *highest* aim. In the hope we at last have reached the goal and hear the answer in reverence to the Church we go, but find that with her truth and love have never come; for *gain* she prostitutes the teachings of her God, and now, as then, *He* hath not where to lay His head within her sacred walls. The Church teaches that government is from God, and in return the State recognizes and supports her in her shame. Together they tyrannize over the many, robbing them of their natural rights and making life to them a burden and a curse. Through all the coming ages *that* will be humanity's heritage until the many have outgrown the tyranny of Church and State; when, with their pomp and power, they are no more; when man *is* free and liberty something more than dream; when existence, which from the dawn of creation has been evil, becomes good; when the struggle for life becomes something more than the curse it is; when nature ceases to be cruel and becomes loving, just and merciful; when the dew of peace gently falls on the battlefield, and war becomes a legend to be told; when love is true and friendship something more than name, then to the question "Is life worth living?" humanity will have *just* reason to answer *Yes*. The Church being the power behind the throne, from *her* came the doctrine of the *divine rights of kings* that has cursed humanity for so many weary ages of this more than weary world.

Tyranny and oppression from both State and Church grew so heavy and Justice so blind and cruel, that at last came one—the Greatest Son of Palestine—whose gentle and Godlike soul touched Justice and Mercy blossomed on the earth. The altar stained with blood by him was cleansed, and in the heart of man the sacrificial fire of self-renunciation burned with holy light. The keen blade of his truth pierced through the shield of Church and State. The pharisee and priest, unmasked by him, fled to the kindred tyranny of State, and then self-sacrifice was made complete.

Then the Church and State crucified the Nazarene. Now, as has ever been since He lived and died, they have crucified His teachings.

In abnegation of self and in doing for others, while lofty and sublime and making life to the individual worth the living, goes to prove as there is so much to be done for others' happiness, that life in the *abstract* is evil and not good and not worth the living.

Through the teachings of the gentle Galilean many have outgrown the Church, for when that power held sway intellectual darkness brooded over mankind; it filled the brain with fear of hell, crucified hope's bright star, and became the mind's Golgatha, upon whose cross freedom and progress have ever been crucified by Caiaphas, its high priest.

With the tyranny of both State and Church in all ages life to the *many* has been a burden, want their one condition, and despair their birthright. Sore at heart, and giving up hope of finding to our question the answer "Yes," in man and his works, we go to Nature, where we are told God has spoken to man, but we find there that its laws are cruel and unjust. We find no mercy there, for where the innocent suffer for the guilty there can be no justice. And in despair we stand and call into Nature's noiseless void, and the echo we hear to our cry is, "No, life is not worth living."

Finding no justice, love, or mercy in man, mankind gave those attributes to God, whose handwork is nature, whose laws make one order of life live upon another, for to the sensitive ear the moan and cry is ever heard, as beak and claw rend and tear the quivering flesh of victim. Since the one object of Nature is to create, and as creation is synonymous to suffering and pain, mankind found the infinite lacking those qualities of love, justice and

mercy, and in its despair it has cried "There is no God!" and to the question, "Is life worth living?" is forced to answer "No!"

Failing to find the answer "Yes" to the question "Is life worth living?" in man or God, all we can do is to live our lives according to our *highest* ideals, thereby deriving our greatest satisfaction, no matter what the sacrifice may be, and do all we can to hasten the coming dawn. And as we wearily hasten on to life's setting sun, and death gently kisses our eyelids down, we can look beyond the horizon into the Great Perhaps without a fear, and in patience wait until the clouds of priestcraft and statecraft shall leave life's sky clear, and freedom's sun can shine for man. Until behind Nature's smile we cannot see the cruel grin, until the throb of pain that racks the child be stilled, and parent has the power to heal, by the sensitive, reasoning being the question that so often has been asked, "Is life worth living?" *must* be answered with a *No!*

ST. LOUIS, MO., March 7, 1894.

THE IMMORALITY OF FAITH.

BY MILES MENANDER DAWSON.

IN the science of the uses of things which includes all applied sciences, it was early discovered that eyes were to see with, ears to hear with and the mind to think and reason with. To deny this, is to stand convicted of insanity or insincerity. To interfere with these functions because of preconceived opinions is a grave misuse, amounting to a crime. The man who has been taught that amber is green is not excusable for insisting upon that view against the evidence of his own eyes; he is only warranted in taking unusual precautions to avoid being deceived before he exchanges faith for knowledge. Before he has seen the amber for himself, he is at liberty to form opinions about the matter, but not to vest them with the certainty of conclusions. At the best, he has but probabilities to reason from; and from such, approximate results alone are to be expected, not definite and clear ones. It is immoral, because a sin against the laws of intellect, for him to insist that he possesses the truth when he is merely foolishly confident upon evidence which is plainly inconclusive. To refuse to consider the evidence to controvert his conception when

the same is put before him, is doubly immoral, being both self-deception and refusal to be enlightened. It is in effect a denial of the possibility of knowledge. On the contrary it is not immoral, though it is abnormal, for a man to fail to see a thing as it really is when it is presented to him; such may be the result of defective organism or of improper training. The crime consists in refusing to see.

Still it is faith of just that unquestioning and unyielding character which religious teachers commend and demand as the first and fundamental condition of salvation. Such credence is commonly required for a long list of disputed dogmas of the most abstruse and abstract character, elucidated by a now discarded system of logic from premises the most flimsy and unreliable. To believe these without hesitation or doubt has been held to be most meritorious, indeed the only meritorious thing man can do according to their teachings. In certain of the Protestant denominations the idea of redemption by faith has been carried to its logical and consequently ridiculous extreme; for it has been held that while virtuous behavior is very desirable, it is by no means necessary unto salvation if one only has faith. While so radical a view would hardly receive the approval of the more enlightened churches, it is nevertheless the fact that every one of them insists on the necessity of subscribing to certain tenets as a pre-requisite to salvation. They do not recede from the demands of the more consistent denominations in principle, though they strive to make the bolus less objectionable by eliminating certain disagreeable tenets and especially by incorporating into the church requirements a recognition of the demands of common morality as well. This procedure by no means makes the church the bulwark of morality which she claims to be, but merely relieves her of part of the odium of fostering immorality by her teachings. The effect of the radical misconception of what morality really is, contained in the construction of faith as an ethical act, is to make the church an immoral body with an evil influence. This squares also with the known facts of church history and with the opposition presented by the churches to all progressive movements. It is probably the result of an undefined recognition of this fact that the religionists have tried to vest inconsequential acts, such as baptism, with ethical properties and likewise to make certain acts of lay asceticism, such as refraining from dancing or card-playing, the shibboleths of morality.

The demand that one believe a long list of abstract dogmas as a pre-requisite to church membership and consequently, of course, to salvation has not yet been abandoned by the priests of orthodoxy; one of the most prominent Protestant denominations has very recently been in the throes of creed revision, resulting in but insignificant alterations. But in practice the members of this and nearly all denominations think as they please, and care not at all for the confessions of faith; and the churches are glad enough to find persons who are willing to affirm their faith in the divinity of Christ without being too scrupulous about the rest. They one and all agree, however, that the text, "Abraham believed God and it was imputed to him for righteousness," taken literally and without the explanation of its context, expresses an important ethical truth, namely, that man is to be saved by the strength of his faith in the existence and beneficence of the deity. If this proposition is proven erroneous, it is hardly likely that any, the most desperate, will claim that, though faith in God is not requisite, faith in predestination is. In fact, at the best, other articles of faith are but corollaries of the great article, the existence of deity. The establishment of the position that there is no moral attribute of faith, results in the downfall of all the propositions without regard to their truth or falsity, except that, of course, to insist upon a creed which is demonstrably false, would be to heighten the offense against good morals. But the essence of the wrong is the demanding that sureness concerning matters of faith which the mind should never feel except in relation to matters of ascertained fact and demonstrated truth.

The proper attitude toward truth is not dogmatic but receptive and that is the attitude of children to which reference is made by Jesus. It is simplicity, not bigotry. Only those things which are proven beyond question is one justified in holding as absolutely true; and experience has shown the danger of being too certain even upon evidence which seemed incontrovertible. The proper attitude of the mind toward those things of which it knows little or nothing, is that of suspense; and if an *ad interim* opinion is to be employed, it should be loosely held and consciously subject to revision upon the introduction of fresh phenomena. Facts within one's own experience, or attested by reliable witnesses, and truths which have been demonstrated and are consequently always capable of demonstration, are the only things to

which the sweeping rule would not apply. The great Confucius said: "When you know a thing, to hold that you know it; and when you do not know a thing, to admit that you do not know it, is wisdom."

Precisely the contrary is required by the theologians, namely, that faith in things which are confessedly neither demonstrated nor demonstrable should be unwavering even in the face of evidence to the contrary. Indeed, the day is scarcely past, if it be past, when to know a thing which was considered repugnant to the canons, was to be guilty of that most deadly of sins, heresy. In other words, the faith which is demanded is expected to be at all hazards preferred to the evidence of the senses, as well as to be independent of such evidence. In this manner the firmer the faith, the more awful the crime; for it means eyes shut tighter against the light and mind more impervious to reason. The prejudice arising from the faulty training of earlier years is most frequently at the bottom of such inability, and parents will do well to consider carefully before permitting the education of their children to pass into the hands of persons who, with a mistaken idea of duty, seek to shut out the light for the good of the soul. The victims of such training—and they are many—are objects of pity rather than blame. Yet, in so far as turpitude attaches to actions purely mental, it consists of credulity, superstition and indifference to the truth when it is demonstrated. Stupid bigotry is a stultification of manhood.

A distinction should be made between fact and truth. The human intellect is formed for the perception of facts and for the apprehension of truth. It perceives facts through the senses; and from these facts, by the exercise of the reason evolves truths. Of course, learning broadens one's knowledge of facts beyond what his own senses could test; facts learned by this method, if established by the experience of many competent persons, may be more reliable than even those evidenced by one's own senses. To wrongly perceive a fact argues carelessness, defective senses, or a deliberate misuse of the senses. To form faulty conclusions argues either insufficient data, faulty reasoning faculties, or again deliberate misuse of the organ. Reason is so far the higher faculty that men are more excusable for its misuse, owing to need of training to use it properly; but to refuse to be guided by one's own senses (unless indeed they be known to be deficient) is to class one below the beasts which have the power to perceive and

fear not to accept the testimony of their senses. Bigotry, which goes to that extreme—and much of it does—is a complete stultification of both the mental and animal natures of man and reduces him to the level of vegetable life.

The doctrine of the deity of Jesus is an assumption of fact; yet the assumed fact, being continuous, resembles truth, and should, like truth, be always subject to demonstration. If Jesus was able and willing to prove his claims when on earth, he is, of course, equally able and willing to prove them now, and in the same manner, or any other which will be conclusive. That he once lived and performed things never so wonderful is no evidence that he still exists. The way to prove that John Doe is alive is to produce John Doe, or by other means identify him as still in the land of the living. The fact that he was an honest and worthy man and gave his word to live to this hour, is scarcely proof that he does exist; for it might easily happen that with all his sincerity he was mistaken. The fact of the miracles performed by Jesus, if conceded, proves at most that he lived the life of a demi-god while on earth; his ascension closes the drama with a question-mark. Beyond that we know nothing, and if we believe what we do not know, we should do so with the understanding that our believing does not make it so. The continuous existence of this wonder-worker can best be proven by a continuance of the distinctive wonders he wrought, and it was by these means he expected to prove it, as he himself stated. Without evidence of this or equally convincing character, we are justified in refusing to credit the fact and are not culpable for so doing. If we, in the absence of evidence, hold the view that he does live and reign, we should not claim for it the certainty accorded a demonstrated truth.

It may be said—indeed it has often been said—that God is a spirit and cannot be proven to exist by the testimony of the senses. Of course no one in this enlightened age expects to see his “hinder parts” like Moses. Our conception of God has somewhat improved since the day when that story was penned. Now the tree is not blamed for failing to see when it is not provided with eyes; nor is the beast condemned for failing to reason when without reasoning faculties. Neither is expected to do that for which it is not fitted by nature, and neither will be held responsible for failure to do so. Where no power exists, no responsibility resides. Similarly there can be no guilt in not doing what is im-

possible to a normal mind, namely, believing, nay, knowing when evidence is confessedly wanting.

Subjective proof, which is proof only to the recipient if proof at all, is often given as a reason for persevering in the faith against apparently incontrovertible reasons for deserting it. A familiar form of this class of proof is the so-called testimony of the spirit which enables one to apprehend God in some mysterious manner not explicable by the senses and results in a feeling of certainty as to the presence of God and his willingness to save. This kind of proof is unfortunately adduced also to bolster up nearly every form of superstition known to mankind. In any case, being purely personal in character, it will hardly be claimed that the mere fact that it does not come to a man will be sufficient to condemn him; although an attempt to turn it that way has been made by holding a man responsible for not seeking salvation on his knees. To seek evidence in that manner is, of course, to confess conviction by the act of prayer before the proof is given; proof received under such circumstances may very properly be called in question because of the great willingness of the investigator to be convinced.

But is it true that because he is spirit, the existence of God cannot be proven? Many other entities which were not patent to the senses except by their phenomena, have been discovered by man. Notwithstanding his disabilities, man has discovered the secret of the once dreaded thunder-bolt of Jove and Jehovah and has learned its properties, though the subtle fluid evades the senses. The proof of the existence of the unseen does not seem so impossible, now that the microscope has divulged an universe of midget life and the telescope the universe of worlds. Indeed, the existence of many of these is as yet only proven by the evidence of sympathetic photographic plates which catch rays of light too faint for the eye even with the aid of the strongest telescope. It was the lack of courage which restrained superstitious man, ignorant that the brain-cells witness that he was made to apprehend truth and by so doing could alone hope to reach his highest development.

The same is true to-day in scarcely less degree. The same vulgar fear checks investigation in many directions. The average churchman feels like crossing himself every time he thinks of psychic phenomena. There is something ghostly and hair-raising about things of that sort to his view; and then there is the

fear that it might not result fortunately for his creed. These are therefore things forbidden, and to excuse his cowardice he is ready with some inconsequential text from a Biblical writer, in his day even more superstitious than himself. The same spirit which sought to wipe out psychical evidence by burning witches lurks in his thought; it is analogous to the spirit of ridicule which has so often accompanied it. It is the soul of partisanship, the essence of self-interest, the refuge of cowards. It is the greatest immorality of which man is capable; it is the sin against the holy ghost which God breathed into mortal clay.

LAKE BLUFF, ILL.

THE LOBBY.*

By CHARLES J. LEWIS, M. D.

IT is commonly held that the ballot represents in some manner, though how, no one has hitherto seen fit to explain, the sovereignty of the voter. And in treating of the lobby, it is necessary to show the relation of the ballot to sovereignty, which will include the relation that both ballot and lobby hold to government, governmental authority, ruler, governor, officer, official authority, sovereignty and all other relations that hedge about making and enforcing of laws. And, further, I shall attempt to point out a way by which we can become re-possessed of sovereignty which was surrendered by our forefathers to their officers several centuries ago, and that the frequently occurring elections are only a seeming exercise of sovereignty.

By government we mean the control of some persons by others, while by sovereignty is meant the equal free play or the unhampered exercise of power whether possessed by a single person or aggregated in the officers of a nation. The governments of to-day, are possessed of all sovereignty. To be concise, then, by government in the United States, is meant "the Legal Sovereign," in which as an actual fact, the individual is stripped of the last vestige of sovereignty. After the stripping, the individual's personality is merged into that of the State. The process of stripping individuals of sovereignty is called statecraft, and as standing for Staté we have such words as monarchy, empire, kingdom, legal sovereignty, as expressed by the voice of the majority, and a few others.

*Read before the Chicago Central Equity League Aug. 19, 1894.

Nature evolves man without a purpose, and destroys him without remorse. This is only too evident when we behold one half of the animal world feeding through cruelty and torture upon the other half; as well as with the majority of the human family, who by tyranny and oppression have been kept in such degradation and ignorance that death would seem a priceless boon. Especially is this made prominent by the insistence of the small minority of intelligent people inveigling the masses to believe in a scheme of vicarious suffering here, and now, with the expectation of securing immunity therefrom hereafter. This philosophy takes its rise and is strengthened through the acts of our rulers and those who are tacitly engaged in making public opinion, without saying so, but still under the guise of such words as cunning, crafty, artful, wily, tricky, sly, astute, designing, intriguing, shrewd, etc. Should our officers use no deception concerning the source and exercise of authority, and clearly show to the masses that instead of receiving it from a divine source, that it came to them directly from the people, and that it was by and on account of the submissiveness of the people they were able to hurl it back at them in a tyrannous and arbitrary manner, then they would be shorn of their authority in the briefest possible period of time.

This dense ignorance concerning the exercise of the civic franchise of voting, constitute in our nation an obloquy. Being an obloquy some persons, cult or schools are most assuredly responsible for it. And in placing this responsibility we must not expect from a student of modern economics an apology for his promptings to lay it at the feet of a domineering priestcraft, a dictatorial press as a school, or of a statecraft made up of machinations that are both wanton and wily. Not a single member of either of these classes can be in accord with its avowed principles and at the same time be broadly catholic and humanitarian. Nor can one of them be wholly ethical, or to wholly love his neighbor as himself without regard as to whether he is a member of his guild, class, or set. The ways of the politician are largely artifices, knavery and machinations. And were it not that his code of ethics was the very essence of deception beneath which he could hide his acts, the citizens would resist to the bitter end the extremely hard, and in some instances, crushing laws that he imposed. This wide distribution of deception in law as well as in other affairs of life is becoming every day more perceptible.

You doubtless are aware that the government of the United States is not a democracy, but a representative. The representatives are officers who are elected and clothed with the sole power of making and administering the laws. Civil laws are a rule of action or a mode of procedure for public officials. Laws administered constitute government. Now, since the officers both make and administer the laws, it follows as a natural consequence, that whatever of State or governmental authority there is, is embodied in, and possessed by the several and various officers exercising authority. It is a dream, a fantasy, yea, it is all moonshine to say that there is a government of any kind or sort, aside and apart from the public officials. They alone are possessed of sovereignty—but the persons who vote, as voters, never.

The individual before casting a ballot, if he is in a community where those who preceded him had no offices, is possessed of sovereign powers; but after voting, this power had thereby become lodged in the officer. The officers have by this means come into absolute possession of every whit of sovereignty of the community. This is designated the legal sovereignty in contradistinction to the personal sovereignty in vogue before the organization of government. The necessity of the frequently recurring elections in this country rests upon the fact (owing to the term of office being limited) that the officer to whom the voter has transferred his sovereignty is not empowered to delegate it to his successor, as is the authority of a king or emperor. Therefore the only possible service the voter renders himself or his associates by voting, is to give his sanction to the removal of authority from the retiring officer to the incoming one. This is what is actually done by thus frequently shifting authority or the legal sovereignty from one officer to another by means of the ballot. The ballot then in its ultimate analysis is a scheme whereby is kept alive by frequent renewals of a pledge given in former years and stipulating that all of the sovereignty possessed by the individual had through a convention been aggregated into what I have called above the legal sovereignty. We see then that governmental authority in a republic is continued in every essential particular the same as it is in a regal or imperial one.

After voting the citizen quietly retires to his home. Remark- ing upon the far-reaching effects of what he in his blindness calls the voting franchise, but which in reality, is only the confessed act of the transference of authority from one person or officer to

another, nevertheless, after having discussed in his feeble way the merits and demerits of a republican form of government, he says, "now that I have pushed the button I will leave the rest to my representative." This leaves the voter with no voice in making the laws of the land, but everything in obeying them. Obedience to laws which are good, bad or indifferent made by other people than themselves for age after age has engendered in the masses a spirit of optimism. In this age of greed, of avarice, and of class rule, optimism is rapidly coming to stand for the voice of fools. This latter as a sentiment having come to the ears of the representatives, they conclude therefrom that the masses are stupid and wholly indifferent as to their welfare. This leaves the way open for them to choose their constituents, and for whom they propose to enact and administer the laws.

After the representative has become somewhat acquainted with his position as a maker or administrator of law, his first concern is to establish the theory that law acts as a restraint against all evil doers alike. To accomplish this he finds a very powerful helper in a servile press. But, that law is not impartial, neither in its letter nor administration; we have recently had an example wherein a Counselman was permitted to go free, when from a far less entanglement, a Eugene V. Debs was indicted.

Another instance is at hand in the protective tariff. This is a scheme employed by its promoters to induce their constituents to acquiesce in its enforcement against themselves through a strategy, diplomacy and sagacity that keeps out of view just how much each consumer pays outright for the support of the government. What is most peculiar in this regard, is, that the citizens through their goodness of heart concur in the fraud, and thus become actual participants in lifting up the strong, and of crushing the weak, although they know that they themselves belong to this latter as well as the majority class.

This difference in the administration of the law is brought about by the lobby. Standing for lobby as a place we have such words as hall, corridor, chamber, ante-room; and in the sense of a door-way, such words as approach, back-stairs, back-door, secret passage. So you see, that by lobby we mean a dark chamber having as a means of access a secret (to the public) passage. Would an honest, philanthropic large-hearted man seek admission to the halls of legislation, through a dark and secret passage?

The relation that exists between the legislator and judge upon the one hand, and the voters on the other, is so illy defined, that such an outrage can easily be effected. This "trick" of making a minority count as a majority through the securing of the majority of the legal sovereigns or representatives, would not be possible if the masses were clothed with sovereign powers, and the representatives deprived of their legal sovereignty and having only the qualifications of a servant in a community where each integral member of it is a sovereign, *i. e.*, the one in which it is possible to cultivate and express the broadest ethical and intellectual powers of the race. And the common name given to such a community wherein would be carried out the highest ideal social relations known to the human species is individualism, sometimes called mutualism. Hence, it is by a well developed and systematic, persistent, and intelligently sustained effort lies the hope of establishing in each person the cult of individualism. Members of the human race, as members, in order to attain to this high degree of self-poise, must imbibe the spirit, courage and wisdom of the Welsh people, who yielded nothing which was of service except to superior brute force, and among all the races, none were ever more distinguished for valor. A governmentalist, who is a lover of his race, holding office, longs for the time when in every fellow-citizen he will find a brother, a counsellor, a student in sociology and an equal sovereign.

There are two ways of correcting this national scandal—the lobby. One would be by turning the Gatling and riot guns on the lobbyists, and the other, and this is the one I would recommend, that we proceed forthwith to abolish our representative form of government, and put in its stead, a democracy having as a fundamental principle the initiative and referendum, which is a means by which the people themselves would become the class to whom should redound the benefits and protection of all laws that would be enacted.

In our present or representative form of government, the legislators are empowered to make the laws, whilst it is the duty of the judiciary to interpret and through the sheriffs, marshals and the military to enforce them.

At this juncture the astute lobbyist comes up the back-stairs and asks the legislator to enact this, or that or the other special privilege into a law, and suggests, or possibly commands the judge as to what kind of an interpretation would be reasonable. I doubt

whether there can be found a person in our land who is keeping abreast with current events, who will deny that he has in some way or other had hints through the press or statements made by investigating committees that such practices were altogether too common amongst our public officials. Among these hints we find as factors contributing to the growth of the lobby, the use of public money for private gain; the receiving of passes by judges in whose courts corporate bodies might reasonably hope for judicial favors; and especially do we note a decided and well marked gourd-like growth in the slump of upwards of \$7,000,000 of illegal rebates to heavy shippers over the Atchison R. R., which is a most wanton violation of the inter-state commerce law. Will Debs' doubtful depredations debit up as much as this? I doubt it. Then the best we can say of our representatives is that they are playing the game of law and order with stacked cards.

The corruptionists all combined are only about one to every 400 of our population. But owing to our common people having transferred their personal sovereignty to their representatives, all that this minority called corporationists has to do to be converted into an acting majority, is to secure the majority of the representatives; thus becoming thoroughly equipped, they can make the special privileges which are granted, appear as if they were general in their scope and power, under cover of which glittering generalities the judges in their administration of them, can easily hide their consciences. Consequently, our most important laws are made and administered by a very small minority of the voters. Is not this a travesty on the powers of numbers or the popular sentiment that our government is of the people, by the people and for the people? The meshes of this popular fabric have become so completely chinked up with special privileges in the shape of land grants, governmental contracts of various kinds and characters, that already the shadow which it casts is threatening to engulf our congress. If you doubt this I need only call your attention to the fact that this shadow was proven to be so dense and impenetrable that the Coxe army were unable to see even the steps which led to the White House. Not only this but a prison for Coxe with a petition in cowhide boots, and a palace, plaudits and praise for lobbyists whose breeches pockets are crammed to bursting with plaintive pleas for the enactment of special privileges. After having secured to the members of the third house an immeasurable advantage through the law, the repre-

sentative, assuming the attitude of one soliloquizing, says: Do a man once a favor and he will be grateful enough to return for another.

It is owing to such actions as these, that our halls of legislation, and it is to be hoped that only at exceedingly rare instances our courts of justice, have become overrun with that rank, exuberant and unbotanical plant called lobby. The lobby is a double-edged political dagger cutting with equal certainty the sinews of the laborer, piercing the heart of the strictly upright and humanitarian employer of labor, and the common people in general. Formerly, the lobbyist was timid and docile, but now, owing to his sagacity and foresight by contributing funds to each dominant political party, he has become possessor of the whole law-making plant. The abode of the lobbyist—the third house, is entered by a secret passage. In the shadow of this extra constitutional house the light of day seldom if ever enters, and it is possible that it was from this umbrageous realm that the senate committee appointed to investigate the charges of bribery in making the sugar schedule, uttered the following reported words: "There has been no testimony presented before your committee, and your committee have been unable to discover any, tending to show that the sugar schedule was made up, as it then stood in the proposed amendment to the tariff bill, in consideration of large or any sums of money paid for campaign purposes to the Democratic party."

But a supplemental report presented by Messrs. Davis and Lodge concludes in these words: "It is a matter of complete indifference to the trust what duties are levied upon sugar so long as the form is ad valorem and a sufficient differential is given in favor of refined sugar. The sugar trust, by the evidence of its president and treasurer, has contributed freely to the state and city campaign of both parties and their contributions have been made in years when national elections were held. This is a thoroughly corrupt form of campaign contribution, for such contributions being given to two opposing parties are not for the purpose of promoting certain political principles, but to establish an obligation to the giver on the part of whichever party comes into power." This question, if correctly reported, confirms the statement I have made concerning the power of the lobby.

The word lobby is not one that has been imported from an efete Europe. It is native to American halls of legislation and nurtured by the so-called best people of the land. In fact it is

held in such high esteem by trust promoters and its praises have been sung so long and so constantly that the optimistic masses have become almost convinced that it is a veritable boon. At any rate, the common people are about ready to give their consent to vote the Republican ticket instead of the Democratic, and in the meantime leisurely wait the pleasure of the periodical panic-makers.

Herein the people are robbed through corruptly influenced legislation. It matters, not, however, what has induced our representatives to enact a law or laws, it remains a fact which is plain to all, that the decree of these legal sovereigns is not subject to the judgment of a private nor even an assemblage of private citizens.

In the face of these facts can we say that this government of ours is so amplified that there is no need of any more improvement in any of its departments? Especially is this high standard of our government to be questioned if we arrive at our conclusion from the administration of the laws. An instance in hand is the continued evasion of the interstate commerce law by the railroad officials. Even if our government was the best that was ever instituted among men, it would only be following along the lines of evolution, for it is among the last formed.

But is not every critical observer of passing events, obliged to confess that after having taken into consideration the mainspring of action which lies at the bottom as a motive, and then appearing at the surface where anyone can see it in the administration and enactments of important laws, that many of the movements of these agencies we term representatives are under the domination of the lobbyists?

Then it is eminently fitting that we at once cease being optimistic and limp toward this word lobby, and earnestly seek ways and means which when put in operation will drive it from our land. Let its deeds mean what everyone knows them to mean, namely, the blackest of human infamy and human treachery. Further, that it is a word of debauchery and double dealing, wherein is ensnared the innocent and overconfiding representative, as well as is crushed every one who is over zealous in his demands for equal justice. There is no place known to man where there has been concocted and carried into effect so many cruel and bare-faced tyrannous deeds as this secret chamber can boast.

The word lobby truly merits the disapprobation and utter spurning of every upright, honest and patriotic citizen. Looking to the accomplishment of such a purpose, those of us who are here; our eminent and sacrificing clergymen, and the newspaper press, should transfer the odium we are trying to fasten by a rich fund of invective, sardonic diatribe and vituperation, upon the innocent, white-ribboned and absolutely peaceful and governmental ideal, called anarchy, to the word lobby. Finally:

Let the people become repossessed of sovereignty, to the end of depriving the representative of the power of making illegal, deceptive and vague laws; from making laws which mean nothing, but say much, simply for catching votes; and, above and beyond all, let the sovereign people as one man, withdraw their further sanction from all laws enacted by their representatives, which have been made in favor of the plutocracy, instead of the common people.

FREE ADVERTISEMENT.

—"But, nevertheless, it does move," said Galileo to himself, after he had been compelled, by the church, when in poor health, in his old age, to abjure, on his knees, the scientific truths he had publicly taught of the revolution of the Earth. That the "World moves," we had most convincing evidence as we walked down Wabash avenue the other morning. At 177 of that street we passed the American Baptist Publishing house and "Sabbath School Depository for Sunday School Books," and to our surprise we saw in the show window a collection of portraits, in a beautiful frame, for sale. And reader, will you believe it, they were all heretics! viz: William Cullen Bryant, Ralph Waldo Emerson, Henry Wadsworth, Longfellow, Oliver Wendell Holmes, John Greenleaf Whittier and James Russell Lowell. Not one of these men believed or believes in the orthodox creed. Still, notwithstanding, their portraits are selected for the most prominent place in this show window by these hard shell Bap-

tists. I looked in vain for the portrait of John Milton, Jonathan Edwards, John Calvin, Charles Haddon Spurgeon, Talmage or Joseph Cook. As we desire to make this item an advertisement of some value to our liberal Baptist neighbors we will add that, this valuable group of distinguished heretical poets so beautifully framed can be obtained for the small sum of \$1.00 Every Freethinker who is able ought to order one of these parlor adornments.

—J. Francis Ruggles, the well-known Freethinker, of Bronson, Mich., has just published the best temperance address that we ever read. It ought to be in the hands of every young man in America. Every father who reads this notice we urge to send for a few copies for his children and his neighbor's children. Nothing but its great length prevents our publishing it in this Magazine. It is much superior on the temperance question, to anything to be found in "Holy Writ." Price, 5 cents a copy.

LITERARY DEPARTMENT.

A CHILD OF THE CENTURY.

From the French of Alfred De Musset.

O Christ! I am not one of those whom prayer
Doth draw with trembling steps to temples mute;
To seek your Calvary I do not care,
To kiss your feet, my tastes would never suit;
And I remain upright within your walls
When some pale priest his flock with Latin fees
And every one with deepest reverence falls
As bends at north wind's breath a field of reeds.
O Christ! your word I never can revere.

I've come too late into a world too old.
A hopeless age creates an age without fear—
An age to every aspiration cold.
And so to-day chance leads through the dark shades
Of its illusions the awakened world;
The spirit of past times, of dim decades,
Your angels pale into the gulf hath hurled;
Golgotha now doth scarcely you sustain;
The soil has given way beneath your tomb;
Your glory's dead, O Christ, to come not again;
Your name is now a synonym of gloom.

But let us still some tender memories keep
Of things wrought 'neath that Galilean sky;
And over this cold earth, O Christ, we'll weep—
This earth so full of gloom and misery.
Oh now! my God! shall it seek life in vain?
You, with your blood, had made it young again;
Jesus, that which you did—who'll do it now?
Who'll make us young, we humbly ask, and how?

We are as old as when you saw the light;
We now expect as much; we've lost still more:
More livid and more cold, in garments white,
Lazarus is stretched out as once before.
Where's the Savior to open now our tombs?
Where's the St. Paul haranguing the men of Rome,
Addressing thousands who to hear him come?
Where, may we ask, are now the Catacombs?
With whom doth march the aureole of fire?
Magdalen's perfumes—what feet fall they upon?
Where now vibrates a voice divine of tone,
And who of us to godship can aspire?

The earth's as old and as degenerate,
 It shakes to-day a head as desperate,
 As when first John the sea-shore did traverse,
 And the dying woman—his voice she heard—
 Trembling as if a child within her stirred,
 Felt bound in her another universe.
 The days of Claudius return to brood,
 And all things here, as then, are dead with time,
 The stars with weariness the heavens climb;
 But human hope is tired of motherhood,
 And bosom sore from suckling much—sad cause;
 Repose from her sterility she draws.

WILLIAM HALE.

HICKORY, N. C.

CHRISTIANITY VS. CHRISTLIKENESS.

By DR. A. STACKHOUSE.

THE idea of reform implies that there exist obstacles in the way of man's highest development—hindrances to progress—and that these obstacles are of man's own creation. Get man to realize this and he will think what a fool he is to put obstacles in his own way. I believe in reform, and, to facilitate progress, I believe in striking at the root of all obstacles. Every natural law in the universe contributes directly or indirectly to man's development. These natural laws relate to man's origin, purpose in creation, and destiny. That which is most lacking in man and from which he suffers most is his lack of unwavering faith in his own destiny. Increasing knowledge of these natural laws, their mode of operation, and their application is progress.

Man's development or progress is religion in the highest sense of the word. It is the best thing of which man is capable, and, conversely, religion is (or ought to be) progress. Misconception of man's origin, purpose and destiny is the source of all misconceptions of individual power, position and duty, that result in the social evils that exist. Man's notions regarding his origin, life and destiny are derived from or influenced by the religious teaching of his day. If the religious teaching be false all that depends on it will be false. It follows then that, sometimes, the wisest thing men can do is to controvert the religious teaching of the day and to look for higher light and truth from the Great Source open to all men to draw from. History has many times proved this and is proving it every day. The Christian Church professedly holds the key to knowledge of man in his relationship to past, present and future, hence professedly controls the avenues of progress. It also falsely claims to represent the life and teachings of Christ, a most truthful exponent of natural laws.

Now study critically Christ's idea of man's Infinite origin (God); study His idea of himself (which shows thorough knowledge of himself such as each and every man should and is privileged to have of his own self); study His idea of His own life and purpose and His relation to His Divine origin; study Christ's idea of faith, that quality which energizes soul-faculties, by which man grasps the forces that elevate him and develop the "image of God" within him; study

Christ's notion of "Satan" and of satanic influence on human beings; study His conception of that most sublime agency for human development so indefinitely spoken of as the "Holy Ghost;" study His unflinching denouncement of pharisaical inflexibility of mind in refusing to accept and assimilate new thought. All of these represent truths fundamental to man's very existence as a social being, and every one of them grossly (though it may be ignorantly) misrepresented by Christian ministers. Nowhere is Christ dishonored, God misrepresented and blasphemed more than in the Christian Church. If Christ's teachings are to be relied on (and I am perfectly satisfied that they are) He would to-day find His followers (His "sheep") among those who least expect it, the "unbelievers," the "infidels," as the "sheep" mentioned in the parable of the sheep and the goats are those who least expected to be called such, and He would declare to be "goats" those who think they have the biggest claim, just as the goats in the parable are those who *think they* have the strongest claim to His favor. The Christian minister should be ashamed to acknowledge that "Rationalism," "Socialism," "Ingersollism," etc., exist. If the church was what it ought to be these isms would not exist. The Rationalist, "Ingersollist" and Anarchist will yet appear at the bar of God in judgment against the church and its ministers. These forces (Rationalism, etc.) are Revolutionizing the church and society in general. They are doing it at a cost and sacrifice to the workers that is marvelously in contrast to the paid service of Christian clergy in the very cause that is being revolutionized. Seeing, then, that these forces are revolutionizing the church, is it not mockery of both God and man for salaried ministers to claim that "they are doing the work for which they were commissioned by God to do?" (I challenge them to prove their commission.) Ministers defy the commandment, "Six days shalt thou labor," and further break the same commandment by working on "the seventh day" and drawing pay for their work, and when they claim to be "commissioned by God" it looks very much like liability to the charge of obtaining money on "false pretense." It is in defiance of truth and common sense that ministers claim to be co-workers with Christ and his apostles, "whose religion, pure and undefiled," consisted in doing humanitarian work on humanitarian principles, and equally in defiance of truth and common sense, we go to enormous expense and trouble, in lieu of religion, to persuade each other through a paid clergy, that the majority are "on the road to hell" and that all are naturally fit only for a devilish existence. No greater insult could be offered the Creator, no greater outrage committed on humanity and no greater bar to human progress. The only thing approaching Christ work in the church is that done by members and Sabbath school teachers who instead of receiving remuneration actually pay (in time, money and self-denial) for the privilege of doing their work. God's work can neither be bought nor paid for, neither can it be delegated to any hiring of man. The elaborate system of salaried clergy (many of them with only a "handful" to preach to) built up on such texts as "The workman is worthy of his meat," is humanitarianism worthy of a Middle Age "vendor of indulgences." I believe the Bible will prove true (even if the clergy do "kick") and the time is coming "when none shall say unto his brother 'Know the Lord.'" Then there will be no clergy (they'll probably be superannuated). Every step in advance made by man brings that time nearer, hence the watchword of progress is virtually to the clergy a "notice to quit" (no wonder they

kick) and if disposed to aid human progress, to imitate the oriental tent-maker (Paul) in ministering to his own bodily wants while he performed a similar office to the spiritual wants of his fellow men. Man's mightiest efforts best serve to show his littleness, and in no way could this be better illustrated than by expensive churches (many of them not paid for) and a salaried clergy. Men make an iniquitous apology for work begun, and more effectively done, by a few penniless fisherman in co-operation with One who "had not where to lay His head."

In order to progress men must think for themselves but it is to the interest of the clergy in perpetuation of their office, that the masses do not think for themselves; in fact the burden of their preaching is that men shall not think but "only believe" and they have been obeyed too well, people have "believed" too much. Their principle theme is that their hearers have nothing to do, but that some one else has "paid it all" (except the minister's salary.) Any free-thinking or liberal discussion tends to cut the foundation from under the clergy, hence their favorite cry that such "views" are "antagonistic to Christianity," (a "cute" way of enlisting sympathy in their own favor) and the present condition of the thinking masses, resulting from generations of habit in accepting teaching without "trying the spirits" makes reform or progress exceedingly slow. In the words of one well qualified to give an opinion, "they neither enter the kingdom themselves nor allow others to go in." The minister is willing to do anything in his power for "the dear people," except to quit riding the hobby-horse of their superstitions and quit drawing his salary. According to public print, an illustration of this occurred during "revival services" here recently. A lady told the minister she had "felt like shouting during the meeting" on the previous evening. She was told to "shout if she felt like it." As long as people are satisfied to think that such exhibitions mean communion with God, the minister is willing to let them think so (he'd quit if his salary wasn't paid.) The emotions belong to the physical or animal part of man and a religion of emotions or "feelings" is a religion of animalism or materialism, a form of animal reasoning that has no weight in spirituality.

What would Christ's work have been worth except for the sacrifice connected with it? Nothing can be had in the line of character work without individual sacrifice, and every one must "work out his own salvation" by building his own character. It is not possible to pay a minister to do Christ-work, neither is it possible for a minister to do another's Christ-work even if he gets the world for it. The practice of paying men under the pretense that they are doing Christ-work is a mockery. It is, and always has been, a most fatal draw-back to the spread of truth and to social advancement accordingly. God's work is more largely advanced by "unbelievers" than by Christians, particularly paid Christians, than whom no better example of the "dog-in-the-manger" is furnished by history. William Lloyd Garrison and other "unbelievers," to their own sacrifice and risk of personal danger, contended against the crime of slavery while high-salaried clergymen defended it. The same history is repeating itself every day in the same struggle between capital and labor (for slavery was nothing else than strife between capital and labor, and the wage-slave of to-day is worse off than was the property of the slaveholder, because, though he is a slave, nobody owns him. While Christianity baptizes him with the name "free" he is a slave uncared for.

Henry George, the apostle of single tax, and other social reformers and liberal thinkers, considered by the church as outsiders, "unbelievers," "infidels," are laboring in the interest of free thought, justice, and the equal rights of all men to the earth and to obtain a living therefrom, all tending to the highest good of "the least of these," as well as the greatest, while the attitude of the church toward the wage-slave and the means being used to liberate him is indicated by the action of one of the largest and wealthiest congregations probably on this continent, with a pastor reputed to be worth a quarter of a million, "breaking the record" in substituting the Rule of Gold for the Golden Rule to the extent of making 20 cents rule the slave for a dollar's worth. In other words, owing to the circumstance that he is a wage-slave, he is obliged to contribute some of his capital (labor) to a certain edifice; he is then robbed of 80 per cent of his capital and excluded from the edifice, even if he wished to join his robbers in blasphemy of God and idolatry of the almighty dollar. The religious system that makes a thing of that kind possible is a system which, in comparison with Christ's work, is iniquity that beggars the power of human speech to attempt to describe.

Ministers are disturbed in their serenity and comfort when we undertake to criticize them (cheeky thing to do), and chiefly because there is so much truth in our criticism (or why do they put the cap on?) What about their dishonoring Christ and misrepresenting God, which also has so much truth in it?

The system of paid agents of both God and man in the social economy is corrupt and invariably degenerating in its tendency, and the church should set the example by abolishing the system or quit masquerading under the colors of Christ. Ministers say that they could "make a living" independent of the ministry. Then, on general principles, they are not doing as much good in the world as they claim they could do. The system of supporting the clergy, begun during the Mosaic dispensation, called forth from Christ such language as: "Generation of vipers;" "Hypocrites, ye tithe the herbs of the field, but ye neglect justice;" again, "Ye have made my Father's house a den of thieves." Now, it would be quite Christian (but very un-Christlike) to argue that the Bible is not to be used in that way—that it is directed against "unbelievers."

Some of the leaders of advanced Christian thought intimate a preference to being considered as "Christian Rationalists," rather than Christian. This is a hopeful "sign of the times." Hopeful because it is a recognition of the weakness and inefficiency of present methods as well as a confession of error (the "beginning of wisdom.") It is hopeful because it indicates that the time will soon be past when heresy trials will be in order to prove that the individual tried is right and the church is teaching false doctrine. It is hopeful because it speaks of a time when the church will cease to throttle a man because the divinity within him is asserting itself and establishing its connection with its Divine origin. Man is a god in process of development, and if the clergy had always taught that (even if they demanded a bonus to do it), the world would be better to-day than it is. It is remarkable that human beings are as good as they are, seeing that for centuries a mercenary clergy have been pounding into them "original sin" and demonologies of one kind and another. Only that theirs has been the work of hirelings it would have been more effective than it has been. Strange that though God's work can-

not be paid for, it is the only work of any real benefit to man. Oh! that men might take greater access to God's free gifts, the bounties of nature, and that they ceased paying for things that damn their very existence. The secret of the whole disorder has been that religious teaching has been directed to "miserable sinners." What in the world will the clergy do when the stock runs out? There will be no one to pay their salaries.

For centuries there has existed a tribe (once called church fathers) who have considered it their duty to patch up seeming defects in God's plan, and to make a set of rules (revised and corrected) for the direction of both God and man (the single taxes aim to replace false man-made rules by Christ's teachings). These paid patchers—correctors of God—depose and crush men for not following their corrections, and blasphemously do it in the name of the God they misrepresent. The public is soon to be treated to another exhibition of this kind in the farce known as the Campbell heresy trial (and the world's drama has been interspersed with many such farces.) Think of a race of intelligent beings supporting a clergy to misrepresent God and stand ever ready to jump on "the image of God" in the individual as it manifests the free gift of God's spirit. Cou'd anything be more humiliating? Imagine Christ's work that of an hireling! What would Paul have amounted to if he had demanded a salary? Just stop the pay of the clergy and you will soon be able to form a correct idea of their true value as co-workers with Christ and Paul. No "infidel," no Atheist, that makes an honest living and does anything for the good of a fellow being dishonors his divine origin as do such men. It's a poverty-stricken notion of divine government to suppose that the world would not be better without this self-constituted truth-crushing power, acting without authority in truth from God or man. All that has ever occurred to build up humanity prompted by God's gift of the spirit of truth has fought its way in opposition to it. No church would be infinitely better because for it would leave the individual free to develop himself intuitively in the line most natural to him. It is mocking the providence of God to suppose him incapable of ruling the world in His own way, and it is making him a despicably insignificant being to suppose that a hireling truth-crushing clergy is assisting Him.

Some individuals fear to engage openly in any liberal discussion of truth or of social questions for fear of being boycotted by church people. The question of right or wrong is not asked.

Model Christians, but without a shadow of resemblance to Christ. This boycotting power of the church (the only effective weapon it has) operates on both clergy and people. It muzzles the minister in the pulpit, limits his power for good, makes him a dependent figurehead, and invites him to "move on" whenever his preaching becomes unpleasantly true to his supporters. This boycotting power (refusing to entertain new truth) has brought the church to its present condition in which its chief virtue is its stimulation of "heterodoxy," and its only redeeming feature is its fruitfulness of the very "infidelity" its clergy are ever ready to jump on.

No one can be more uncharitable or un-Christlike than the Christian when you touch him on his religion. The Christian idea of "trusting" for a character to the "finished work" of another has a tendency to develop characters that are simple nonentities. This Christian character obtained by a mental process, by a "simple twist" of the mind (a patent adjustable concern that will fit

anybody), that can be put on by the dying usurer, extortionist and monopolist, and by which he can be welcomed in "glory" by parents whose children he has ruined body and soul, also the Christian device for laying the blame for "shortcomings" on "the old man" or "the devil," also the Christian facility for unloading the moral garbage of his "sinful nature" on some one who suffered centuries ago (fortunately) are very convenient things, but have not the slightest justification in Christ's teachings.

KINGSTON, ONT., CANADA.

SOME SUGGESTIONS.

LET the religious sentiment be regarded as the expression of the highest attitude of the human spirit toward the universe, and being such, let it be respected and cultivated.

Let the religious sentiment be founded on a scientific knowledge and a philosophical faith.

Let that attitude toward Nature be fostered which tends to inspire the individual soul with absolute trust in the moral character of the universe; in the same sublime trust, in which Emerson said that nothing could harm the good man; and, again, when he said that no man should strive to gain a friend, because all that properly belongs to any one is already hurrying toward him. Meaning by this that there is an inherent principle in the universe by which good attracts good and vice versa. This principle might also offer an explanation of that saying of Jesus, which has appeared so hard to many minds, viz: "To him that hath shall be given, and from him that hath not shall be taken that which he hath." Marcus Aurelius held that the nature of the universe is good and not evil, since the universe would not have originated any principle within itself to destroy itself.

Let there be no cast iron creeds.

Let no man, woman, child, animal, or particular thing whatsoever become an object of worship, but let the acts and sayings of good and wise men and women be preserved and taught to the people as helps and guides in the conduct of life.

Let there be no dogmatic utterances; but let the spirit of tolerance be inculcated by every special form of religious thought toward every other.

Let there be freedom of individual beliefs. Let the principle of "personal equation" be fully recognized, and let this principle account for shades of differences between different forms of special beliefs; but let no one particular form be held as "inerrant," or as the one sole "inspired revelation."

Let it be recognized that each and every person is a "son of God" and is "inspired," according as his or her life is virtuous, and according as his or her intellectual and moral natures are naturally endowed, developed and trained.

Let inspiration be seen to consist in a higher and more intimate knowledge of, and obedience to, the universal law, as expressed by the individual soul.

Let religious thought and feeling be turned toward and rest upon Nature only; and by Nature we mean ultimate reality, or essence of all things, as seen in its eternal aspect, and which we also see manifested to a limited degree in individual and particular forms of existence; but Nature in her eternal aspect alone is a proper object for religious contemplation.

Let religious belief be based only on verified facts and truths of Nature. Let it be clearly understood that religious belief must not be regarded as a piece of finished evolution. On the contrary, let it be said always that religious belief must ever be open to further development, to changes, to modifications, according as human knowledge enlarges and progresses.

Let there be no sentimentality in the life and expression of the religious sentiment. From the abundance of the examples shown around us of indulgence in puerile sentimentality, in place of a genuine religious sentiment, let us be warned from doing likewise. A true sentiment is based on living realities and is ever ready to pass over into moral activity; whereas sentimentality merely *poses* as sentiment, but never passes over into moral activity.

Let a right training of the religious sentiment be encouraged as a means of elevating and exalting the spirit of man, tending, as it should, to bring thought and feeling into contemplation of moral vastness and moral universality. In Goethe's great dramatic poem, when Mephistopheles is leading Faust down into the realms of "The Mothers," Faust nobly says:

" My weal I seek not in torpidity.
 Humanity's best part in awe doth lie.
 Howso'er the world, the sentiment disown
 Once seized—we deeply feel the vast—the unknown."

Let the religious sentiment be nourished and developed only on the basis of the deepest intellectual and moral convictions. Then let it meet poetry on the heights of human thought and feeling, where it may take the "wings of the dove," which the psalmist sighed for, and "flee away and be at rest."

F. Q. OGDEN.

" STROTHER COTTAGE," BERKELEY SPRINGS, W. VA.

CONGRESS OF THE FREETHOUGHT FEDERATION.

THE Annual Congress of the Freethought Federation of America will be held at Chicago, October 26, 27, 28, in conjunction with Annual Congress of American Secular Union.

The importance of this Congress is great. The encroachments of the church are becoming more bold and dangerous. The attempt to amend the Constitution so as to place our government on a Christian basis, and to pass a national Sabbath law, are indications of the attitude of the church. It has been, and is to-day, the enemy of freedom, and we must be prepared constantly to meet its conspiracies. We cannot do this as an unorganized mass. We must join forces, otherwise we shall be defeated. We need a common impulse. There must be association. Let the gathering at Chicago be the greatest yet held in America. Think of past achievements as an inspiration to something better in the future.

Freethought is growing. The necessity for political action is more apparent than ever. The means of action are improving. Freethought cannot go backward. It must step forward. Now is the opportunity for union and strength. This Congress is for work. Let there be an enthusiastic rally.

SAMUEL P. PUTNAM, President; FRANKLIN STEINER, N. F. GRISWOLD, B. A. ROLOSON, J. M. PECK, Vice-Presidents; E. C. REICHWALD, Treasurer and Acting Secretary.

EDITORIAL DEPARTMENT.

FREETHOUGHT AND LIBERALISM—J. B. WISE AND OBSCENE LITERATURE.

THERE are no two grander words in the English language than Freethought and Liberalism. And if they could be divested of everything but their legitimate, or natural meaning, thousands of people, yes tens of thousands would willingly and gladly adopt them as their religious shibboleth. But the truth is, and it is always safe to speak the truth, so many wild, unreasonable cranks have assumed that they are the representatives of Freethought and Liberalism that many honest people who are really genuine Liberals, refuse to be known as such. Here is an instance of how these zealous, self-styled Freethinkers bring disgrace upon the cause of progressive thought. The other day Mr. J. B. Wise, of Clay Center, Kansas, in a discussion with an Orthodox minister, selected from the Bible one of the most obscene and disgusting passages in that book, writes it out on a postal card, and sends it through the mail to the clergyman. The passage is so abominably obscene that we will not soil our pages by giving the number, chapter and verse and book from which it is taken, for fear some innocent child might look it up and be contaminated by it. Now, as a lawyer, we give it as our legal opinion that this was a plain, clear violation of the United States law against sending obscene matter through the mails. Any judge presiding at the trial of Mr. Wise would be compelled to charge the jury as follows:

"Gentlemen of the jury: There is no question that under this statute the writing on the postal card in question is obscene matter, and, gentlemen, if you find that the prisoner mailed the said card as charged in the indictment, then you must find him guilty."

We are sure that ninety-nine lawyers out of every one hundred will agree to what we have here stated. There could be no clearer case than this. Now what do we see? So called Liberal journals and Liberal people calling on the Liberal public to contribute money to defend Mr. Wise on his trial. Here is a man calling himself a Freethinker and a Liberal, who has plainly violated a United States law—the law against sending obscene matter through the mails—and Liberals rush to his defense. What is the result and consequence. The general public say with good

reason that Freethinkers and Liberals are in favor of sending obscene matter through the mails and that they stand by any one who violates the law. The general public is justified in saying that, and in saying it, it seems to us they are telling the truth as to the Liberals who take that course.

This case furnished a very good opportunity to have given superstition a heavy blow in a vital point. The Liberals have always contended that portions of the Bible are obscene—too obscene to be read by decent people. Mr. Wise selected one of the most obscene passages and sent it through the mails, and the Christian people, or their minister, brings an action against Mr. Wise for circulating obscene literature. In this instance every Freethinker and Liberal in the country should have said: "For once the Christians are right. They have got onto a real genuine case of mailing obscene literature and we will stand by them," and they should have further said to our Christian friends, "We will stand by you when you are in the right, and if you need money call on us and we will contribute to aid in the prosecution of this man Wise. He has sent but one verse of your holy inspired book through the mails, but it is so dirty and obscene that he ought to go to prison and be heavily fined for so doing. Go ahead, Christians, and show the world what a smutty book this Bible is, and we will aid you all in our power." That would have been the correct position for Liberals to have taken in this case, and by so doing they would have acted consistent with their professions, and, as the politicians say, they would have put the orthodox people in a hole. Then after the court had thus decided that certain portions of the Bible were obscene and they had this precedent established, the proper thing would have been to have prosecuted the Bible Society for sending the Bible through the mails.

Some will say that this would have been hard on Mr. Wise. But Mr. Wise is no fool. He knew that the passage he wrote on the postal card was obscene, and that is the reason he sent it to the preacher. If it was not obscene there was no point in his sending it. Mr. Wise knew he was violating a United States law when he mailed this card, and he should have been willing to incur the penalty for the sake of vindicating the claim that he made that the Bible was obscene. The "insane" George Francis Train was more consistent. He selected certain smutty passages from the Bible, sent them through the mail, and when arrested

and called upon to plead to the indictment, said: "Yes, *I am guilty*. The Bible is an obscene book and I have sent it through the mail, now I will take the punishment." The Christians were in a dilemma at once. To convict Train convicted their holy book. They found they had an elephant on their hands and they had to tear down the prison to get rid of the elephant.

HEAT AND LIGHT.

"HEAT is a mode of motion." This is the highest conception hitherto reached by science on that subject. To the common mind, at least, the expression is a meaningless platitude. It might as well have been said that "heat is heat." As to what constitutes light, Prof. Tyndall says that scientists have never even considered the subject, much less answered the question, "What is light?"

In a recent number of this magazine Mr. D. K. Tenney, a valued contributor, avowed and discussed the position that heat and light do not proceed as such from the sun; that the space between the sun and earth is infinitely dark and infinitely cold. This position he seemed to establish beyond successful controversy. It was contended also that our natural light and heat are produced by electro-magnetic currents ceaselessly interchanging between the sun and earth, and resisted in transmission by our atmosphere, and that such currents thus resisted, engender the light and heat which we have been accustomed to regard as direct emanations from the sun, treating it as an intensely incandescent body. In view of the increasing knowledge which of late years has come to us concerning the universal potency of electric and magnetic forces, this theory of the derivation of heat and light is certainly plausible, yet it occurred to us as strange that the atmosphere could afford sufficient resistance to such currents passing through it, to give out scintillations of either light or heat.

The whole matter is made plainer by the eminent German scientist, Dr. P. Lenard, in an article translated for the last number of the Popular Science Monthly. He shows that our atmosphere is completely filled with impalpable dust; that this is kept afloat, notwithstanding the attraction of gravity, by the greater repulsion of terrestrial magnetic forces operating upon its minute

particles. According to this writer, "dust has a very large share in nearly all the phenomena of the earth's atmosphere. It is what makes the clear sky appear blue. There is nothing else before us that can permit the light to reach the eye. Light goes invisible straight through all gases, whatever their chemical composition. The dust catches it, reflects it in every direction, and so causes the whole atmosphere to appear clear. Without dust there would be no blue firmament. The sky would be as dark or darker than we see it in the finest moonless nights. The coarsest dust would be found at the lower levels where it is produced. Hence the sky on high mountains is clear and deep blue, even almost black, as if it were without dust."

Now, if the atmosphere be at all times filled with floating impalpable dust, as this German savant seems to demonstrate, then it is no longer difficult to perceive that the interchangeable electro-magnetic currents proceeding between the earth and the sun and other planets, would be sufficiently resisted by the dust particles to evolve our light and heat in like manner as we know it to be done by the platinum coil in the ordinary incandescent lamp.

The article of Mr. Tenney, to which reference has been made, created a good deal of surprise among the readers of this magazine, and much favorable comment, as well as some criticism. Considerable reflection and discussion upon the subject, tend decidedly to the conclusion that the ideas advanced by him were sound at all points. Thus it would appear that the sun is not an incandescent body, and that neither light or heat, as such, emanate from that glorious orb. Who knows but what, when we are through here, it would not be a good place to move to and grow up with the country!

THOMAS PAINE.

THE first of a series of articles on Thomas Paine by T. B. Wakeman, appears as the leading article of the present Magazine. This is to be followed by two other articles on the same subject, and the three will be put into a pamphlet of some thirty pages. The price will be 15 cents, or ten copies for \$1.00. Reader, how many will you take?

LULIE MONROE POWER.

LULIE MONROE POWER, whose portrait is the frontispiece of this number of this Magazine, is the editor and proprietor of that well known Liberal paper, *The Ironclad Age*, of Indianapolis, Indiana. When it is further stated that *The Ironclad Age* is the only journal published in this country, that openly and above-board declares itself atheistical in its teachings, taking no stock in God's or a future existence, it will be seen at once that we are justified in giving Mrs. Power so prominent a place in this Magazine. Never, probably, in the history of the world, was an atheistical journal ever before edited by a woman. The religious prudes of Christendom are always shocked at the mention of a man who is an atheist, and of course would be thrown into a greater frenzy by the naming of a *woman* who denied the existence of God and the "Sweet by-and-by" that we hear so much about, but when it is stated that such a woman is at the head of an extensively circulated journal, in which she is laboring with an energy and zeal that no Christian missionary has ever excelled, to spread these most heretical doctrines, the whole Christian world, we should judge, would be thrown into hysterical convulsions. And yet, after all, probably if the truth could be known, Mrs. Power is merely advocating and preaching *the exact truth*. We have not advanced so far as Mrs. Power has, and therefore cannot declare unequivocally that there is no God or no future existence—that *we know that to be so*, but, nevertheless, we honor her for her bravery in thus proclaiming her honest convictions, and saying, without modification or explanation, that she is an *atheist*. There are so few really honest people in this world, who dare say just what they do believe or disbelieve in the face of a cringing, cowardly public sentiment, that when we come across such a person, especially when that person is a woman, we are glad to extend the hand of fellowship. And what is most valuable in this instance, is the fact that the editor of the *Ironclad Age* is not the monster in human shape that an atheist has always been pictured by our Christian friends. This atheistical woman, who is so depraved as to deny the existence of a God who, we are taught, will take pleasure in seeing ninety-nine one-hundredths of his children tormented in hell fire throughout all eternity, has a personal character that will compare favorably with the best Christian women of our land. She loves humanity, even of the

most degraded character. She goes further than that. She loves even the dumb animals. No horse, cat or dog ever suffers at her hands, but she treats them with the greatest kindness. She abhors cruelty in gods or men, and if she could have her way no child would ever receive a blow, but would be governed by love. She is a worthy wife, an affectionate mother, a noble woman in all the relations of life, was the tenderest and kindest of daughters to her parents when they were living, and nothing gives her so much pleasure as to say or do something that will honor their memory. She loves the flowers and the birds and worships Nature and, above all else, loves the Truth "wherever found, on heathen or on Christian ground."

As most of our readers well know, *The Ironclad Age* was formerly *The Seymour Times*, published at Seymour, Ind. In one of the last issues of the *Times*, during the period of its evolution into the *Age*, Dr. J. R. Monroe, the father of the subject of this sketch, said this of his daughter:

The editor or editress of this paper is known to be the accomplished little witch, Miss Lulie A. Monroe, and not the fellow regarded as "we." What intelligence the paper has, what eyes it has to foresee, what sense it has to forget, what intuition it has for the future, all come from the same source—that angel of mercy and joy of a doting father's life, Miss Lulie.

This fatherly tribute to a favorite daughter attracted the notice of Henry M. Beadle, then the editor of the *Brownstown Banner*, who responded:

We did not know till last week, to whose inspiration we are indebted for so much good reading and pleasant entertainment. Miss Lulie, we thank you. From a child we have known your good qualities, your beauty of person, your gentleness of spirit, and the superiority of your genius. How often have we watched you at the case, as the leaden type clicked in your stick, as regular and as swift as the tick of the clock, until the words grew quickly into lines and the lines into columns; how often have we seen you at your home (God knows none of the happiest) doing your duty cheerfully, patiently, like a little heroine; and we knew there was something great and good in you that would show itself in mature years. God bless you for your inspirations, your kind heart, clear head, and gifted pen, (you were born an editress), and long may you live the joy of your father's manhood and ripe old age.

Mrs. Power is a very modest, retiring woman, and would not like to have us eulogize and comment on her private and home life. She is the daughter of the heretofore mentioned Dr. Monroe, the founder of *The Ironclad Age*, who, notwithstanding his very radical religious ideas, was held in high esteem by all who knew him. Even his orthodox neighbors were compelled by his uniformly pure and honest life to respect him. There was

not the least mite of deception in Dr. Monroe's nature. What he believed to be true he advocated in the face of the world. The thing that he hated above everything else was hypocrisy. On that subject he was nearly as outspoken as Jesus of Nazareth:

"Woe unto you, Scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves. Woe unto you, Scribes and Pharisees, hypocrites, for you make clean the outside of the platter, but within they are full of extortion and excess. Ye are like whited sepulchres, which indeed appear beautiful without, but are within full of dead men's bones and of all uncleanness."

The doctor, with his powerful invective against the hypocrites in the church, hardly got up to the above in his denunciations. So we see in Mrs. Power the effects of heredity. She is, in common parlance, a "chip of the old block." Dr. Monroe wrote many good poems, and his daughter is possessed of much poetical ability, that, if it had been properly cultivated, would have of itself made her famous. We have not the space here to quote from her various productions, mostly written when but a young woman, or more properly a girl, but we must take the space to close this imperfect sketch with the lines written by her just after the death of her father, entitled,

ABOVE OUR OWN.

"In many an act and office kind
Art thou made precious unto me—
My pen when paralyzed—when blind
With thy soft, gentle eyes I see."

Thus didst thou sing in happier days
A song of love unto a loving child.

*But oh, my papa dear, those eyes grew dim—
The orbs were sightless as thine own
When thus thy praise they earned.
All dark became the outside world.

I only knew
That never more we two would stand
As once, united.

My wish to go with thee
Thy path to light unto the home
Thy spirit sought—
Though brief the time, fulfillment brought.

*The following four verses refer particularly to what took place at her father's funeral.
—[EDITOR.]

So did I lend mine eyes to pierce the gloom,
When to the world thine own were sealed.

Oblivion wrapped the present;
The past, our happy past, in lovely vision threw
Its pure and radiant presence o'er the scene;
The mind its weight of woe at once dethroned,
And triumphed in a fancied, joyful dream.

O, that 'twere other than a dream!
O, that the taunting, fleeting phantoms, seen
Through sightless eyes, so like thy own
In Life, and even in Death still like,
Were else than mirage of the brain!

The hand of Nature made our souls as twin;
So when stern Death encompassed thee,
And I was left to mourn—
None but thyself could understand
The deep heart agony the knowledge brought—
That Time had ceased for one.

So had'st thou mourned above me dead
This Death that came between our hearts
So closely were they bound, pierced both,
And with thee perished, too, a part of me;
For not again
Can bonds of love be born or forged
To equal this—

Our mutual love, that with my life began.

O, papa, pride and joy of many lives!
Thy face can vanish not from sight,
While others live so much resembling thee.
†I look upon the lofty brow, the deep set eyes;
The gentle and the rugged blended
In features like thy own; then papa dear,
I see thee live again!

And then I know
That thou did'st leave a heritage
That Nature kindly lends awhile,
To those who bear thy name.
For does my Brother smile? 'Tis Thou!
And that no envious thought could rise,
So much the two are like to thee,
In either, art thou present to mine eyes.
Grand heritage it is! Oh, my Brothers,
Wear it well through life, henceforth!
For in you live his earlier hope; his nobler aim;

†V. H. Monroe, M. D.

His high ambition, clear and worthy deeds.

Proud must you be, that 'tis your chance
To bear the lineaments and the name,
Of one, at once so tender and so strong;
‡For he the weak upheld,
Even though that weakness should
His ruin prove.

And doubly, too, inheritance enriches you;
This genius, reason, intellect and will,
Descends from yet another—
Pause, oh my pen, before you syllable that name—
Our MOTHER.

His genius brought him fame.
But 'twas his manliness brought friends;
Rich in both, though here no more to claim,
He leaves in both his memory enshrined.

Perished, alas! the splendid powers
That ruled a giant mind.
Stilled the pen that voiced a liberal soul.
Never to us shall come again
In music sweet, the echoes of his brain.

But is he dead?
To touch, to sight, alone. For in our hearts
We mock the tyranny of the decree.
Not even divorced
From all our lives, or long or short.
Can ever more his presence be.

Death did not eclipse the light
That star-like glowed, when through his pen
His soul revealed
Ideal good, consistent yet with sense.
Though full of scorn
It was of creeds that fettered mind—
And not of man.

He lives in memry's sacred chamber;
And in the beauty of his verse;
And in the delicate, perfected wit
That singled out a foe and made him friend,
Through humor's playful mood.

He reared a monument enduring
In thousand minds—in this he lives.
Rejoice, all hearts that loved him!
He is not dead! He lives!

‡Refers to second family.

ALL SORTS.

—Col. Robert G. Ingersoll will lecture in the Auditorium, corner Congress St. and Wabash Ave., Chicago, Saturday evening, October 13th.—Subject, "The Bible." A new lecture.

—Thaddeus B. Wakeman, our able editorial-contributor, is running for the office of Judge of the Court of Appeals of the State of New York. He ought to be elected.

—Prof. A. J. Oliver, of Annie, Ga., writes: Taber's and Putnam's articles in the August Magazine are well worth a year's subscription to the Magazine.

—Each one of our present subscribers is earnestly requested to send to this office ten names of persons who they judge might subscribe for this Magazine if brought to their notice.

—"What constitutes a Freethinker?" we have put into a small pamphlet and sell them for 15 cents a dozen or \$1.00 for one hundred. Thousands of them ought to be scattered among the people.

—Parson: "Deacon Smith, kindly waken Brother Hawkins. While it is true that the sleep of the just has often been commended, I do not think the snore of the just has ever received the stamp of approval."—*Harper's Bazaar*.

—Col. Ingersoll's noted article on Suicide appears in this number of the Magazine. It stirred up the little ministerial curs all over the country and they have been howling in concert at the Colonel's heels ever since it appeared. The other day he turned upon them with another article in the *World* entitled, "Ingersoll and his Critics," that perfectly demolishes

every objection that has been urged and put forth by these "Servants of God." The article will appear in the November magazine.

—Hon. W. F. Aldrich, of Aldrich Ala., has been nominated by the Republicans of his Congressional district for Member of Congress. Our readers by turning to page 375 of Vol. IX of this Magazine will see his portrait, and the next page contains a biographical sketch of Mr. Aldrich, by Prof. A. L. Rawson. We hope our esteemed friend will be elected but we fear he is too good a man.

—Wife (returned from church)—"You should have heard Mr. Goodman's sermon, this morning, my dear. I don't know when anything has made such a profound impression upon me." Husband—"Did you walk home?" Wife—"No; I took a street-car; and do you know, John, the conductor never asked me for my fare! Wasn't I lucky?"—*The London Freethinker*.

—A converted Western real estate agent was "called" and went to preaching. An old-time friend of his went over into the rival town, "within convenient hailing distance," to hear him preach. When asked how he liked the sermon, he said, "Sermon, nothing; he's at his old tricks again, booming an addition he calls Paradise. Says it's going to be laid out with golden streets, and all that kind of rot."—*Printer's Ink*.

—Aunt Susan—"I want yer ter talk to dis chile, Uncle Zephaniah."

Uncle Zephaniah—"What's de matter widder chile?"

"Aunt Susan—"I'se afeard he am gwinter be an acrostic. He says he don't bleeve hit tuck Jonah free days

ter swaller de whale." "I'se afeard I ain't equal ter dis emergency, Aunt Susan. Dis heah am a case for Masher Vulcan."

—A Sunday-school teacher was talking to her class of the necessity of a divine friend, both in life and death. Finally she said: "Charlie, if you were about to die what would you want most of anything?" And Charlie replied, with practical wisdom: "A doctor." He was recently matched, however, by another small boy. "Johnny," asked his teacher, "what must we do before our sins can be forgiven?" "Sin," replied Johnny.—*Boston Beacon*.

—We read with great satisfaction in *The Christian Register*, addresses delivered by William Lloyd Garrison and Moncure D. Conway, in Faneuil Hall, Boston, at a large meeting assembled to protest against the lynching of negroes in the South. These addresses forcibly reminded us of the thrilling anti-slavery speeches that used to be heard thirty years ago in the old Cradle of Liberty by the former William Lloyd Garrison and Wendell Phillips.

—Our Unitarian friends tried to settle the question as to whether or not they are Christians at their late Saratoga Convention. May we be allowed to quote from Christ's own words what is necessary to be his disciple:

"If any man come to me and hate not his father, and mother, and wife and children, and brethren, and sisters, Yea, and his own life also, he cannot be my disciple." (St. Luke XIV, 26.)

—The Universalists of this day—or some of them—are curious people. The father and grandfather of the editor of this Magazine were both Universalist preachers, and in their

day a Universalist was to the orthodox church as bad as "Tom" Paine, if not worse—but now all this is changed, and some of these Universalist people are as intolerant and bigoted, yes, more so, than many orthodox people. The *Universalist*, published in this city, feels terribly put out because some of their brethren took part in the Liberal Religious Congress recently held in Chicago. Of course the *Universalist* refused our polite request for an exchange. This Magazine would have polluted the pious sanctuary of the Universalist. The conservative wing of the Universalist church are very much in need of an orthodox hell for heretics.

—Uncle Silas had recently joined the church, and he needed it if anybody did. One day he stopped to ask about the cook's health, and I questioned him about it.

"I'se done done it," he replied, proudly.

"How about having religion and chickens at the same time?"

"De good Lawd will pervide, honey," he answered, piously.

"Religion, possibly. Surely not chickens?" I ventured.

His eyes twinkled as he replied: "Yes, honey, de good Lawd is gwine ter help dem dat he'ps derselves, and I'se able-bodied yit, t'ank de Lawd."

—*The (London) Freethinker*.

—Steubenville, O., Aug. 21.—A queer state of affairs, as a result of a religious revival, is reported from Hammondsville, this county, where "holiness" meetings have been conducted for some time. The people are worked up to a high pitch of excitement, and seven women have left their husbands because they would not join the church. The husband of one of these women waylaid the evangelist, and would have thrashed him had not others interfered. One young woman became unbalanced, and persisted in singing

and praying on streets until stopped. There is talk of calling a public meeting to have the revival stopped.

To a "carnal mind," such cuttings up appears foolish but then we should remember, "That it pleased God by the *foolishness* of preaching to save them that believe," (I Cor. 21) and if salvation comes through the "*foolishness of preaching*" there should be much salvation.

—"Ah," said the Pastor to the Delinquent Church Member, "I notice you do not attend the sanctuary service as you once did. I greatly fear, my brother, that your piety is on the wane."

"Oh, no," replied the Delinquent Church Member, "my piety continues about the same, but my doctor tells me that the air that remains stagnant in the church building the entire week is conducive to pulmonary diseases."

"But our church, brother, is thoroughly ventilated."

"Yes; but my doctor tells me that a common communion cup is very dangerous, and is sure to spread all kinds of contagious diseases."

"But at any rate, you might come and hear the sermon."

"Yes, but my doctor says it is very dangerous to sleep in a draught."—*New York World*.

—"The American Protective Association "recently held a convention in Chicago, consisting of some one thousand delegates representing the city and Cook county. The resolutions and Platform adopted occupied some two columns of the big daily papers. We read them carefully, but found not one word in favor of the taxation of church property, not one word against the bible in the public schools, not one word against chaplains in the army and in Congress and

our Legislatures, not one word against religious Sunday laws. They do contain one line in favor of the separation of church and state about what both the old political parties have often said meaning nothing. The object of this party seems to be to disfranchise one class of citizens because they are Catholics—which is about as un-American as it is possible for a party to be. No consistent secularist can vote with that party.

—We here *emphatically* repeat that we do not return manuscript of articles even if stamps are enclosed. We have a drawer for all articles and communications, in which there is now one hundred, more or less, awaiting publication. Every article we receive goes into that drawer. Once each month we go through the drawer and select such articles as we judge will best please our readers. We cannot, therefore, only in exceptional cases, inform the writers whether or not their articles will appear, for we do not know ourselves. The writer must keep a copy of his manuscript and by watching the pages of the Magazine he will learn when his article appears. We hope we have made ourselves understood. One word more, no article written by lead pencil will be published however good it may be.

—"Right Living," by Susan H. Wixon, we recommended in a notice we gave it some time since as a good text-book on morals to be used in our public schools. We are glad to notice that Prof. S. S. Croker, a distinguished teacher of Sutton, Mass., agrees with us and is using it in his school. He says in a letter to Miss Wixon:

"I have read your last book, 'Right Living.' I like it; it is an inspiration; it is just like its author. The definition of education in 'Right Living' is by far the best I have ever seen, and,

when you said 'Right doing makes right *living*,' you struck the *right* note, Miss Wixon. I have put your excellent book into the hands of my boys, Ralph and Clinton, that by it they may learn, while life is new, the noblest of the arts—Right Living. If it helps them as it has helped me, I shall have double cause for thankfulness."

This book ought to be in the hand of every parent of children, especially every Liberal parent. It is for sale at this office.

—We copy the following from the *New York Evangelist*:

"One of the most prominent private schools for girls has for years admitted Jewish scholars, and heretofore the question of race or religion has not arisen. The chief stress was placed on character and fitness of preparation. The reputation of the school has steadily increased. No distinctions were made on the playground or class-room. Now the prejudice of the patrons rises up and demands that all Jews shall be excluded, simply on account of their race and religion. It is but just also to add that the Jewish patrons have so deep a gratitude to the teacher for her brave friendship and important personal influence upon this class of her pupils that they brought no reproach to her while deploring the state of mind which led the government of the school to this decision. Some of the mothers in their letters to the teacher expressed a hope that some day the Christian ladies to whom is due the exclusion of their daughters will become more like Christ. If the boy Jesus were to come to New York at the close of this nineteenth century of Christendom, would he find an entrance into our private schools? Yet even he, the founder of the Christian religion, was a Jew."

—We learn from the *Scientific American* that the citizens of Buffalo, N. Y., were treated to a remarkable mirage between 10 and 11 o'clock on the morning of August 16. It was the city of Toronto, with its harbor

and small island to the south of the city. Toronto is fifty-six miles from Buffalo, but the church spires could be counted with the greatest ease. The mirage took in the whole breadth of Lake Ontario, Charlotte, the suburb of Rochester, being recognized as a projection east of Toronto. A side-wheel steamer could be seen traveling in a line from Charlotte to Toronto Bay. Two dark objects were at last found to be the steamers of the New York Central plying between Lewiston and Toronto. A sailboat was also visible and disappeared suddenly. Slowly the mirage began to fade away, to the disappointment of thousands who crowded the roofs of houses and office buildings. A bank of clouds was the cause of the disappearance of the mirage. A close examination of the map showed that the mirage did not cause the slightest distortion, the gradual rise of the city from the water being rendered perfectly. It is estimated that at least twenty thousand spectators saw the novel spectacle.

—Verily, the editor's position is a trying one. If, realizing that all cannot think alike, he publishes contributions expressing opinions different from his own, he is at once taken to task for *endorsing* such views, and it is more than likely that some hot-headed subscriber will ask to have the paper discontinued that countenances such heresy. But should he take the opposite course and decline to open the columns of his paper to expressions of opinion which seem to him false and ungrounded, he will as certainly be denounced as bigoted, narrow and unfair. Perhaps he might avoid the severe fault-finding from which under existing conditions of journalism no possible course can save him, by writing every word that

appeared in the paper himself and having it understood that nothing else was to be published. In that case the reader that might be depended upon to peruse his words of wisdom might also be depended upon to agree with them, and he would have no more subscribers to worry him!—*Unity*.

—Vienna, Sept. 14.—An Omladna conspiracy, similar to that unearthed some time ago at Prague, has been discovered at Tarnopol, Austrian Galicia. According to the police, 70 pupils belonging to the high schools formed a league in 1893 to establish a Polish kingdom. A priest, through the confessional, it is asserted, obtained the secret of the conspiracy and influenced a traitor to write letters, containing details of the plot. As a result the ringleader and seventeen others were arrested and charged with high treason. The police also captured eighteen other persons connected with the same plot, who have been charged with conspiracy. The police took possession of a secret press and a quantity of literature belonging to the conspirators.—*Buffalo Daily Express, Sept 15, 1894.*

The Priest and the Despot have always been co-partners in the enslavement of the people.

It was a Russian priest of the Greek Church who betrayed the secrets of the Confessional to the Russian police, and caused the arrest of the immortal heroine, Sophie Perovskia and her brave companions, and their murder by the arch-brute and tyrant, the Czar, just as the devoted students above-mentioned, have just been betrayed by a Romish priest. The Confessional is the deadly foe of liberty. E. w. v.

—Prof. Daniel T. Ames, of New York city, recently made us a short call, and we were pleased to make his personal acquaintance. The Professor proposes to enter the Free-thought lecture field and devote himself hereafter to the advancement of

Liberal views. He is a member of the Manhattan Liberal Club of New York and a number of other Liberal Societies. He has a very valuable lecture that he has been delivering before a number of Freethought societies, including the Brooklyn Philosophical society, the Manhattan Liberal Club and the Newark, N. J. Liberal League. His lecture is entitled "Orthodoxy vs. Evolution," and is spoken very highly of by all who have heard it. It has been put into a pamphlet of 32 pages and sells for 15 cents a copy, or ten copies for one dollar. The professor has in preparation a number of other lectures that he proposes to give the coming winter. As Prof. Ames is in good financial circumstances he will not be particular as to the compensation he receives—his object, he says, is to enlighten the public, not to make money. Prof. Ames ought to have steady employment in the lecture field. We hope to be able to give his portrait as a frontispiece and a life sketch of him in some future number of this magazine.

—We must admit we are vain enough to be pleased when some one has a good word for us and the Magazine—especially when it comes from some intelligent stranger, who did not suppose it would be brought to our notice. A friend of ours when writing us a private letter encloses the following from the business manager or publisher of one of the ablest of the large magazines of this country:

"You mention the FREETHINKER'S MAGAZINE, Mr. H. L. Green, editor. I do not know Mr. Green intimately, but I know him to such an extent that I feel I know him intimately. He is a first-class man, highly honorable, a good man in every way, and he has one of the cleanest and nicest little magazines published by Freethinkers or Liberals or Agnostics. I say to

you confidentially, that Mr. Green is not able to pay much of anything for matter for his Magazine, but I know him well enough to say he would pay royally if he could, and he would delight to do it."

The above last sentence gives us an opportunity to say that nothing would please us more than to be able to pay the writers for this Magazine, those who are not blessed with property, for their articles and if some wealthy Liberal will send us two or three thousand dollars, more or less, for that purpose only, we will pay every dollar of it to our poor contributors and will procure a number more of the ablest in this country who cannot afford to write for nothing. What a splendid magazine we could then publish.

—In Librarian Fletcher's little book about Public Libraries in America, Massachusetts is credited with 212 free public libraries with a total of 2,760,000 volumes, or 1,233 volumes for each 1,000 of the population, while the nearest rival is New Hampshire, with forty-two libraries containing 175,000, or 464 books to each 1,000 of the population. Illinois, which ranks third, has forty-two libraries, but this gives only 130 per 1,000. In brief, Massachusetts has more libraries than the six States ranking next to her put together, which are New Hampshire, Illinois, Michigan, Rhode Island, New York and Indiana. This is gratifying to the pride of Massachusetts people; more especially as it represents the work of the people themselves for popular education, not the benefaction of generous-handed millionaires. Indeed, in the list of individual gifts of one million dollars and over for public library purposes, Massachusetts does not appear. This is Mr. Fletcher's list: Chicago, John Crerar, \$3,000,000; W.

N. Newbury, \$2,000,000; New York, the Astors, \$2,000,000; Baltimore, George Peabody, \$1,400,000; Enoch Pratt, \$1,225,000; Philadelphia, Dr. James Rush, \$1,500,000; Pittsburg, Andrew Carnegie, \$1,100,000.

—Rev. A. D. Mayo, in a recent lecture in Boston, referring to Mr. Stead's book "If Christ Should Come to Chicago," said:

"If Christ should come to Chicago, he would see the second city on the continent, in two generations rising from a wind-swept, desolate prairie to a magnificent metropolis, in which is represented every form of useful industry, giving the means of living to more than a million of people. He would see a city unsurpassed in America for its agencies of education, refinement, charity, and religion,—the school, the church, the hospital, the library, the university, the literary club, the institution for the reformation of the fallen,—largely built up by the bountiful giving of men and women whom we are told have no moral right to accumulate the money they have thus dedicated to the upper side of life. He would find, not only the ten righteous men who would redeem any Sodom, but thousands of people, among the excellent of the earth, whose names are an inspiration and whose lives in the home, in their business, in their citizenship, are prophetic of all things good. He would understand the shadow side of that great, seething metropolis that only last year did one of the grandest things yet achieved on earth in her marvellous Exposition, as no great journalist with a nose for bad news can understand it. But he would see what all the pessimism on earth fails so miserably to comprehend,—that there is good enough to-day in that city, not only to save itself, but to regenerate this great republic."

—There is an old saying that "there are black sheep in every flock" and we know there are bad men in every religion and nationality, but it has been the course of the Christians to represent that the Jews are all bad people,

because of their religion. Now in truth and in fact the Jews are in many particulars greatly in advance of the Christians. There are one hundred Christians, as statistics prove, in our prisons, jails and poor houses where there is one Jew. The Jews are more Liberal and less bigoted than the Christians as a general thing. Notwithstanding the Jews have been persecuted as no other people ever have been they have not retaliated with persecution. They have never burnt heretics or imprisoned people for their opinions. They have but few criminals and no paupers or tramps. We wish we could say as much for the Christians. We were pleased to read a very able article in defense of the Jews in the August number of *The Non-Sectarian* from which we copy the following:

It is perhaps natural, yet none the less unfortunate and unjust to attribute the short comings of those whom we dislike to their peculiar characteristics which cause our aversion, rather than to the common frailties of human nature, which are to be found in those whom we approve as well as in those whom we condemn. Thus we attribute the faults and failings of the Jew to his racial connection—to the fact that he is a Jew, rather than to the weakness of that human nature which is common to both Jew and Gentile alike. If a Jew is mercenary, it is because he is a Jew; if he is dishonest, it is because he is a Jew; if he is vulgar, it is because he is a Jew; if he has any fault or vice, it is regarded as a characteristic of his race. But when the same or worse faults are plainly discerned in individuals of other races, what then? When we find them in a good Baptist, in spite of his immersion; in the Presbyterian, even though he believes with all his heart in foreordination and infant damnation; in an Episcopalian, who worships the prayer-book and accepts unquestioningly the thirty-nine articles and the Apostles' Creed; in a Catholic, who goes to daily mass and confession, and swears by the infalli-

bility of the Pope; when we find any Christian who is mercenary, or selfish, or dishonest, or vulgar, or officious—and the world is far too full of them—do we ever for a moment attribute these faults to his religion? And yet it would be as just in this case as in the other.

—We are among that large class of Liberals who believe there should be a law against really obscene publications, such, for instance, as portions of "God's Word," so-called. Nevertheless we fully agree with the editor of *Lucifer* in what he says below as to the attack by Comstock on Mrs. Gage's valuable book entitled, "Woman, Church and State." This "Comstock law" ought to be so amended that it could not be used to suppress what the church terms "infidel literature."

MRS. GAGE UNDER THE BAN.

A letter from Mrs. Joslyn Gage August 18, informs us that her book "Woman, Church and State," "has fallen under the Comstock ban." From that letter we quote a paragraph or two:

"Before I closed my house last fall I left a copy of the book with the president of the school board to place in the library. It was taken to a school meeting where it fell into the hands of a Catholic member who expressed it to Anthony Comstock and it was returned with the threat of prosecution should it be placed where children could read it. Although I returned in May these facts were kept from me till this month, since which time the Syracuse, N. Y., papers have had columns upon it."

"Although Comstock obeyed the behest of a Catholic master in his condemnation of the book and it is *purely* a church persecution, it is not Catholic alone. The Syracuse *Daily Standard* of Monday, last, published an interview with a prominent educator! This person is reported to say: 'The author's dauntless attack on Christianity and the church, both Protestant and Catholic, inspires disrespect for religion and its observance and tends to hold lightly those

teachings which all properly trained children and right-thinking people should reverence. If not suppressed the book is sure to have its baneful influence."

"This man also declared that 'while he had not read the book thoroughly, he had reviewed it sufficiently to satisfy himself that Mr. Comstock was right in condemning it for circulation in a public library.'"

But this pretended educator goes a step beyond Comstock in suggesting the suppression of the book. This is the way the case now stands.

I came home in May and have been in a poor condition of health most of the time. This Comstock affair has, however, acted as a tonic, and I am ready to battle the church now and ever in its nefarious teachings and actions. It is the great source of immorality, and always has been. Its false teaching that a woman brought sin into the world has done more to pauperize the Christian world and create two codes of morality (one for man and another for woman,) than aught else in Christendom. *The church must be destroyed* before the world can progress beyond barbarism—where it now is. Very truly yours,

MATILDA JOSLYN GAGE.

Fayetteville, N. Y.

This last utterance of Mrs. Gage's letter reminds us of Voltaire's famous *Ecrasez l'infame!*—"Crush the monster!" Of course Mrs. Gage does not mean to advise that church methods should be followed by the opponents of the church. She would destroy the church by the eliminating processes of education, and by the substitution of nature and reason for theology and superstition. Any one who will read the book condemned by Comstock and the church can easily see why it is condemned. Churchmen have never forgiven Voltaire and Paine, and they will never forgive

Mrs. Gage, and for a similar reason. Prof. J. R. Buchanan says of "Woman, Church and State:" "It seems to me the most powerful appeal ever made to women and will rank among the memorable and classic works of all time." And such is the almost universal testimony of liberal-minded readers.

As usual, however, in such cases, the result will probably be just the opposite of what the suppressors have intended. The book will now be more widely read and more fully appreciated than ever before.

—A member of the Psychical Research Society when he sent us his subscription for this Magazine, writes: "I am so much in favor of *constructive* work that I more freely pay ten dollars for the work our society is doing than one dollar for merely *destructive* work." We should judge that a specialist who possessed the medical skill that enabled him to *destroy* the germs of disease in the human body, would be one of the best physicians to *build up* the physical system.

The man will stand the greatest chance
For saving of his soul
Who lets his wife bring up the kids,
While he brings up the coal.

—*Indianapolis Journal.*

—Mr. B. M. Bland, of Geneseo, Ill., in sending in the names of a number of new subscribers in a postscript says: "It is not the least bit of flattery to say that the Magazine is one of the very best exponents of the theory, '*Hear all sides and then judge.*' It is an ornament to the cause of Freethought."

LIBRARY.

1894

THE

FREETHINKERS'

MAGAZINE.

H. L. GREEN, EDITOR AND PUBLISHER.

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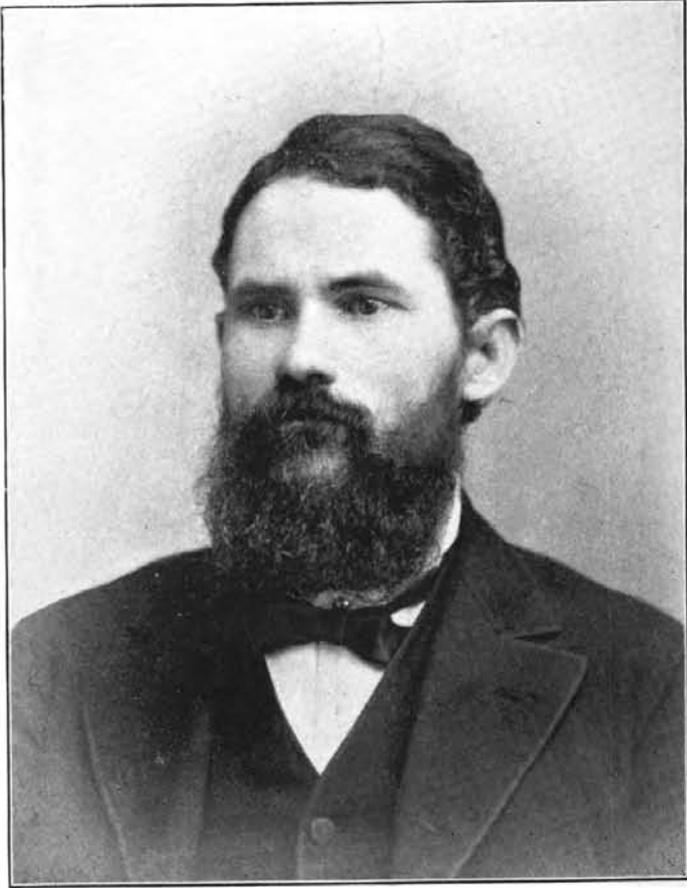
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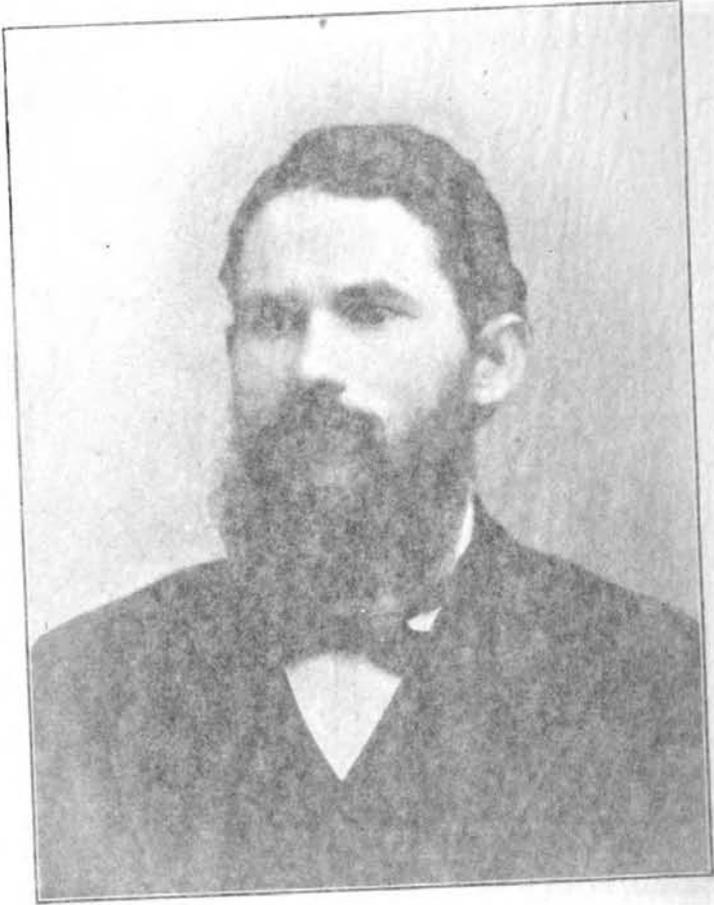
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J. D. Shaw



J. D. Shaw

THE
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NOVEMBER, 1894.

THE RECONCILIATION OF RELIGION WITH SCIENCE.

By CORVINUS.

PART I.

THE boast is being frequently made that we live in an age—and in a country—which sets no limits to the free discussion of any subject concerning the intellectual development and progress of the human family; that the defenders of truth, of facts recognized as such by science, nowadays need entertain no fears of being looked upon askance for publicly giving expression to views, the aim of which savors of subversion of traditional usages and convictions; and that it is no longer possible to find a sufficient number in any community, no matter how large or small, whose influence would be great enough forcibly to silence the torch-bearer of a new world-conception; even if it has nothing in common with the one to which the great mass of mankind adhere.

What an idle boast this is! What a superficial judgment of the real situation it betrays!

Very true, we have outgrown the habit of regarding the apostate as a criminal who deserves death, in order to atone for the wickedness he exhibits in renouncing the traditional teachings, which we inherited from our ancestors. But what does this signify in view of the fact that society—as a whole—still plays the tyrannic bodyguard of powerful organizations, of which one of the chief aims is to defend and perpetuate pernicious dogmas and

convictions, exercising thus an influence upon the intellectual life of the vast majority of its members, which is almost as effective as the rack and thumb-screw were formerly, in silencing the expression of opinion, and in consequence the free development of knowledge and the recognition of truth.

It is true that neither the common man, whose ethical convictions are separated by a deep chasm from the religious teachings of the church, nor the foremost exponent of some new world-conception can be silenced any more by rude force; that is to say: neither one nor the other can be burned at the stake nowadays, but other means are employed to make them harmless—at least those who are not fortunate enough to enjoy perfect independence. Their dissent from the opinions of their superiors, or the fixed tenets of the organizations by which they are, either directly or indirectly, supported, is being punished by robbing them of the means of subsistence; by placing every conceivable obstacle, no matter how great a malice it may prove, in their way to make their lives miserable; by bitterly letting them feel the great power of those whom they dared to oppose. In proof of this let me call attention to the many instances in which private instructors, public teachers, professors, ministers, and people following other vocations were compelled to forfeit the positions in which they earned a living, for daring to express in public their true convictions; or, in other words, for being honest.

To say this of a generation that, as is commonly assumed, has fully entered the era of enlightenment, is indeed not very flattering; nor is it apt to sustain the boast with which I introduced these lines. On the contrary, it can easily be observed that that artificially perpetrated sentiment which prompts the great mass to regard religious innovations with marked suspicion, is so powerful yet as to place even the majority of our modern reformers in a more or less unconscious dependence of it, which gives to their writings very frequently a coloring that destroys the shading of the whole. So we are informed by a writer on Unitarianism, Rev. J. H. Crooker, after telling us that he classifies Jesus with man, "he was no *mere man*; but we do contend that the distance between him and other great prophets is no greater than that between a Socrates and the lowest savage." For denying Christ's divinity he thinks it his duty to make some concession to the mass of thoughtless believers, for fear of appearing otherwise too radi-

cal. Socrates, "the most virtuous man of his age the head and prototype of all subsequent teachers of virtue,"* is a savage in comparison to Jesus! I wonder on what plane of morality His Reverence, the author of the statement quoted, stands?

Another eminent reformer, whose trial for heresy created widespread sensation, asks: "How can a man of science have any patience with the doctrine of creation and the theories of *miracles*† and prophecies which are commonly taught in theological schools?" Immediately after this the learned theologian makes the following remark: "The church may not work miracles as Jesus did, but" Should I know Dr. Briggs only by name I would be compelled to doubt, after reading the above, that he is a man of science, as he denies only the miracles of the Old Testament, but believes in those of the New Testament.

These examples could be multiplied ad infinitum, but it is not the object of this essay merely to show the more or less unconscious submission to prevailing views, but also to prove that some of our foremost reformers, in their attempt to replace a religion based on pernicious dogmas by a system of pure ethics, instead of being solely led by the discoveries of modern science, are still guided, in a great measure, by the preconceived ideas the seed of which was planted into their brains while in the process of formation, and which thrive lustily in the soil fertilized by its guardians. So firmly are these preconceived ideas, with which the brains of many of our modern reformers are infected, opposed to a radical—and very desirable—purification of the precepts recognized as authority for our moral conduct, from the fumes of time-honored convictions, as to greatly impede the success of many a talented teacher in the field of religious reform. It is this domination of preconceived ideas shaping in common with the force of the religious opinion of the public the thinking of the individual, as a member of organized society, that has, of late, matured a tendency, among a great number of our modern reformers, to which the name "reconciliation mania" may be applied with great propriety. The writings of some of our ablest authors betray in a marked degree the symptoms of this treacherous epidemic, in the iron grasp of which the pitiable victim will sacrifice logic, correct grammar, exact expression of thought, consistency, aye! even

*J. St. Hill.

†Italics are mine.

truth itself, in order to satisfy its ravenous thirst for reconciliation of ancient belief and modern knowledge.

Of all the patients suffering with the reconciliation mania, Dr. Paul Carus, editor of the *Open Court*, elicits more than any other our sympathy, because his recovery appears very doubtful. This is certainly to be regretted, as he is not only a great savant, but also a very forcible writer, whenever he is not moaning under an attack of the dreadful disease he is subject to.

Prof. F. Jodl and Mr. W. Stewart Ross took the trouble of prescribing for the distinguished patient a remedy in the shape of two masterfully written essays on the futility of the attempt to reconcile ideas the very nature of which forces them into hostile attitudes; but, like an obstinate child that fails to appreciate medical treatment, he refuses to take the cure; justifying thus our censure for the recklessness he evinces in guarding so badly the offspring of his ill-fated hours.

I shall, in the following, present to the reader some of the monstrous creatures, to the rearing of which the reconciliation-bacillus has turned the mind of the great savant.

"Is there any conflict between religion and science?" asks he "True science and true religion can never come in conflict," he replies.

If we identify religion with conscientiousness, sense of obligation or duty, or the healthful development of the ethical nature of man, then there can certainly be no conflict between religion and science. Aye! I go even a little further and say there never was a conflict between the two; which fact clearly demonstrates the folly of an attempt of reconciliation—it would be ridiculous if we should exhaust our persuasive powers in the attempt to bring about a reconciliation between a couple that live and have always lived in peace. But if we do not alter the true meaning of the term, the meaning that has so firmly become attached to it in the course of ages, that we cannot, without employing arbitrary violence, interpret it differently than "as a recognition of and allegiance in manner of life to a superhuman power, or superhuman powers, to whom allegiance and service are regarded as justly due"—which opinion is also supported by Ludwig Feuerbach in saying: "He who takes from religion this idea (that God is a personal being) takes from it the gist of its being, and holds but the *caput mortuum* in his hands"—then we must most emphatically as-

sert that there is, has been and always will be a conflict between religion and science.

If "science is the methodical search for truth," if it is "systematized knowledge," its very nature forces it into a hostile attitude toward religion—not toward the moral commandments established by advancing humanity as authority for our conduct, but toward religion of which these moral precepts may have been an important *part*, but never formed its true essence—toward the religious conceptions of the followers of polytheism, as well as toward those of the followers of fetichism; toward the religion of the Hindoo, as well as toward that of the Jews, and toward Christianity, as well as toward Mohammedanism.

All these religions demand an implicit surrender of reason, the faculty which enables us to recognize truth, to traditional views and to supernatural relations which bear the mark of absurdity on their face.

And still we are told that there is no conflict between true religion and true science. Ask the devout Christian whether he does not think that Christianity is a true religion; ask the faithful Buddhist, Jew, or Mohammedan whether they do not consider their religions true? Exists there any doubt as to their claim that their religions are true? And in view of this fact, in view of the fact that the fundamental principles of all these genuine religions—their typical character as revealed religions—are diametrically opposed to the search for truth as conducted by science, an apostle of science is thoughtless enough to assert that no conflict obtains between true religion and true science! Aye! The very *spirit* of all these traditional religions is hostile to the efforts of science to establish a system of pure ethics, notwithstanding the authority of the learned doctor to the contrary. It is the spirit, the true soul, the very essence regulating the conduct of the followers of all revealed religions, that prompts devout believers to use their combined strength in the effort to preserve tradition, in defiance of truth, and in defiance of virtue and nobility; and to impose their religious convictions, whether right or wrong, whether beneficial or harmful, upon everybody within their reach. Who and what gives to the exact thinker the privilege to disregard these facts in judging of the true spirit of traditional religions? In stating that the true spirit of all these religions is love and justice, and nothing else, the matter is being glaringly misrepresented—and for no other

purpose but to find some means by which the old and new can be interlinked; by which the precepts of modern ethics can be reconciled with the teachings of ancient religions.

The avowed Infidel—that is, the man whose aim it is to displace pernicious dogmas and the worship of idols by devotion to a system of pure ethics—is being assailed for mercilessly exposing the facts above referred to; for laughing at the impostures of religion, Dr. Carus places him even on the same plane with the bigot who demands implicit surrender of reason. Is not the Infidel right in laughing at all religions which claim to be of supernatural origin? at all religions that promise to the believer eternal felicity and to the disbeliever, no matter how virtuous he may be, eternal damnation? Aye! The learned doctor himself cannot resist the temptation to smile at these claims; he himself condemns them, and does all in his power to destroy them. Every time that he seats himself before his desk to write an essay on this subject, he furnishes indubitable proof—against his own will, as it seems—that religion and science fiercely antagonize each other, still he denies that a conflict obtains between the two. In order to escape the odium with which ignorance employs the term “Infidel” he does not hesitate to sacrifice consistency, aye, even the truth itself, as I shall have ample opportunity to demonstrate. In abandoning religion, with the superstitious notions and childish mythology, and in retaining only the moral precepts matured by past ages; in aiming to develop man’s conscientiousness, sense of obligation or duty, and the healthful development of his ethical nature, which the Infidel does not confound with religion, he has set himself a task for which some future, and some more advanced generation will honor him infinitely more, than he is derided and despised at present by bigots, thoughtless church people, and faint-hearted reformers.

In what ridiculous a position reformers of this class are placed in proclaiming it their duty of life to reveal the errors and absurdities of traditional religions, with the intent of making room for the truth, and at the same time make such statements as the following: “We do not preach the Religion of Science in order to destroy the old religions; we preach it that the old religions may avoid false dogmatism.” (Paul Carus).

Statements contradicting themselves so glaringly can only be made by philosophers, by “deep” thinkers, with whom clearness of expression is identical with want of depth.

What is the Religion of Science? According to the above mentioned author's own statement it is "that religion wherein man aspires to find the truth by the most reliable and truly scientific methods; a religion that recognizes the authority of truth, scientifically proved, as ultimate; a religion that accepts no special revelation; a religion that rejects the religion of adoration; a religion that rejects all the vain repetitions of such prayers as attempt to change not our will but the will of God, etc."

What are the old religions? Just the opposite to the foregoing. They do not apply scientific methods in searching for the truth; "they are intended to be religions of truth," (the learned doctor is careful enough to say "intended," as he knows that they are not religions of truth); they claim to be in possession of special revelations; they adore and worship a personal Supreme Being; they believe in the efficacy of prayer; and, according to the same author's own statement, "they sanctified the absurd; and reason, the divine spark in man that kindles the torch to enlighten his path, was scorned as an ignis fatuus." And in view of this fact, and knowing and stating this fact himself, the learned doctor tells us that he "does not preach the Religion of Science in order to destroy the old religions. . . ." What then does he preach it for? Simply to hear himself preach? He, as a reformer, preaches the *new* in order to uphold the *old*. Can you conceive of anything more nonsensical?

Of course, I have no doubt, the learned doctor will claim, and prove (?), that he did not contradict himself; that in referring to the old religions the first time, he meant to refer to their moral commandments; but in doing it the second time, in saying that "they sanctified the absurd," he had all positive religions in mind. He, as a philosopher, has the privilege to use the same term in a different sense at different times, as the terminology of a philosopher is more elastic, more flexible, than that guiding the common mortal in giving expression to his views.

Besides, in exposing the superstitious notions of Hindoos, Christians and Mohammedans; in denying their belief in God, in a hereafter, and in Providence, the great thinker of the *Open Court* forgets that he actually attacks these religious systems, as such, and not their dogmatism only. It is also self-evident that, if the old religions avoid false dogmatism, when they adopt the methods of science in the search for truth, their very nature is

being transformed; then they are no longer old religions, but new ones.

Why he denies of being engaged in the destruction of the old religions by preaching a new religion, is mainly due to his reconciliation hobby, but it must also be attributed, as I am inclined to think, to misplaced tact, or to over-sensitiveness; to a fear of hurting the feelings of others, if he should adopt more radical means in his attempt to reform the world. It is these sentiments that prevent him from recognizing the folly of attempting to reconcile the old with the new.

The introduction of new theories, concerning the world-mechanism and the ethical development of human society, if recognized as truths by science, will, as a matter of course, tend to destroy the world-conceptions of old, together with the religious systems reared on them. The propagation of new ideas for the purpose of displacing the harmful convictions that are based on tradition is not, in the proper sense of the term, a reconciliation between heterogeneous elements, but a destruction of one through the other. In order to make the new effective we are even obliged to destroy the old, whenever it is at variance with the new. We do not let the weed grow in common with the wheat; we do not stultify ourselves by saying the weed is also wheat, only of an inferior quality, and that we must therefore let it also grow; but we simply destroy the former in order to make room for the latter. By destroying the weed we do not destroy the generative power of matter by which it was produced, we only give energy a chance to produce something more valuable; by destroying the old religions, or religious systems, we do not destroy truth, virtue, justice, love, and the natural dispositions which, in the course of the evolution of mankind, developed partly in a wrong direction—more properly, in a direction condemned by our conception of ethics—but we give them an opportunity to mature the noblest sentiments humanity can conceive of.

(TO BE CONTINUED.)

EDITORIAL NOTE.

The above article will run through the next four numbers and then put into a beautiful pamphlet and sold for 15 cents each, or ten for one dollar.—EDITOR.

THE ETHICAL ASPECT OF THE SCANDINAVIAN MYTHOLOGY.

BY A. B. RONNE.

THE study of Comparative Religion is often pointed to as one of the liberalizing agencies in the religious thought of modern times. And it is true that the liberal Christian preacher never tires of extolling the sacred writings of the East as embodying the spirit of the Golden Rule and to impress upon his audience that "God has spoken to the world in various ages and through many tongues." This is well enough as far as it goes. But the very fact that such noble thoughts, such pure conceptions of true ethics, are embodied in those sacred scriptures, must necessarily present to the inquiring mind the various civilizations which, in a great measure, are the results of religious systems founded on those voluminous writings. And though it be admitted that in order to find the causes responsible for any arrested civilization, geographical as well as purely economical conditions must be considered, it is still a legitimate question to ask in any case where religion has played a part in the nation's history: What were the relations between the religious system and the general social conditions, what were the influences of one upon the other? Yes, more than that, the religious views of an ancient people, their conceptions of deities and of morals, there can be no doubt, must furnish an important clue to their inner life and character and as such to their general social conditions, in short, to their history.

Hence, even to the sociologist, the study of ancient religions must have an interest, and no one more so than the religion of the old Scandinavians as it is presented through the two Icelandic *Eddas* with their barbaric beauty, their strongly marked figures and sentiments. Indeed, the interest here must be a special one, when we remember how often it has been asserted, not by sentimentalists, but by men of cool, clear judgment, that whatever of liberty we now enjoy, we owe to the Teutonic blood in general and to Norman (Scandinavian) in particular.

They were barbarians, those Norman ancestors of ours, and in their religious poetry we must not look for devout outpourings of the rhapsodist, intoxicated or awe-inspired by the *inconceivable*

greatness or majesty of his particular divinity. Neither must we expect to find much of that gentle spirit embodied in the precepts of self-denial. But we shall find a genuine knowledge of human nature and an appreciation of just such ethics as were best suited to their surroundings, for example: Courage, fidelity in friendship, hospitality, the sacredness of an oath or a given promise, etc.

The Elder, or Poetic Edda, sometimes called the Odinic Bible, consists of a number of songs or myths, composed by ancient *skjalds* (Bards) and supposed to be collected by a learned Icelandic priest in the early part of the twelfth century who, as Carlyle says, must have had a lingering fondness for the old pagan religion. (The younger Edda is a prose version of the elder with a few additions, written a century later.) In these myths are described with an archaic simplicity, truly refreshing, the Norsemen's conceptions of the origin, formation and final destruction of the existing world as they then beheld it. The life and exploits of the gods, with all their attributes of weakness, as well as strength, are portrayed with so much candor that some of these myths have been looked upon as burlesques on the deities; an absurd idea, of course, for nothing can be clearer than that they are the expressions of healthy, unsophisticated minds, as yet uncorrupted by priest or sophist. These war-like men of the North had but little time to dream and speculate, yet they beheld the phenomena of nature; they wondered and propounded questions, the same as people in more favored climes; and their answers to these questions, crude as they may appear to us, are in the main fully as rational as those given in the mythologies of the South or East, the Christian not accepted.

Take, for example, their cosmogony. Like the modern evolutionists who, from what they know of the elements of matter, feel justified in assuming the "Nebular theory," but behind that dare not go; so the Norsemen, from what they clearly observed, assumed that in the beginning of time there was in the North a dread waste of cold and desolation, from which flowed streams of venomous matter, forming layers upon layers of ice, while from the South came rays of heat and life-giving power which, acting on the frozen masses, infused life and chaos in the now melting matter. Behind this assumption the ancient philosopher did not venture; but whether we blame him as lacking in spirit-

uality or give him credit for common sense in not assuming that a great spirit created everything out of nothing, the fact remains that, like the modern philosopher, he had a good working theory from which the rest followed with pretty fair logic.

And here it may well be remembered that the Scandinavian religion was a nature worship in the truest sense of the word. Prof. George Rawlinson, speaking of the religion of the ancient Greeks, says: "The lively Greek saw in the objects with which he came in contact, no inert mass of dull, lifeless matter, but a crowd of mighty agencies, full of wonderful energy. The teeming earth, the quickening sun, the restless sea, the irresistible storm, every display of superhuman might which he beheld, nay, all motion and growth impressed him with the sense of something living and working, etc." And he further adds that not only was the multiplicity of external nature reflected in the spiritual world, but that every fact of nature as distinct from her parts, and every phase, act and circumstance of human life were personified and to some extent worshiped. All of this could be said with equal truth of the Norseman. But the latter's life being cast among inhospitable surroundings, he believed in good and evil powers struggling for mastery—and well he might, for even at the present day the seeming malevolence of many of nature's manifestations is well calculated to baffle the theistic evolutionist in his search after God, or to question the theist's consistency in adhering to the monistic principles in nature. No wonder, then, that these early dwellers of the frigid north saw in the destructive, the chaotic facts of nature, evil powers which it required a wiser and stronger beneficence to subdue. These evil powers took the forms of huge, dark monsters, a conception not so difficult to understand when we remember that to the average mind evil seems more impending in darkness, that in the dark, objects not understood are apt to loom up and assume gigantic proportions. Hence, following up the first assumption, the new life infused in the frozen abyss was chaotic and produced a gigantic being, wholly evil, who became the progenitor of the race of frost giants, the natural enemies of God and men. But by and by, through the constant influence of the life-giving heat another and better being was produced, the progenitor of Odin and his race, who slew the evil giant, and from whose body Odin formed heaven and earth, thus producing order out of chaos.

But of greater interest, because still more suggestive, is the Norsemen's conception of *Ygdrasil*, the great tree of existence. These rude barbarians figured all life as a huge tree with wide spreading branches sweeping the heavens and with roots deep down in the chaotic regions of the monster race, with a serpent forever gnawing at its roots, trying to destroy it, while three beautiful maidens kept the branches fresh and verdant by sprinkling them with water drawn from a sacred fountain. These maidens, whose names signify, Past, Present and Future, were the *Norns* (Fates) and had their abode under one of the roots where they engraved on a shield all that were to happen in the history of man, thus "weaving the woof of destiny of the human race." There is philosophy in this, as well as poetry. Another conception which ought to commend itself to us above either the Greek or Christian is that of the human race springing from two trees to which Odin gave life and spirit, thus creating the first man and woman. It will be observed that here the creation of woman was not an afterthought with the Creator.

We have seen that as a nature worship the Scandinavian religion bears a strong resemblance to the ancient Greek. So, too, in its polytheistic features, and in the functions or the sphere ascribed to each of the chief gods. Indeed, traces of relationship to the religions of the other Aryan nations are plentiful; to the Greek or Oriental scholar the study of the Eddas has revealed more than one familiar myth under a new disguise. But between the Greek and the Scandinavian mythology, otherwise so similar, there is a striking contrast, already noticeable in my brief reference to the cosmogony; a contrast which is as great as the surroundings of these two branches of the same race were different. The Greeks were placed in a region of marked beauty and plenty, hence their asthetic conceptions, their mastery in the plastic arts. The Norsemen's life being a constant battling with an inhospitable nature and fierce neighbors, their conceptions must from necessity have been rude and barbaric. But on the other hand it must be admitted that a sturdier man and womanhood, a greater love of fair play is reflected in the attributes of their deities. This, perhaps, is most clearly seen in the sayings or proverbs attributed to Odin, forming a large chapter in the elder Edda called *Havamal* or "The high song of Odin." But it may also be seen in that most striking of all mythological figures, the

strong and boisterous Thor, god of the thundercloud. Terrible when in rage, unrelenting in his war on the fierce frost giants, he is also simple-minded and tractable, good-natured, almost tender toward the defenseless. It is noticeable in the self-sacrificing courage of Tyr, the war god; in the alert and ever watchful Heimdal, the watchman of Asgaard (home of the gods); in strong and cautious Vidar, god of the deep, impenetrable forest; in handsome and chivalric Frey, god of agriculture; in Frigga, the personification of mother love; and in beautiful but strong-minded Freya, the goddess of love. Striking also is the conception of good and evil as personified in Balder, the pure and spotless son of Odin and Frigga, and in Loke, the cruel and treacherous foster-brother of Odin, the evil genius of Asgaard. The story of Balder's death—for Balder is slain through the treachery of Loke—has been a favored subject of many a poet, and though it undoubtedly is an old sun myth cherished by the Norsemen in its northern garb, it is the old story of innocence suffering through envy and malice.

But by far the most interesting of the Eddic myths, in their ethical aspect, is the so-called *Volaspaa* or the prophecy of Vola, the Sybil of the North. For, after all, the ethics of the Norsemen, as revealed in these myths, are the ethics of war and strife. Here, as elsewhere, man created his god in his own image. To be brave, shrewd in council, constant in love and friendship, unyielding in hatred and not too scrupulous in dealing with one's enemies, these were the ideal attributes with which the Norseman clothed his gods, and it is for this reason that *Volaspaa* challenges our attention.

The ancient pagan singer represents Vola as seated high up in the heavens, addressing the assembled gods. She gives a graphic description of the formation of the world, the origin and history of the various races. She depicts the first—the golden—era before strife and war had begun as well as the subsequent troublesome times resulting in Balder's death. Her narrative then becomes prophetic, for the good influence of this gentle god being no more felt, evil shall prevail everywhere, strife and war grow more fierce, even among brothers. Darkness shall gradually settle in, years of cold and desolation succeed one another, and at last Ragnarok or "The Twilight of the Gods" shall envelop the earth. Then frost-giants and all the monsters of the lower regions will meet the gods

and their followers in a deadly conflict where each shall meet his special foe—to slay and be slain. But in milder strains Vola concludes by revealing to her awe-stricken hearers a new and glorious era when a new and brighter dawn shall have dispelled the darkness and disclosed a verdant earth, purified by a great conflagration, the fitting consummation of that dreadful conflict, when surviving Vidar shall have constructed a new home for the returning gods, where the *All-Father* shall rule over a better—a peaceful world, rewarding the children of man, not as before for feats of valor, but for their good deeds only.

The prophetic part of this ancient myth, as might be expected, has been the subject of various interpretations. Silly attempts have been made to view it as foreshadowing coming historic events, for example, the struggles of the Gothic race with the Church of Rome. Of more interest are the suggestions of those who view the whole mythology as an interpretation of nature's manifestations. According to this view it indicates the Norseman's perception of the transitional in the external world as he beheld it; Vidar, therefore, is the personification of the inner, imperishable power in nature. But whatever profit that may be derived from these speculations, may we not look upon this barbaric poetry as reflecting—camera-like—the natural growth of better ethics in the life of a rude and so-called lawless people—a people as free from all religious and civil restraints as it were possible under such primitive conditions? And in its narrative form, the one best adapted to prepare for a better and more secure social life those as yet unconscious of any signs thereof, is it not another monument to the poet-philosopher who, here as elsewhere, has ever been the first to voice the drift of sentiments among the masses. If this view should be objected to as inconsistent with the fact that the Norsemen clung with stubborn tenacity to their old faith, then let us remember that the method of Christian propaganda never was in harmony with the true ethics of Christianity. A fanatical hatred of everything belonging to paganism was usually the animus, fire and sword the means. Such a propaganda the barbarians would naturally resist with all their savage instincts. But Iceland, where Christianity was accepted before either in Norway or Denmark, furnishes an exception to the rule. Here the early missionaries levied upon the ethics of the old and adroitly shaped them to the new faith—a toleration to which we owe the Eddas, in fact, almost

everything that throws any light on the religion of the Teutonic nations.

In connection with the above it is a significant fact to note that in all the Norse myths and "sagas," except to ordinary sacrifices for which a rude stone altar did service, there is scarcely any allusion whatever to public worship and absolutely none to a priesthood. Such eminent authority as J. L. Grimm, it is true, finds reason to believe that all the ancient Germanic nations, and presumably the Scandinavians also, had large temples of worship as well as priests. But he is obliged to comment on the fact that of such temples no ruins were ever found. Of the priests he says that they carried arms, but further than that nothing is known of them as a class. It may be safe to conclude, therefore, that the functions of a priest, at least among the Scandinavians, were performed by a chief or some noted warrior for whom age or experience had gained the distinction as a sage. That the worship of such sturdy and independent tribesmen should be very simple seems quite clear. An elaborate worship implies a well-defined priesthood, and this presupposes organization, both religious and civil. But of this we know they had but the barest semblance. They followed chiefs, to be sure, but only as long as these suited them. When a chief became too powerful, some adventuresome spirit would easily find restless followers enough to strike out for himself. It was this which in a great measure caused the Viking trips—and here a question suggests itself: If this hatred toward any supreme power had not been so strong among the Norsemen might not the history of Europe during the middle ages have been written different? Instead of the bands of rovers in their ashen ships who marauded the European coasts and rivers, for the time being terrorizing the inhabitants, yet always repulsed in the end, might not some "Scourge of God" from the North have convulsed Central Europe? But be this as it may, a question of far more interest is this: With political and religious systems, such as those which fostered the ancient civilizations South and East, would those stern virtues, characterizing all the barbarians of Indo-Germanic race, have petrified instead of developing into much that is admirable in our western civilization? The question loses nothing in pertinence if we also ask: Why did the blessings of Christianity reduce many of those heathen freemen in a few centuries to the conditions of feudal serfdom?

Now in order not to be misunderstood it is necessary to add that by the virtues of the barbarians is meant as viewed in the light of their day. For if viewed from the modern standard of morality they may be styled, as they have been by more than one historian, "beautiful fables." Indeed, to credit the barbarians with anything like the nineteenth century morality would be to ascribe to them an abnormal development, and this in national as in individual life, has in itself already the germ of decay. The virtues of our Germanic and Norse ancestors, however, to which modern civilization owes anything admirable may properly be summed up in that love of liberty which allowed experience, the best school-master, to shape the standard of ethics; that spirit of independence which permitted no prophet or leader to lay down the moral code, too soon a dead letter and as such invariably reactionary. And it is just to the extent of this spirit being transmitted through succeeding generations that progress has been possible.

Objections to this, of course are heard from various quarters, both inside and outside our own household. An example of the last is a work on Mohammed and the spirit of Islam published a few years ago, in which the learned author (Ameer Ali, a judge of Bengal) boldly asserts that "the chivalric spirit" which liberalized Europe came neither from "the German forests nor the Scandinavian wilds," but from "the desert of Arabia," defending his assertion by contrasting the ferocity of the early Christian propaganda, the persecution of sects, etc., with the toleration towards other faiths which characterized Mohammedan conquests. Also by comparing the conditions of women and slaves during the dark ages of Christian Europe with the reforms of Mohammed in these directions. But in an unguarded moment the admission escapes him that "eighteen centuries of progress has placed the woman of western Europe far in advance of her Mohammedan sister." Just so, and to what, may we ask, is this gradual progress due? "Chivalric spirit" is nothing but the euphemistic term of the romancist for that disposition in liberty-loving people to be fair in dealing with the weak and oppressed. In a warlike people woman's position could never reach full equality; but when all has been said about the so-called virtues of the barbarians (Frank, Teuton and Goth) it must be admitted that amongst them, women were treated with more semblance of equality than amongst other ancient

people. Both mythology and history bear ample testimony towards this fact. Greek and Roman civilizations fell far short of making her free. among the wealthy Romans she became a mere ornament or toy. Christianity in its influence on women's position was a reaction from the immorality of imperial Rome; but being stamped by the church-fathers as something unclean she became still more degraded. The barbarians adopted Christianity, clerical rule laid its deadening grip on him, nourishing the brutal and starving the chivalric spirit in him. Yet this spirit was ever alive. We catch glimpses of it where we least expect to find it, in the struggles of emperor against pope, vassal against king; we see it plainly in the struggles between peasants and knights, free cities and territorial lords. It culminated in the Reformation and in the overthrow of the feudal system, to appear again in latter days as the struggles for political liberty and in the great social movement of the masses against the classes. To compare Moorish rule of Spain with Norman rule of England may be, as our author declares, an insult to the former; but Norman barons procured for England *Magna Charta*. Mohammed ameliorated the conditions of women and slaves, yet to-day we find despotic governments in all Mohammedan lands, the condition of Mohammedan women one of arrested development; while it is among the nations of Saxon and Norman blood that women are in a position to demand "equal rights" with fair prospects of obtaining them.

No, it would be unjust, as it is unwise, to ignore that old barbaric spirit; there is need of it to-day. And let it not be forgotten that in comparing the different civilizations, it is not so much the relative merits of their ethics, the more or less well adjusted religious or civil institutions that demand our careful scrutiny, but the comparative elasticity giving promise of further growth. Despotism is found not only in lands where Mohammed has set his stamp; it has always been the rule in the most worshipful of Christian lands, it is the rule in the lands where the humane gospel of the gentle Gautama has been best preserved; while "civil service" finds its perfection in rigid China, the land of Confucius. This needs to be kept in mind by civil service reformers and those enthusiasts who would invest with despotic power that super-personality, the commonwealth, that above all, rigidity is the evil to be avoided if we would save from decay our civilization such as it is—if we would keep fresh and verdant the branches of old *Ygdrasil*.

ORTHODOX RELIGION.

By T. W. BOWLES, M. D.

IT should be the aim, the purpose and the ambition of every person to add something to the common stock of knowledge and to promote the happiness of all the inhabitants of the earth. The sky bends in beauty over the heads of all, and the earth contains on its surface and within its bosom everything that is needed for the comfort and the happiness of man; but notwithstanding his earthly home is full of the means of happiness, his pilgrimage upon the earth has ever been painful and toilsome, turbulent and sorrowful. The few streaks of light and the occasional gleams of sunshine that have entered his earthly home, it is gravely claimed by priests, have been vouchsafed to him by orthodox religion. Had it not been for popes and bibles, and ecclesiastics and creeds, they inform us that the whole earth would have been enshrouded in the gloom of night, and all hope long ere this would have fled from the abodes of men and gone back to its native home in the sky. For a little more than sixteen hundred years good men and good women have been forced by a cruel and relentless fate into the awful belief that in orthodox religion lies the only hope of the world. For these millions of toiling and deluded men and women I have the keenest sympathy and the profoundest regard, for this misconception has come to them as a matter of necessity, through heredity, through tradition, through long lines of cruel kings, merciless despots and heartless priests, whose unholy and diabolical aim has ever been to hold the world in subjection, and to enslave the bodies and the minds of men. For more than sixteen hundred years nearly every child in Christendom has been constantly plied with the teachings and coerced into the belief that orthodox religion was the supreme interest in life, and the only good thing in this sub-lunary world.

By this continuous process of indoctrination, extending over so many generations of men, orthodox religion has become dominant in nearly all civilized nations, and has acquired great prestige and almost absolute power—the temporal interest of every king and of every tyrant—of every priest and every emperor—of every politician and college president—of every demagogue and

every pedagogue—of every lawyer, doctor and banker—all have become involved in its spread and maintenance, and it has been reinforced by the mighty natural law of heredity, until like the haughty sisters of Cinderella it sits in the parlors and in the palaces of the world, invested with authority, and clothed with splendor, while the toiling Cinderellas of the earth have been compelled to pay it tribute and do it homage. Its whole history is comprised in four words, arrogance, imperiousness, persecution and force, and it has masqueraded under the solemn pretense that it is a mild, pacific, beneficent and sacred institution.

Orthodox religion is the mightiest engine of political force that the world has ever seen, and the good man and the good woman turn pale and shudder when they read the history of this mighty monster which has brought upon the toiling millions of men and women a series of plagues, worse than war, worse than famine, worse than pestilence, worse than death, but a combination of all these, with additional tortures and agonies, that utterly beggars all description and utterly defies all the powers of human speech. There is no tongue nor pen that can embody in speech the ruin it has wrought, the countries it has wrecked, the lives it has blasted, and the tears and blood it has wrung from unnumbered millions of the human race. A simple enumeration without comment, of the crimes it has committed against humanity would fill a volume one hundred times larger than the book of fables and legends from which they derive their authority to rule and enslave mankind.

Orthodox religion had no existence on this planet until Constantine sat down in the chair of the Cæsars and became emperor of the Roman empire—this desperate character and worthless wretch reached the goal of his ambition in the year A. D. 323. At the Nicene council called by him, the Nicene creed was established and for the first time in the history of the world we have what is called orthodox religion—a formulary of what the people of the whole world are to believe under penalty of persecution, death and damnation; and from that day and year down to this day and year his successors have been calling from time to time Ecumenical councils, to rearrange and readjust the tenets of orthodox religion for the whole world to believe or be persecuted and damned. Among the things found in this creed or confession of faith, was that the scriptures contain all knowledge upon every

subject, and that God never intended mankind to know anything except what was found in the Bible, and the church had a right to compel obedience to her decisions.

Orthodox religion being thus established, "inquisitors of faith and spies set to work all over the Roman Empire to ferret out and hunt down every person who was not orthodox," and every person who was teaching or believing anything not found in the orthodox creed were deprived of their civil rights, had their property confiscated, and all well educated people who were found engaged in teaching mathematics or expounding the philosophy of Plato and Aristotle were either banished or cruelly put to death. Notwithstanding this wholesale destruction by fire and sword and banishment, heretics continued to multiply in numbers in obedience to the universal law of progress, which never sleeps, but incessantly continues its ennobling work of lifting the race to loftier planes and sublimer heights.

In spite of the inquisition, in spite of pope and bishops and Ecumenical councils, a few good men and good women persisted in the study of astronomy and mathematics, and chemistry and medicine, but they were relentlessly pursued and tortured to death in every conceivable way for more than twelve hundred years. For the crime of studying and teaching scientific truth probably not less than one million of the grandest men and noblest women who ever adorned this earth, were put to death in the most fiendish manner in less than eight hundred years after orthodox religion was born. The recent fires in Minnesota and Wisconsin by which millions of property was destroyed, and hundreds of human lives extinguished by cruel flames, were as nothing compared to the fires kindled by orthodox religion throughout the whole of Europe and kept burning for more than twelve hundred years. With fiendish atrocity and malignity, nearly all good men and good women as fast as they appeared in the world were put to death—every book that contained any useful information was consumed in the relentless flames of orthodox religion. All Europe was literally a swimming Golgotha of blood, and its fairest portions and sunniest climes, where previously civilization and happiness and learning had flourished, were converted into scenes of agony and despair that utterly baffles all description, and completely beggars all the powers of human speech.

Notwithstanding the impenetrable gloom and the mental dark-

ness into which the world had been plunged for more than twelve hundred years by the ferocity of orthodox religion, sublime characters, grand men and noble women continued from time to time to appear, the influence of whose sweet and beautiful lives still continue to bless and enrich the world.

Among these noble characters that were not born to die, and who appeared upon the earth in the very midst of the long night of horror, may be mentioned Hypatia, Copernicus, Galileo, Bruno and Servetus. At the various times when these immortal personages appeared upon the earth the savage atrocity of orthodox religion had plunged the toiling and teeming millions of the sons and daughters of men into such awful depths of unspeakable horror that but one single hope was left to them, and that was the hope of death; "the mountains and the swamps, the jungles and the caves, throughout the whole orthodox world, were filled with honest men and their wives and children," seeking a place in which to die in order to escape the unspeakable horrors of the fagot and the stake.

When all hope for the world seemed to have gone out in blood and night forever, and when despair draped the horizon of all Europe, the humanity of a few intellectual men asserted itself in spite of orthodox religion, and a rebellion was inaugurated against this horrid monster under the leadership of Luther, Calvin, Zwingli and Melancthon, that crimsoned every field and forest and reddened every river in Europe with the blood of the many millions that were slain. When the smoke of the awful conflict cleared away, a great part of Europe had been wrenched from the dominion of Catholic orthodoxy and the world was now treated to a new kind of orthodox religion, known as the Protestant religion.

During the more than twelve hundred years of reign of Catholic orthodoxy, nearly all the truly great men and women had been put to death, and all the libraries in the world that contained any valuable information had been destroyed by fire, kindled by religious hyenas. A wrecked and wasted earth now came under the divided control of these two forms of orthodox religion—Catholic and Protestant. A man would naturally suppose that the new kind of orthodoxy would have been better than the old. History, however, teaches that the new kind of orthodoxy was fully as virulent, malignant and blood-thirsty as the old, for as

soon as they achieved success over their old masters and were themselves installed in power, they began to write creeds and began to coerce men to embrace them, or suffer persecution in this world, and eternal damnation in the next. About the only difference of any importance that was made in the new creed of Protestant orthodoxy, was the substitution of an infallible bible, instead of an infallible pope. Punishing heresy and persecuting heretics continued uninterrupted, and in every country where the new kind of orthodoxy has become dominant it has proved to be nearly as wicked and tyrannical as the old form of orthodoxy from which it revolted. The whole history of both kinds of orthodox religion from Constantine, the murderer, down to the present time, is blood curdling and full of unspeakable sorrows and agonies for the whole Indo-Germanic race of people. Not a single ray of hope ever entered the life of the Anglo-Saxon race until 1775, when Washington with his sword and Paine and Franklin and Jefferson with their pens, made a rift in the midnight gloom that had enshrouded the earth for more than fourteen hundred years—they gave us a government nearly free from an orthodox state religion. This extracted the teeth of the orthodox tiger, and removed the fangs from the orthodox serpent, and gave us liberty for the first time in the history of the world. Both kinds of orthodox religion, Catholicism and Protestantism, are still industriously engaged in trying to assassinate the joys of life by ruining dissenters in their business—by calling them vile names—by placing them under a social ban—by ostracizing them—by refusing to allow them to testify in court—by preventing them from holding office and teaching in the schools of the country, and by this diabolical combination against the liberty lovers of the United States, thousands of good men and brave women are living, even in this free country, a life of bitterness and sorrow almost as bad as death by fire and sword, or stake and fagot. If they are not thwarted in their diabolical aim to convert this government into a theocracy, the gloom and midnight darkness of the Middle Ages will soon again enshroud the earth, and the awful battle for liberty will have to be fought again on a grander scale, involving all Christendom in a horrible and desolating war.

I speak within the limits of soberness and of truth when I say that the great army of Agnostics, Unitarians, Independents, Adventists, Scientists, Evolutionists, Spiritualists, Freethinkers and

Heretics, are freighted with the hopes of the world. They all love liberty—they all embrace without hypocrisy a pure and simple code of ethics—in private life they believe in purity of character—in social life they all believe in benevolence—their hands are never red with human blood—they care not what a man's religious opinions may be, they only ask for liberty and love and purity of life. This great army of good men and good women constituting as they do, the very salt of the earth and the hope of the world, have never learned the art of acting in concert against the common enemy, and because of this, the great army of orthodox religionists have had, and still have an infinite advantage in carrying out their schemes for the continued enslavement of the race, for they act as one man, under the leadership of a few heartless tyrants that are thoroughly trained in all the arts of war. The Freethinkers must learn the art of acting together—the demand now is imperative—infinite importance to the world for all coming time that our energies and resources be combined and concentrated—our Freethought papers must be sustained and their circulation increased—our lecturers must be kept in the field. We must guard in every way the steady encroachment of the enemy, which pursues its victims from the cradle to the grave. The progressive development of a higher civilization is involved in holding orthodox religion in check and finally exterminating it—the steady march of man to higher planes of life and to a loftier statue of dignity is involved—the happiness, the grandeur, the beauty and the glory of life itself is involved—everything is involved for which the heroes and the heroines of the world have died, for if Catholic or Protestant orthodoxy ever succeed in placing their revengeful God in our blessed constitution, no human tongue nor pen can tell what sorrow and sadness and suffering would come to humanity, for by an irreversible and unrepealable law, orthodox religion will continue to be the same in the future that it has been throughout the long night of the past.

I am glad to believe that the future is full of promise, in spite of orthodox religion. The Voltaires, Volneys, Humes, Gibbons, Spencers, Tyndals, Huxleys, Drapers, Darwins, Paines and Ingersolls have not lived in vain, and besides these great men who have done so much to dispel the gloom of orthodox religion, there is inherent in the constitution of Nature and interwoven in the web of history, an eternal law of progress which ever bears

all things onward and upward, and despite the ignorance and wickedness of orthodox religion these progressive, elevating, humanitarian powers will finally convert every discord into harmony, every cloud into sunshine, every pain into pleasure, and completely mould every human being into perfect fitness for the social state. We can already discern glimpses of the good time coming—men are no longer mobbed and burned for pleading for the rights and the liberties of man—the right will finally triumph over the wrong—the hatred and vengeance of orthodox religion will finally give place to the blessings of love and peace, and may every Freethinker in America work in harmony with this natural law, and hasten the incoming of that glorious era when a golden cestus of clasped hands shall enrich the whole earth.

“IS SUICIDE A SIN?”—COL. INGERSOLL'S LETTER.*

By THADDEUS B. WAKEMAN.

THADDEUS B. WAKEMAN addressed a meeting of the People's Party last night, at No. 50 East Tenth street, on Col. Ingersoll's letter on suicide. Mr. Wakeman, it need scarcely be said, is a distinguished lawyer and a leader of the People's Party in the East.

“A remarkable letter from Col. Robert G. Ingersoll has lately been published in *The World*,” he began. “A letter of singular ability and beauty of expression. It advocates the abolition of the law in this state punishing attempted suicide, as inhuman, cruel, and unworthy of our civilization, and gives reasons why suicide should be excused rather than punished. The letter has received great attention and has called forth numbers of answers, as if the Colonel could be easily answered, and as if many people had a mission to answer him. Father Ducey and Rev. Mr. Peters, among many others, undertook to show that Col. Ingersoll was wrong, and Mowbray, the unreverend English anarchist, that he was right.

“Col. Ingersoll,” said Mr. Wakeman, with much emphasis, “cannot be answered on the ground he has taken by any theologian nor by any Democratic or Republican politician. He can be answered only by the Religion of Humanity and by the teachings

of the People's Party. Ingersoll has often declared that the individual, being unable to maintain his own livelihood, except by the will or permission of some capitalist, is no longer a free man. Ingersoll is not only a great lawyer, but a sociologist, a humanitarian and a poet. As a poet and prophet he has foreseen that the masses of the people are on the losing side of the game, and that they no longer believe there is such a thing as success. Even nature, with private capital and machinery between the people and herself, is powerless. So in that letter he sent consolation to those who may be driven to seek euthanasia, by reason of life failure.

"Ignatius Donnelly foresaw exactly the same result as Ingersoll. He saw that the aristocrats and plutocrats, growing tired of these suicides, will provide cabins and cells where men may gracefully take their own lives. As Malthus taught, it is environment that limits life, and the environment of a plutocracy is as exclusive as if nature herself had barred us out and made life a failure.

"A Republican politician cannot answer Ingersoll," Mr. Wakeman continued, while his audience applauded the sentiment. "In its origin the Republican party worshipped Man. To-day its main function is to serve Mammon. So the very policy of the Republican party tends to bring about the result Ingersoll has foretold.

"Nor can a Democratic politician reply to the position taken in that letter. The Democratic party, at its birth, was to be a ruling by the people. Now it is ready, as against the People's Party, to make a coalition with the vested interests. We see that in Washington to-day. Our States send thither only two senators each. How many senators are sent by the syndicates that are working out the tariff with the senators as their attorneys?

"We should remember," says Ingersoll, "that nothing happens by chance. In this world the facts touch each other. There is no space between—no room for chance. Given a certain heart and brain, certain conditions, and suicide is the necessary result. If we wish to prevent suicide we must change conditions."

"That's a forcible thought," exclaimed the speaker, "but I don't see how he can logically utter it without standing in line with the only Religion and the only Party that can change the conditions. He can do nothing to change them by voting with the Republican party, and simply fighting old Religions.

"Nor can the remedy come from any old special creed. The only possible heaven is in the future of the human race itself;

the continuance of the time that now is, and on the earth that now exists. So, theologically, philosophically, and politically, Mr. Ingersoll is right upon the ground he has taken. It is true that the pressure of the struggle for existence is crushing out the hearts of millions. Some of his expressions are most tender and beautiful. Listen to this," and Mr. Wakeman read:

"And even to the most fortunate death at last is a welcome deliverer. Death is as natural and as merciful as life. When we have journeyed long—when we are weary—when we wish for the twilight, for the dusk, for the cool kisses of the night—when the senses are dull—when the pulse is faint and low—when the mists gather on the mirror of memory—when the past is almost forgotten, the present hardly perceived—when the future has but empty hands—death is as welcome as a strain of music.

"After all, death is not so terrible as joyless life. Next to eternal happiness is to sleep in the soft clasp of the cool earth, disturbed by no dream, by no thought, by no pain, by no fear, unconscious of all and forever."

"That again," exclaimed Mr. Wakeman, "is consolation to those whom the present industrial *regime* is dooming to a life more terrible than death. You may amuse yourself with the sophistries of those who think Ingersoll can easily be set aside. I know him, but we are of a different brand of angels. As an orator and a poet Ingersoll is probably the greatest on the continent. No contemporary can stand in comparison with him: in qualities of imagination, in depth of sympathy, in intuitive perception of truth. But I do not think Ingersoll has ever felt religion, and unless a man gets religion and gets the good and the whole of it, he can never be a prophet of the present Era.

"And the religion he must get is the religion of humanity. All modern religions are valuable only as they are permeated by the religion of humanity. This religion of humanity is the direct development of the Christ ideal. Civilization and religion work in a higher plane just as they change our effort from egoism to altruism. The answer to anarchy is the altruistic sentiment. Col. Ingersoll does not throw his emphasis upon humanity, but upon the individual. His ultimate of life is happiness. If he had thrown his emphasis upon humanity, his ultimate of life would be duty. And duty is more than happiness; it is blessedness. So he was forced to console those who have not found happiness.

"Col. Ingersoll has not included in his letter the idea that the only ultimate happiness in life comes from doing our duty. We are each building a bridge over from the past to the future. It is, therefore, our duty to keep that bridge of life, to make our passage a success, and even if we fall, to form with our bodies a bridge that others may pass over. On the tomb of the 300 who died with Leonidas is inscribed, 'We lie here in obedience to thy laws, O Sparta.' So every individual must declare he will never desert his post, and that nothing can ever excuse him for being false to the duty that was imposed upon him by existence itself.

"We must never for a moment think of suicide. The only question is, 'How can we best do our duty?' Duty is the answer to suicide.

"'They also serve who stand and wait,' wrote the blind Milton. 'They also serve who suffer.' And I would say to all, the most miserable, the most unhappy, the jewel of life is intrusted to you for all eternity and for all who will inherit eternity, and never must you lose that jewel until it passes from you by nature's will or by human law." The jewel of life is not our own, but a trust for others.

Mr. Wakeman then went on to argue that "the love of the whole People for each other and for the Nation" as stated in its platform was the corner-stone of the People's Party, and that only a Republic thus resting and administered would remove the causes and conditions that impel to suicide.

INGERSOLL ON SONG.

—Ingersoll has the following to say of song: "If I made the most eloquent and flowery speech that lips ever uttered, and you came along with a six-bit fiddle and played 'Home Sweet Home' across the street from where I was pouring forth my eloquence, you'd steal the crowd leaving me talking to the empty air in five minutes. A speech, no matter how flowery and eloquent, enters the ear, and like a homeless tramp, walks sluggishly down the by-ways of memory, knocks at the door of the heart, is refused admittance and dies on the road to the graveyard of forgetful-

ness. But a song like 'Mollie Darling' comes skipping along with her apron full of flowers, jumps into the pathway of memory, throws roses right and left, and kisses to the birds until she grows weary with her frolic with nature, then passes in front of the mansion of memory and knocks at the door of the heart, goes in and lives there. 'Home Sweet Home' will live long after the most powerful, gifted and eloquent speech ever uttered by the lips of man will be buried in the minds of men and forgotten."

LITERARY DEPARTMENT.

AGE OF REASON.

By F. P. MANN, M. D.

WAKE! and behold the coming of the dawn
That ushers in the all auspicious morn,
The day of culture and the age of thought
When what opposes reason shall be naught,
As when the lion issuing from his lair
Sniffs the fresh fragrance of the dewy air,
Lifts his head proudly, shakes his flowing mane,
Feels himself monarch of the wood and plain,
So man unshackled, freed from slavish pelf,
Shall learn to think and reason for himself;
Shall draw from nature and from nature's laws
Her closest secrets, and their hidden cause.
All Hail! Supernal reason, Godlike gift.
Thou art enthroned in man and thou dost lift
Poor grovelling mortals clinging to a clod
Up to the contemplation of a genuine God,
Worthy an age of reason and the hour,
No fancied person, but Almighty Power.
No given shape, no pictured human form,
The moving force that rides upon the storm,
Force that controls an atom or a world,
As when from chaos molecules were hurled,
By force of gravitation once begun,
Moved toward a central to form a sun,
The giant mass rolls round with mighty surge,
Vast rings are formed, break up and planets urge
Through space, Creative power, centered in the sun,
Evolves a planetary system thus begun.
Matter and Force, here man must pause,
Veiled by eternity, The First Great Cause.
Here human wisdom bows at nature's throne,
Dumb in the presence of the Great Unknown.
Advancing Science holding in his hand
The torch of knowledge takes a bolder stand,
Poises the wonderous tube, explores the star,
And by the light that shines from worlds afar
Defines the distance down the mighty slope,
Divides the trembling waves with spectroscope,
And from each ray of light draws forth the fact

That worlds are formed by no Creative act;
That everything from molecule to man
Follows fixed law, not arbitrary plan.
Nature's eternal order, revolution,
Points out the method—silent evolution.
Go read the lesson in earth's hardened crust,
From the long folded strata shake the dust.
Eons of ages mark the wondrous strife
Of matter struggling toward organic life,
The protozoic rocks their story tell,
That first formed creatures were a simple cell.
A vast connected chain the strata span,
Whose final links are riveted to man.
T'were vain to harmonize such facts as these
With old theologies' crude homilies.
Fossils of past ages these—behold the hour
When hydra-headed Superstition's power
By knowledge is o'er-thrown, and shining truth,
Radiant with hues of everlasting youth,
Strides forth a conqueror, ruler of the world,
Bearing no mandates from Olympus hurled
Nor fulminated thunder from the fount
Of Jewish revelation, Sinai's mount,
But truth that springs from nature's living source
In never failing streams, that in their course
Unite to form a torrent, then a river,
That flows through time worn channels on forever,
Meeting and mingling with the shoreless sea,
The boundless ocean of eternity.
And man shall know this truth and he shall read
From nature's open book the only creed
That is divine, that doth embrace,
In its far-reaching kindness, every race,
Christian or pagan. Every nation
Shall find in natural law their sole salvation,
And thou great center soul and source
Of Life—fountain of creative force,
Parent of planets, thy transmuted power
Nourishes our earth from hour to hour.
From the transparent germ, the formless moat,
That in thy beams unconscious float.
To man himself, earth, air and sea,
Depend Material God alone on Thee,
Well might the Chaldean shepherd bow
Humbly before Thee, even as now
Millions still worship Thee as the one
Vicegerent of the Great Unknown.
One power, one force in ceaseless flow,

From this all springs, to this all go.
 Transmuted energy that we call life,
 With all its happiness and all its strife,
 Is but the force that Sun God gives
 To every protoplasmic form that lives.
 The sum and substance of our final trust
 Ends in a heap of elementary dust.
 Shades of departed greatness long since passed,
 Nirwana won—oblivion at last!
 Eternal slumber guards your silent tomb,
 But still ye live—the pregnant womb
 Of future ages shall give birth
 To knowledge that ye planted while on earth.
 To be immortal, to outlive the shock
 And wreck of decomposing atoms, and to mock
 The forces that inaugurate destruction. change the form
 When elements to elements conform;
 To thirst for knowledge, to achieve the fame
 That knowledge gives, a deathless name,
 Girt with a halo that shall point the way
 For struggling thousands toward a brighter day—
 This is an immortality, indeed,
 That shall outlive the wreck of every creed.
 This gives in life and death a recompense
 Based on our reason and our common sense.
 Out of the elementary products of decay
 Almighty force will mould a different clay.
 Thus from remodeled elements there springs
 A thousand varied forms, living things.
 But once disorganized, nor man, nor worm,
 Has e'er regained a conscious form.
 Mind force, nerve force, are but the same
 Varied movements of life's flickering flame.
 Upon organization all depends,
 And this destroyed the individual ends.
 Each night annihilation proves itself in sleep—
 When this is undisturbed and calm, and deep,
 All is blank nothingness, as if to show
 From whence we come, to what we go.
 Man needeth no delusive faith
 With which to meet approaching death.
 The last great change that comes to all
 Is like the autumn leaves that fall—
 When the chilled sap no more supplies
 The vital force, the leaflet dies.
 We hold the terms of life from death,
 And life, exhales with every breath,
 Is lost at last to mortal sight,

Absorbed within the Infinite.
 But man should live to elevate his race,
 Should stamp his structure with a lasting trace
 Of something higher, purer, than he finds
 In sordid men of low or common minds,
 That dying his bequest may be
 That which *should live* eternally.
 E'en while I weave these scattered threads of rhyme,
 The roll of ages sounds the march of time.
 The conqueror comes—and with majestic tread
 Strides o'er the living, tramples on the dead,
 With one broad sweep his sickle garners here
 The ripened harvest of each closing year.
 SAN FRANCISCO, CAL.

NATURAL CURIOSITIES OF THE PACIFIC—JONAH AND THE WHALE.

OBEDIENT to your request that occasionally in my wanderings over the footstool, I should contribute to the enlightenment of man through your pages, I write you these few lines. I am not insensible, however, to the fact that your readers are all wise men and profound thinkers. It is thus difficult to select any subject upon which they are not already better informed than the writer. It may be safer, therefore, to draw my facts from the region of the occult and unknowable. You may have noticed that truths drawn from such sources have had great success in securing the faith of mankind, while others of a demonstrable nature, have for long periods been left in the background. In other words, credulity glories in bold assertion, and neither values or desires the evidence. The glamor of impossibility surrounding our ancient tales has alone commended them to our simple faith. So wonders are ever welcome.

How will something in natural history strike you? Nobody knows any too much about that. A great many things are happening nowadays for which no precedent can be found in the books. The possibility of natural wonders has by no means ceased, nor is there any part of our country more productive of such than this peculiar corner of it, known as Southern California. With its general features your readers are already well acquainted. I will call their attention to some special productions not visible elsewhere, so far as I know, on the globe.

We are all well informed concerning the leviathans, behemoths and other sea urchins made known in the books, but few are posted on the new species of whale seen only in the blue waters of the broad Pacific off Coronado Beach. I have designated this new specimen of sea monster, the amphibian whale, from its capacity to live on land quite as well as in water. It would be impossible to count these great fish while sporting about in the sea off this coast. If there is one there are a hundred always in sight. They are something less

than a hundred feet in length, and well proportioned. The "heathen Chinese," who infest these shores, have a way of catching them when they come ashore at high tide, putting on a bridle with blinders and curb bit, and breaking them to ride. The saddle used is a sort of carriole, similar to those strapped on the elephant at the menagerie. Each saddle will hold a hundred people more or less. Life preservers are strapped to the flippers and to the tail, by a sort of gigantic hairpin, so as to keep the whales from sinking. When the complement of passengers are seated, the bold Chinese navigator gives the word, and away goes Mr. Whale and his jolly load out to sea. You would smile to see a whole hotel full of tourists spending the day disporting themselves on whaleback. I doubt if this novelty is elsewhere visible. Of course everyone takes along fishing tackle, and can fish over the bulwarks to his heart's content. When his whaleship gets hungry, he throws his colossal head around, just as a horse does when a fly bites him. The ladies drop a dozen or so of fresh fish into his mouth, just to appease his craving appetite. His grins of gratitude at this kindness are immense. When the party is to be out all day, an oil stove is taken along for cooking. All we have to do is to tap an oil vein, insert a small hose connected with the stove, light the wick, and the fire is ready. Good judges assert that fish just caught at sea, and transferred to the grid-iron before their souls have fairly departed, are unequalled for delicacy, even by those served at Kinsley's or Delmonico's. By a singular providence, steaks can be carved from the whale just aft of his starboard ear, and, when broiled, are exceedingly juicy and filling. Being healthy animals, the wounds thus inflicted heal up immediately, so there is always a fresh supply of these ear-steaks ready for each meal. When the fire is no longer needed, the hose is detached, and the oil vein corked up until another fire is desired, except that in case of a rough sea, the cork is removed to let a little oil on the troubled waters, lest his whaleship should get keeled over on his beams' end and dump the passengers.

When the sport of the day is over, the viands washed down in due and ancient form, and the cigars lighted, the Chinese engineers give the order "about face," and the entire regiment of whales paddle for shore, the passengers alight and the whales are led to their stalls, curried down and blanketed. As soon as it can be done without danger of foundering them, they are bounteously fed with the delicate morsels that fall from the rich man's table, such as orange peel, squeezed lemons, olive stones, nut shucks, fish bones and other condiments rejected in his extravagance by the higher animal, man, but most toothsome and satisfying to the amphibian whale. It is said he prefers them to oats, and they are a good deal cheaper, as oats are not a success in California. Supper over, the halters are taken off, and the faithful animals whinneying in the breeze, resume their accustomed brine until again called into service. Each has its number, just like the hairs of those of us who are not baldheaded, or like carriages at the opera. So that when again wanted the Chinaman sings out the number through a fog horn, and away they come scudding for shore, like a flock of sheep at prospect of salt.

I could not get my wife out whalebacking, for fear she would get her frizzes dampened, or get oil on her clothes, or some other such foolish thing. But I spent several delightful days with one of Chicago's bank presidents. He went

whalebacking about as often as I did, but of course did not catch as many fish. I believe him to be a truthful man, and doubt not that he will enthusiastically aver that next to drawing interest on other people's money, that delight of all true bankers, there is no pleasure under the sun like a whale ride on the cerulean waters of the broad Pacific. If he don't say so it will be the first mistake I have known him to make for twenty years.

This business of whalebacking, as you know, originated at West Superior. Boats were constructed in base imitation of the noble animal, and have met with great success, but of course no imitation can compete with the original and only genuine, which I have described. The whale, as you know, has a "blow hole" just astern of his ears, which he uses to blow out water when he takes too big a swallow. When in harness and buoyed up by life preservers, he has no use for this apparatus. It is accordingly proposed by some ingenious marine engineers to plant a mast in this blow hole, and mount upon it a sort of "cat rig" sail, which would serve the double purpose of increasing the speed and shading the passengers. The dead beat of the sun's direct rays, combined with their simultaneous refraction from the water, is extremely trying to delicate complexions. No doubt a cat rig or an awning erected in the manner proposed, would increase the traffic, and so cut the rates of transportation. Others insist upon mounting a steam engine, using whale oil for fuel, and speeding through the water by means of a suitable propeller firmly attached in the stern sheets. Maybe this would work. But it seems to me it might cause the whale to get his back up, and throw the crew and passengers overboard. Still there is no knowing where these modern improvements will end. It is whispered that a considerable fleet of these amphibious whales is to be fitted out at San Diego, to be manned as privateers, and to prey on the commerce of China and Japan, during the present war between those heathen countries. If true, this will be the first active commercial enterprise ever seen in the magnificent harbor fronting this remote paradise.

The fact is that the whale is found to be a very docile animal when broken to harness. He is a mammal like ourselves. If you could see one of the mother whales lying over on the lee of a sandy island, nursing a dozen or more happy young ones, you would understand better the embarrassment of a mammal raising a family in the deep sea. They are quite modest about this necessary business, like other mothers, and have to be viewed unawares. If men are naughty, whales are nautical. The difference is slight, and rather in form and environment, than in disposition. The inclination of this glorious king of the sea to rescue men from difficulty, is well attested in the sacred pages. His fellow feeling for us seems well established.

Apropos of this mammalian kinship, you have perhaps not noticed that since these whales have been domesticated in such large numbers here, a ministerial exploring expedition has been sent to determine the merits of the Jonah and whale story. Certain skeptics, agnostics, or whatever other bad name they go by, have dared to assert that a whale cannot swallow a man, because the throat is too small. This pious committee has established the truth of the story beyond peradventure, as everybody might know they would, for "it is so written." It seems to be true that the gullet of the whale, in ordinary use, is not large enough to admit an unmasticated man. But there is located on each

side, what are known as the preachorial glands. A pressure upon these opens the throat after the manner of sliding doors, readily admitting one or more preachers, standing erect even with their plug hats on. More than two seldom enter at one time. The capacious interior is illuminated with whale oil chandeliers, got up without regard to expense. Hammocks are strung longitudinally, attached to the spinal cord or to the adjacent ribs. In these, preachers can repose at will. Air and food are swallowed by the accommodating animal in quantities ample for himself and guests. Suspended in these hammocks, the occupants, when desiring food, reach down to the gastric department of the stomach proper, beneath, and select from the large supply such dainty portions as their appetite craves. Being already peptinized, these are most agreeable to the digestion, and extremely fattening to preachers on a vacation. On the whole it does not seem that Jonah had anything to complain of, for he had plenty to eat, and the best room in the establishment. When the stomachic incumbent desires to return to *terra firma*, he tickles a certain funny bone provided for that purpose, and presses gently upon the preachorial glands. The whale scuds for shore, the gates of the gullet are thrown ajar, and the preachers reluctantly depart from their gastric cottage without even wetting their feet. The Jonah story is thus settled forever in the affirmative, upon high scientific principles. Doubters may hereafter swallow it as safely as the great fish did the ancient preacher fleeing to Tarshish.

But as usual with ecclesiastical committees of different denominations, a serious difficulty has arisen. The Baptists insist that Jonah was immersed in the sea before passing into the whale, and that had this not been the case, he would have been digested and passed out in the ordinary manner, and been seen no more forever. The Presbyterians deny this, and claim that he was cast by the sailors directly from the ship into the ponderous jaws of the great fish, being merely spattered a little as he passed in, and that this accounts for his salvation. So the old controversy between sprinkling and immersion is revived, and the committee waxes hot over it. The whales, retaining the secret in their inner consciousness, enjoy the dispute. Which side will come out ahead, and which behind, it is impossible to predict, although disinterested parties are inclined to the spatteracious theory, as there is no record that Jonah complained of being strangled as he went in, or that he had to dry his clothes before the stove after he got out.

I will see whether I can get some of the eggs or fry of these noble fishes to transplant into Lake Michigan, so that when they grow up the Christian scientists of your noble university may have a chance to pursue the investigation further, and go whalebacking at their leisure.

D. K. T.

HOTEL DEL CORONADO, CALIFORNIA, November 10, 1894.

THE CANNIBALS AND THE MISSIONARIES.—A FABLE.

By CYRUS W. COOLRIDGE.

AT a mass-meeting recently held in the jungles of Africa by the most powerful members of a cannibalistic tribe the following resolutions were passed:

WHEREAS, Certain agitators have started a movement in favor of abolish-

ing the missionary-eating business and denounce it as immoral and unworthy of human beings, therefore, be it

Resolved, That the above named business is a lawful and moral occupation and commands the respect of all sensible and law-abiding men.

Resolved, That those members of our tribe who take part in the new movement are cranks, anarchists and atheists and should be suppressed by the strong arm of the law.

Tremendous cheers followed the reading of the resolutions which lasted for several minutes. When quiet had been restored, an old cannibal rose and made a speech of which the following is a *verbatim* report:

"Brother Cannibals—It gives me great pleasure to see the spirit of harmony and brotherly love among the present audience. The unanimous condemnation of the new agitation gives me hope that the institution which has lived for so many centuries and was sanctioned by the wisdom of our ancestors will not be allowed to die. The leaders of the movement against the divine institution of the missionary-eating business are a lot of ungodly cranks who can hardly be treated with respect and consideration. They don't know what they are doing. Ignorant as they are of the laws of political economy, they don't understand that the abolition of the missionary-eating institution would ruin our glorious state. I am informed that the masses were discontented because the missionaries when caught are not divided equally among the people, and this discontent gave rise to the agitation. But let us stop for a moment and ask why should the missionaries be divided? What right have the people to make such a demand? Why should we catch missionaries and give them *gratis* to other people? Is the sacredness of property to be violated? It is well known to you that to catch missionaries is not an easy task. It requires genius to do it, and very few have the necessary requirements. Are we to blame that the masses have not brains enough to catch missionaries? We are the creators of wealth and as such we commit no wrong; we infringe upon the rights of no man. We say to every one, 'Go and catch all the missionaries you can. If you cannot catch any, it is your own fault.' Now, let us suppose that we submit to the demands of a few cranks and stop catching missionaries, how will the masses be benefitted by it? If the greatest industry of the country is to be destroyed, how will the state survive? The masses depend upon us for a living, and when our occupation is gone, where will they get the means of subsistence? Let me give you a chapter from my own experience. I am proud to state that I am very fortunate in catching missionaries and I always have a large stock on hand. Now, my industry requires a large number of workingmen. Cages must be constructed, repaired and cleaned, the missionaries fed and watered. They must be constantly watched, lest they should break the cages and escape. After they are killed they must be roasted, broiled, stewed and smoked. When I have more missionaries than I can use I sell them dead or alive to the neighboring countries, and for that purpose I keep a number of agents and salesmen all over the country. Of course, the missionaries being my property, my workingmen receive only a small amount of the meat in compensation for their labor, but why should they complain? Do they really expect to get the most of my property? Now, suppose I put a close to my business, what will become of my workingmen? Why, they will

all starve to death, for try as they may they will never be able to catch a missionary. Is it not strange that the masses are so willing to follow blatant demagogues to their own destruction? Will they recover their senses and submit to the laws of God and divinely appointed men or will they listen to the voices of the agitators and perish in their attempt to revolutionize our blessed state of society? No, brother-cannibals, this thing must not be allowed to happen. Destroy the missionary-eating business and the glory of our tribe will depart in a very short time. The institutions of our country must be maintained. Our fathers have shed their best blood for the freedom of the missionary-eating business, and for the past two centuries we have enjoyed the reign of peace and plenty. How often have we thanked the gods for the great blessings they bestow upon us. How often have we congratulated ourselves that we don't belong to those tribes who seldom catch the sight of a missionary, and lo! a few cranks arise among us and tell us that unless we stop eating missionaries we commit a deadly sin. Are such things to be tolerated in a decent community? No, a thousand times no! Let us kill the movement before it has gone too far. Long live the missionary-eating institution and death to the agitators!"

Several other speeches of the same nature were made, the Missionary-Killing Hymn sung and the audience dispersed.

OYSTER BAY, L. I., N. Y., January 26, 1874.

INGERSOLL AND HIS CRITICS.*

FIRST. In the article written by me about suicide and published in the *World*, the ground was taken that "under many circumstances a man has the right to kill himself."

This has been attacked with great fury by clergymen, editors, and the writers of letters. These people contend that the right of self-destruction does not and cannot exist. They insist that life is the gift of God, and that he only has the right to end the days of men; that it is our duty to bear the sorrows that he sends with grateful patience. Some have denounced suicide as the worst of crimes—worse than the murder of another.

The first question, then, is:

Has a man under any circumstances the right to kill himself?

A man is being slowly devoured by a cancer, his agony is intense, his suffering all that nerves can feel. His life is slowly being taken. Is this the work of the good God? Did the compassionate God create the cancer so that it might feed on the quivering flesh of this victim?

This man, suffering agonies beyond the imagination to conceive, is of no use to himself. His life is but a succession of pangs. He is of no use to his wife, his children, his friends or society. Day after day he is rendered unconscious by drugs that numb the nerves and put the brain to sleep.

Has he the right to render himself unconscious? Is it proper for him to take refuge in sleep?

*From the *New York World*.

If there be a good God I cannot believe that he takes pleasure in the sufferings of men—that he gloats over the agonies of his children. If there be a good God, he will to the extent of his power lessen the evils of life.

So I insist that the man being eaten by the cancer—a burden to himself and others, useless in every way—has the right to end his pain and pass through happy sleep to dreamless rest.

But those who have answered me would say to this man: "It is your duty to be devoured. The good God wishes you to suffer. Your life is the gift of God. You hold it in trust, and you have no right to end it. The cancer is the creation of God, and it is your duty to furnish it with food."

Take another case. A man is on a burning ship, the crew and the rest of the passengers have escaped—gone in the lifeboats—and he is left alone. In the wide horizon there is no sail, no sign of help. He cannot swim. If he leaps into the sea he drowns, if he remains on the ship he burns. In any event he can live but a few moments.

Those who have answered me, those who insist that under no circumstances a man has the right to take his life, would say to this man on the deck: "Remain where you are. It is the desire of your loving heavenly father that you be clothed in flame—that you slowly roast—that your eyes be scorched to blindness and that you die insane with pain. Your life is not your own, only the agony is yours."

I would say to this man: "Do as you wish. If you prefer drowning to burning, leap into the sea. Between inevitable evils you have the right of choice. You can help no one, not even God, by allowing yourself to be burned and you can injure no one, not even God, by choosing the easier death."

Let us suppose another case:

A man has been captured by savages in Central Africa. He is about to be tortured to death. His captors are going to thrust splinters of pine into his flesh and then set them on fire. He watches them as they make the preparations. He knows what they are about to do and what he is about to suffer. There is no hope of rescue, of help. He has a vial of poison. He knows that he can take it and in one moment pass beyond their power, leaving to them only the dead body.

Is this man under obligations to keep his life because God gave it until the savages by torture take it. Are the savages the agents of the good God? Are they the servants of the infinite? Is it the duty of this man to allow them to wrap his quivering body in a garment of flame? Has he no right to defend himself? Is it the will of God that he die by torture? What would any man of ordinary intelligence do in a case like this? Is there room for discussion?

If the man took the poison, shortened his life a few moments, escaped the tortures of savages, is it possible that he would in another world be tortured forever by an infinite savage?

Suppose another case: In the good old days when the Inquisition flourished, when men loved their enemies and murdered their friends, many frightful and ingenious ways were devised to touch the nerves of pain.

Those who loved God, who had been "born twice," would take a fellow man who had been convicted of heresy, lay him upon the floor of a dungeon, secure his arms and legs with chains, fasten him to the earth so that he could not

move, put an iron vessel, the opening downward, on his stomach, place in the vessel several rats, then tie it securely to his body. Then these worshippers of God would wait until the rats, seeking food and liberty, would gnaw through the body of the victim.

Now, if a man about to be subjected to this torture had within his hand a dagger, would it excite the wrath of the "good God" if with one quick stroke he found the protection of death?

To this question there can be but one answer.

In the cases I have supposed it seems to me that each person would have the right to destroy himself. It does not seem possible that the man was under obligation to be devoured by cancer; to remain upon the ship and perish in flame; to throw away the poison and be tortured to death by savages; to drop the dagger and endure the "mercies" of the church.

If, in the cases I have supposed, men would have the right to take their lives, then I was right when I said that "under many circumstances a man has a right to kill himself."

Second. I denied that persons who killed themselves were physical cowards. They may lack moral courage; they may exaggerate their misfortunes, lose the sense of proportion, but the man who plunges the dagger in his heart, who sends the bullet through his brain, who leaps from some roof and dashes himself against the stones beneath, is not and cannot be a physical coward.

The basis of cowardice is the fear of injury or the fear of death, and when that fear is not only gone, but in its place is the desire to die, no matter by what means, it is impossible that cowardice exist. The suicide wants the very thing that a coward fears. He seeks the very thing that cowardice endeavors to escape.

So, the man, forced to a choice of evils, choosing the less, is not a coward, but a reasonable man.

It must be admitted that the suicide is honest with himself. He is to bear the injury, if it be one. Certainly there is no hypocrisy, and just as certainly there is no physical cowardice.

Is the man who takes morphine rather than be eaten to death by a cancer a coward?

Is the man who leaps into the sea rather than be burned a coward? Is the man that takes poison rather than be tortured to death by savages or Christians a coward?

Third. I also took the position that some suicides were sane; that they acted on their best judgment, and that they were in full possession of their minds.

Now, if, under some circumstances, a man has the right to take his life, and if, under such circumstances he does take his life, then it cannot be said that he was insane.

Most of the persons who have tried to answer me have taken the ground that suicide is not only a crime, but some of them have said that it is the greatest of crimes. Now, if it be a crime, then the suicide must have been sane. So all persons who denounce the suicide as a criminal admit that he was sane. Under the law, an insane person is incapable of committing a crime. All the clergymen who have answered me, and who have passionately asserted that

suicide is a crime, have by that assertion admitted that those who killed themselves were sane.

They agree with me, and not only admit but assert that "some who have committed suicide were sane and in the full possession of their minds."

It seems to me that these three propositions have been demonstrated to be true: First, that under some circumstances a man has the right to take his life; second, that the man who commits suicide is not a physical coward, and, third, that some who have committed suicide were at the time sane and in full possession of their minds.

Fourth. I insisted, and still insist, that suicide was and is the foundation of the Christian religion.

I still insist that if Christ were God he had the power to protect himself without injuring his assailants—that having that power it was his duty to use it, and that failing to use it he consented to his own death and was guilty of suicide.

To this the clergy answer that it was self-sacrifice for the redemption of man, that he made an atonement for the sins of believers. These ideas about redemption and atonement are born of a belief in the "fall of man," on account of the sins of our "first parents," and of the declaration that "without the shedding of blood there is no remission of sin." The foundation has crumbled. No intelligent person now believes in the "fall of man"—that our first parents were perfect, and that their descendants grew worse and worse, at least until the coming of Christ.

Intelligent men now believe that the general course of the human race has been upward—that while some tribes and nations have gone backward and perished, others have advanced; that the world is nearer civilized to-day than ever before.

Intelligent men now believe that ages and ages before the dawn of history man was a poor, naked, cruel, ignorant, and degraded savage, whose language consisted of a few sounds of terror, of hatred and delight; that he devoured his fellow man, having all the vices, but not all the virtues of the beasts; that the journey from the den to the home, the palace, has been long and painful, through many centuries of suffering, of cruelty and war; through many ages of discovery, invention, self-sacrifice and thought.

Redemption and atonement are left without a fact on which to rest. The idea that an infinite God, creator of all worlds, came to this grain of sand, learned the trade of a carpenter, discussed with Pharisees and scribes, and allowed a few infuriated Hebrews to put him to death that he might atone for the sins of men and redeem a few believers from the consequences of his own wrath, can find no lodgment in a good and natural brain.

In no mythology can anything more monstrously unbelievable be found.

But if Christ were a man and attacked the religion of his time because it was cruel and absurd, if he endeavored to found a religion of kindness, of good deeds to take the place of heartlessness and ceremony, and if, rather than to deny what he believed to be right and true, he suffered death, then he was a noble man, a benefactor of his race. But if he were God there was no need of this. The Jews did not wish to kill God. If he had only made himself known all knees would have touched the ground. If he were God it required no heroism to die. He knew that what we call death is but the opening of the gates of

eternal life. If he were God there was no self-sacrifice. He had no need to suffer pain. He could have changed the crucifixion to a joy.

Even the editors of religious weeklies see that there is no escape from these conclusions—from these arguments; and so instead of attacking the arguments they attack the man who made them.

Fifth. I denounced the law of New York that makes an attempt to commit suicide a crime.

It seems to me that one who has suffered so much that he passionately longs for death should be pitied instead of punished, helped rather than imprisoned.

A despairing woman who had vainly sought for leave to toil, a woman without home, without friends, without bread, with clasped hands, with tear-filled eyes, with broken words of prayer, in the darkness of night, leaps from the dock, hoping, longing for the tearless sleep of death. She is rescued by a kind, courageous man, handed over to the authorities, indicted, tried, convicted, clothed in a convict's garb, and locked in a felon's cell.

To me this law seems barbarous and absurd, a law that only savages would enforce.

Sixth. In this discussion a curious thing has happened. For several centuries the clergy have declared that while Infidelity is a very good thing to live by, it is a bad support, a wretched consolation, in the hour of death. They have, in spite of the truth, declared that all the great unbelievers died trembling with fear, asking God for mercy, surrounded by fiends, in the torments of despair. Think of the thousands and thousands of clergymen who have described the last agonies of Voltaire, who died as peacefully as a happy child smilingly passes from play to slumber; the final anguish of Hume, who fell into his last sleep as serenely as a river, running between green and shaded banks, reaches the sea; the despair of Thomas Paine, one of the bravest, one of the noblest of men, who met the night of death as untroubled as a star that meets the morning.

At the same time these ministers admitted that the average murderer could meet death on the scaffold with perfect serenity, and could smilingly ask the people who had gathered to see him killed to meet him in heaven.

But the honest man who had expressed his honest thoughts against the creed of the church in power could not die in peace. God would see to it that his last moments should be filled with the insanity of fear—that with his last breath he should utter the shriek of remorse, the cry for pardon.

This has all changed, and now the clergy, in their sermons answering me, declare that the Atheists, the Freethinkers, have no fear of death—that to avoid some little annoyance, a passing inconvenience, they gladly and cheerfully put out the light of life. It is now said that Infidels believe that death is the end—that it is a dreamless sleep—that it is without pain—that therefore they have no fear, care nothing for Gods, or heavens or hells, nothing for the threats of the pulpit, nothing for the day of judgment, and that when life becomes a burden they carelessly throw it down.

The Infidels are so afraid of death that they commit suicide.

This certainly is a great change, and I congratulate myself on having forced the clergy to contradict themselves.

Seventh. The clergy take the position that the Atheist, the unbeliever, has

no standard of morality—that he can have no real conception of right and wrong. They are of the opinion that it is impossible for one to be moral or good unless he believes in some being far above himself.

What is morality? It is the best thing to do under the circumstances. What is the best thing to do under the circumstances? That which will increase the sum of human happiness—or lessen it the least. Happiness in its highest, noblest form, is the only good; that which increases or preserves or creates happiness is moral—that which decreases it, or puts it in peril, is immoral.

It is not hard for an Atheist—for an unbeliever—to keep his hands out of the fire. He knows that burning his hands will not increase his well-being, and he is moral enough to keep them out of the flames.

So it may be said that each man acts according to his intelligence—so far as what he considers his own good is concerned. Sometimes he is swayed by passion, by prejudice, by ignorance—but when he is really intelligent, master of himself, he does what he believes is best for him. If he is intelligent enough he knows that what is really good for him is good for others—for all the world.

It is impossible for me to see why any belief in the supernatural is necessary to have a keen perception of right and wrong. Every man who has the capacity to suffer and enjoy, and has imagination enough to give the same capacity to others, has within himself the natural basis of all morality. The idea of morality was born here, in this world, of the experience, the intelligence of mankind. Morality is not of supernatural origin. It did not fall from the clouds, and it needs no belief in the supernatural, no supernatural promises or threats, no supernatural heavens or hells, to give it force and life. Subjects who are governed by the threats and promises of a king are merely slaves. They are not governed by the ideal, by noble views of right and wrong. They are obedient cowards, controlled by fear, or beggars governed by reward—by alms.

Right and wrong exist in the nature of things. Murder was just as criminal before as after the promulgation of the Ten Commandments.

Eighth. Many of the clergy, some editors, and some writers of letters who have answered me have said that suicide is the worst of crimes—that a man had better murder somebody else than himself. One clergyman gives as a reason for this statement that the suicide dies in an act of sin, and therefore he had better kill another person. Probably he would commit a less crime if he would murder his wife or mother.

I do not see that it is any worse to die than to live in sin. To say that it is not as wicked to murder another as yourself seems absurd. The man about to kill himself wishes to die. Why it better for him to kill another man who wishes to live?

To my mind it seems clear that you had better injure yourself than another. Better be a spendthrift than a thief. Better throw away your own money than steal the money of another—better to kill yourself if you wish to die than murder one whose life is full of joy.

The clergy tell us that God is everywhere, and that it is one of the greatest possible crimes to rush into his presence. It is wonderful how much they know about God and how little about their fellow-men. Wonderful the

amount of their information about other worlds and how limited their knowledge is of this.

There may or may not be an infinite being. I neither affirm nor deny. I am honest enough to say that I do not know. I am candid enough to admit that the question is beyond the limitations of my mind. Yet I think I know as much on that subject as any human being knows or ever knew, and that is—nothing. I do not say that there is not another world, another life; neither do I say that there is. I say that I do not know. It seems to me that every sane and honest man must say the same. But if there be an infinitely good God and another world, then the infinitely good God will be just as good to us in that world as he is in this. If this infinitely good God loves his children in this world, he will love them in another. If he loves a man when he is alive, he will not hate him the instant he is dead.

If we are the children of an infinitely wise and powerful God, he knew exactly what we would do—the temptations that we could and could not withstand—knew exactly the effect that everything would have upon us, knew under what circumstances we would take our lives, and produced such circumstances himself. It is perfectly apparent that there are many people incapable by nature of bearing the burdens of life, incapable of preserving their mental poise in stress and strain of disaster, disease and loss, and who by failure, by misfortune and want, are driven to despair and insanity, in whose darkened minds there comes, like a flash of lightning in the night, the thought of death, a thought so strong, so vivid, that all fear is lost, all ties broken, all duties, all obligations, all hopes forgotten, and naught remains except a fierce and wild desire to die. Thousands and thousands become moody, melancholy, brood upon loss of money, of position, of friends, until reason abdicates and frenzy takes position of the soul. If there be an infinitely wise and powerful God, all this was known to him from the beginning, and he so created things, established relations, put in operation causes and effects, that all that has happened was the necessary result of his own acts.

Ninth. Nearly all who have tried to answer what I said have been exceedingly careful to misquote me, and then answering something that I never uttered. They have declared that I have advised people who were in trouble, somewhat annoyed, to kill themselves; that I have told men who had lost their money, who had failed in business, who were not in good health, to kill themselves at once, without taking into consideration any duty that they owed to wives, children, friends or society.

No man has a right to leave his wife to fight the battle alone if he is able to help. No man has a right to desert his children if he can possibly be of use. As long as he can add to the comfort of those he loves, as long as he can stand between wife and misery, between child and want, as long as he can be of use, it is his duty to remain.

I believe in the cheerful view, in looking at the sunny side of things, in bearing with fortitude the evils of life, in struggling against adversity, in finding the fuel of laughter even in disaster, in having confidence in tomorrow, in finding the pearl of joy amid the flints and shards, and in changing by the alchemy patience even evil things to good. I believe in the gospel of cheerfulness, of courage and good nature.

Of the future I have no fear. My fate is the fate of the world—of all that live. My anxieties are about this life, this world. About the phantoms called gods and their impossible hells, I have no care, no fear.

The existence of God I neither affirm nor deny. I wait. The immortality of the soul I neither affirm nor deny. I hope—hope for all of the children of men. I have never denied the existence of another world, nor the immortality of the soul. For many years I have said that the idea of immortality, that like a sea has ebbed and flowed in the human heart, with its countless waves of hope and fear beating against the shores and rocks of time and fate, was not born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as love kisses the lips of death.

What I deny is the immortality of pain, the eternity of torture.

After all, the instinct of self-preservation is strong. People do not kill themselves on the advice of friends or enemies. All wish to be happy, to enjoy life; all wish for food and roof and raiment, for friends, and as long as life gives joy the idea of self-destruction never enters the human mind.

The oppressors, the tyrants, those who trample on the rights of others, the robbers of the poor, those who put wages below the living point, the ministers who make people insane by preaching the dogma of eternal pain; these are the men who drive the weak, the suffering, and the helpless down to death.

It will not do to say that "God" has appointed a time for each to die. Of this there is, and there can be, no evidence. There is no evidence that any God takes any interest in the affairs of men—that any sides with the right or helps the weak, protects the innocent or rescues the oppressed. Even the clergy admit that their God, through all ages, has allowed his friends, his worshipers, to be imprisoned, tortured and murdered by his enemies. Such is the protection of God. Billions of prayers have been uttered; has one been answered? Who sends plague, pestilence and famine? Who bids the earthquake devour and the volcano to overwhelm?

Tenth. Again, I say that it is wonderful to me that so many men, so many women, endure and carry their burdens to the natural end; that so many, in spite of "age, ache and penury," guard with trembling hands the spark of life; that prisoners for life toil and suffer to the last; that the helpless wretches in poor-houses and asylums cling to life; that the exiles in Siberia, loaded with chains, scarred with the knout, live on; that the incurables, whose every breath is a pang, and for whom the future has only pain, should fear the merciful touch and clasp of death.

It is but a few steps at most from the cradle to the grave; a short journey. The suicide hastens, shortens the path, loses the afternoon, the twilight, the dusk of life's day; loses what he does not want, what he cannot bear. In the tempest of despair, in the blind fury of madness or in the calm of thought and choice, the beleaguered soul finds the serenity of death.

Let us leave the dead where nature leaves them. We know nothing of any realm that lies beyond the horizon of the known, beyond the end of life. Let us be honest with ourselves and others. Let us pity the suffering, the despair-

ing, the men and women hunted and pursued by grief and shame, by misery and want, by chance and fate, until their only friend is death.

R. G. INGERSOLL.

HENRY SHARP—AUTOBIOGRAPHICAL SKETCH.

I WAS born in Clinton county, Illinois, April 5, 1819. At that time the state was one vast wilderness. Elk, deer, bears, panthers and other wild animals were numerous in the large forests. I am the oldest man now living born in Clinton county. My father served as a soldier in the war with the Indians in



the years 1812 and 1813. He was known in that early day as a "Tom Paine Infidel." My mother was a nominal Methodist, but always said that if God sent father to hell she should ask Him to send her along with him as heaven would be a most terrible hell, knowing that her husband was in torment. Their differences in religious opinions never marred in the least their domestic felicity.

The school house in which I first attended school was built of Pin Oak poles and was not over 12x14 feet square. There were no nails used except in the door, which was not made until after my first term at school. The benches were made of three-cornered rails—the flat side up. We were compelled to sit on one of these rails eight hours a day without recess. The flogging capacity was the most important, and about the only qualifi-

cation required in a teacher at that time. Another qualification was required in some of the schools—the ability to make a long prayer at the opening of the school. A good prayer and a good whipper constituted a first-class teacher. At this school I attended three months of the year—all the time I could be spared from the duties of the farm until I was 19 years of age, when I was engaged as teacher for this same school, without the praying qualification and little, also, of the flogging capacity. I continued to teach in this school for ten years, with the exception of one term, during which time I attended as a student at Makanda college. The first time I heard of an algebra was at this college. From the time I was 14 until I was 23 years old I never retired to my bed until after 11 o'clock, unless my father insisted that I should do so, as I was engaged in reading and study during all my spare time.

When 14 years of age I attended a Methodist camp meeting. The ministers preached so much hell fire and damnation that I got scared and concluded I was a great sinner, though I knew of no great wrong I had committed against any one, but they declared that the moral man without religion was more deserving of hell than the criminal, and so I got down on my knees and if there was ever an honest prayer sent up to "the throne of Grace," I then and there sent up such a petition. I earnestly prayed that my heart might be changed and that I might experience religion. But no answer came. When I reflected upon it, I was displeased with myself and disgusted with their God, who had refused to answer my honest prayer. But the brethren insisted that I had really experienced religion. They said that "experiencing religion was simply being sorry for past improper conduct and forming a resolution to live a better life. That was all there was of it. So I joined the church. As to "getting religion," I now agree with the late Andrew Jackson Davis: "We are first deceived and then go to work to try and deceive others." The change of heart doctrine is one of the greatest humbugs in the world. A person may suddenly change his course in life, but character is a thing of slow growth and development. A bad person cannot be changed into an angel of light in a moment. Often the greatest criminals are persons who have had the most wonderful "conversions" and are seemingly the most religious. The way these deceivers do is to first frighten young people by holding them over hell and then when the reaction from this terrible feat comes, as it must come, they are told they have now experienced religion and are safe. This, of course, brings joy and satisfaction, and they therefore shout "glory" and believe they really have a new heart. The clergy, therefore, in this conversion business follow the practice of Paul when he says, "Nevertheless, being crafty I caught you with guile." (II Cor. 12:16.) These hypocrites justify themselves with this passage from their Bible: "And for this cause God shall send them strong delusion that they should believe a lie." (II Thess. 2:11.) "*Strong delusions*" is what the church rests upon. For the few years I occupied a Presbyterian pulpit and I learned this from the mouth of a Presbyterian clergyman. One of them said to me: "Brother Sharp, our presbyteries have often decided that it is better policy to let doubting persons decide whether they are converted or not, for we fear that if experimental religion is fully understood it will not be considered a mystery and will soon fall into disrepute." My short experience as a minister disgusted me beyond expression with the damnable, fraudulent institution known as the Christian church. I am glad to say I never took much stock in their bankrupt scheme of salvation by the blood of Christ, but preached more in the line of Christ's sermon on the mount and his parable of the good Samaritan and, being deceived, contended with St. James that pure religion is this: "To visit the fatherless and widows in their affliction and to keep yourself unspotted from the world." (James 1:27.) I have learned since, that, in this age, that is not genuine religion—that St. James was mistaken. That it is more properly genuine infidelity. As for proof of this let me cite three well known cases. No persons in this country or in any other country ever lived up to that doctrine more thoroughly than did Thomas Paine, William Lloyd Garrison and Theodore Parker, and they were all characterized as infidels by the Christian church. Here is the true definition of what

constitutes a Christian from the teachings of the founder of that religion: "If any man come to me and hate not his father and mother and wife and children, and brothers and sisters, he cannot be my disciple." (St. Luke 9:26.) Christ was right. It is a religion of hate and not of love—a religion of selfishness and not of broad philanthropy. The convert to this religion shouts for joy if convinced that his chances for heaven are secured, even if ninety-nine out of one hundred of earth's other children are to be eternally damned. For many years past I have been a despiser of this cruel, unreasonable superstition, known as Christianity, and with my voice and pen I have done all in my power to educate humanity up out of this mind blasting absurdity. Some will say I have, like Paul retained some of my vituperative spirit since my real conversion to Liberalism, but I can say truly I do not hate Christians, but I do hate their theology, and I get my greatest satisfaction in denouncing it.

Fifty-two years ago I married Margaret J. Milles, of Kentucky. There has never been an unkind word passed between us during our long married life. She has always been the custodian of our money when we have any in the house. If I want money to use I always get it if she has it. She has proved a most worthy wife and housekeeper. She is a splendid cook; all our garments are carefully looked after. She never had to ask me twice to bring in the water or wood. My will is made, and what little we have goes to her in fee simple if I go first.

We have two sons and three daughters and two daughters-in-law and three sons-in-law, and, as a Methodist preacher would say, "Thank God they are all of the faith of their father," Sharp. All are infidels. All believe in the doctrine of personal immortality—that we have a spiritual body that will survive death. Such is an epitome of my seventy-five years of earthly life.

HENRY SHARP.

ALHAMBRA, ILL.

EXEMPTION OF CHURCH PROPERTY.

—Rev. Dr. Hawthorne, a Baptist minister of Atlanta, Ga., we learn from the *Investigator*, has this to say about the exemption of church property from taxation. Dr. Hawthorne seems to be a true representative of that liberty loving Baptist, Roger Williams, the founder of Rhode Island. Dr. Hawthorne says:

In exempting church property from taxation, the state patronizes religion. It gives to the church whose property it exempts its just proportion of the sum needed to defray the expenses of the government. This is a violation of the law of religious liberty, because it compels the Jew, the atheist

and the deist to contribute to the support of a religion which they repudiate. If this city should exempt her bar-rooms from taxation, she would thereby compel every taxpayer to contribute to the support of bar-rooms. This would be an outrage upon the conscience of men who hate and abhor these crime-breeding institutions. Is it any less a violation of the rights of conscience to make churches beneficiaries of the city government, and thereby compel men to support a religion with which they have no sympathy? The burden of supporting any religion should fall only upon those who believe in it, and desire to see its principles and practices upheld and promulgated.

EDITORIAL DEPARTMENT.

J. D. SHAW.

J. D. SHAW, whose portrait is the frontispiece of this number of this Magazine, is the well known editor of *The Independent Pulpit*, of Waco, Tex. He was born in Walker county, Tex., December 27, 1841, and brought up under strict orthodox religious influences. Early in life, as our Christian friends would say, he "got religion" and was considered a bright and shining light in the Methodist Episcopal church. He was honest, earnest and active as a working member in the church and gave promise, as his friends said, of being a "valiant disciple of the Lord Jesus Christ." He soon developed as a minister of that communion and preached in the Methodist pulpit for twelve years. He was considered one of the ablest Methodist ministers in Texas, being a clear, forcible speaker and more than an ordinarily well read minister of that denomination.

But the trouble with the Rev. Mr. Shaw was, he was too honest and too thoughtful to remain in the church. He was a real lover of the Truth, and when he found the Truth he was not backward in proclaiming his honest convictions. Such a man is destined, sooner or later, to be compelled to leave the narrow field of orthodoxy and enter the broader and more liberal field of Freethought. Such was the result of Mr. Shaw's thinking and reasoning. As a matter of course it was a trying ordeal to break loose from the many cherished friends he had made through the years that he had preached—many of them as dear to him, nearly, as his family ties—and then he was stepping out into a cold world, and leaving a profession, that was then the only sure source in view, by which he could earn a living for himself and family. But there were but two courses left for him to follow. First to remain in the church and be a hypocrite and preach what he did not believe for the selfish purpose of providing for his physical needs, or, secondly, leaving the church and be an honest man and keep his conscience clear and thus provide for his mental needs, even if he and his family were compelled to feel the sting

of poverty. He chose the second course, and since he so bravely took that step has been one of the truest, ablest and most consistent teachers of Freethought in this country.

In March, 1883, Mr. Shaw established in Waco, Texas, a monthly Freethought magazine which he called the *Independent Pulpit* and from that day to this it has been one of the best Liberal journals in this country. It contains every month about the same amount of reading matter as does this Magazine and it is always of a superior quality. It is the first and only Freethought journal published in the Southern states and has done a splendid work in promulgating Liberal and progressive ideas in that section of the Union. If there is any man living in America that well deserves the liberal support of the Freethinkers of this country it is J. D. Shaw, the publisher and editor of *The Independent Pulpit*, of Waco, Texas.

“TRUTH.”

HORACE GREELY was one morning absorbed in his editorial chair writing the leading editorial for the *Tribune*. Suddenly a book agent opened the door and walked in. For some minutes Greely paid no attention to the young man who stood there with book in hand as quiet as a marble statue. Suddenly Greely turned his head towards the agent and in a very impressive manner, said: “Sir, if you have anything to say to me, say it in the fewest possible words and d—d quick.” For some time we have been considering the question of the adoption of a creed for the coming Freethought Church and what we propose for such creed stands at the head of this article. It is, to use Mr. Greely’s forcible language, in the fewest possible words and can be read d—d quick. At first we thought we would make two words of it, viz: “The Truth” but we were fearful that at some future ecumenical Liberal council or convention some progressive, radical member would rise in his or her place and move that the creed be amended by striking out the word “The.” To this move the old conservative members would object and a conflict would ensue that might result in a heresy trial and a division of the church.

The trouble has been with creeds that they only represented the people who wrote them and the day and generation in which

they were written. The originators and authors of creeds are impressed with the idea that they have attained to all truth and are therefore sure that no further truth can, or will be revealed in the future. So they put into a creed what they deem the whole truth and so far as they have the power, bind all future peoples to their theological statements. Then the next generation and succeeding ones get more light that leads them to question, in some particulars, the old statement and trouble at once begins. Now we need a creed for the Freethought Church of the future that will never require revision through all coming ages and we are very confident that such a creed stands at the head of this article.

If "Truth" had been the only creed of all the churches and all the religions for the last thousand years, how the world would have progressed. Only for a moment think of it. Every person honestly and sincerely searching in all directions for Truth and when they had found it proclaiming it fearlessly and without opposition. Now let all the old musty creeds, either of one or thirty-nine articles, be cast aside and let this new creed "Truth" take their place. Allow every person to be at perfect liberty to search for Truth in every possible direction. Let nothing in the universe be considered sacred and divine but Truth. Let there be no other heresy but this: Opposition to Truth. Let Truth be worshipped "wherever found on heathen or on Christian ground." Let all "sacred" and "profane" history be searched for that pearl of great price, Truth. Let the lovers of truth multiply all over the world. Let the ministers preach Truth from all their pulpits. Let statesmen proclaim political truth. Let all our schools and colleges make the search for Truth their principal work. Let our scientists search for Truth throughout the universe entirely freed from the fear of ecclesiastical authority. Then when Truth is the religious, the political, and philosophical creed of everybody, and that creed is strictly lived up to, the long heralded millenium, that all good men have been hoping and praying for, will have arrived, and the Kingdom of Heaven will have been established in this World on an enduring basis to remain forever more.

THE HOLY BIBLE.

COL. INGERSOLL'S great speech entitled as above, contains more truths in relation to the Bible than all the "Chris-

tian Commentaries" on the Bible ever published and all the orthodox sermons preached since Jonah preached to the Ninevites when out on a Talmageian whaling excursion. It is beautifully printed in pamphlet form and can be had at this office for 25 cents.

ALL SORTS.

—Reader, have you renewed your subscription for Vol. XIII ?

—Remember that clubs of five or over for Vol. XIII will be taken at the low price of one dollar each.

—Noah was the first man to advertise. He advertised the flood and came through it all right.—*Fostoria (O.) Review.*

—Important changes and improvements of the style, makeup and character of this magazine are in contemplation for the XIII volume.

—B. F. Underwood requests us to state that he will send his paper, the *Philosophical Journal*, (\$2.50 a year), six months for one dollar to any subscriber of the FREETHINKER'S MAGAZINE.

—A little Germantown girl, telling her first experience in Sunday-school, said:

"They told us to div our pennies to Jesus, but he didn't det none of 'em, 'tause a man tum around an' took 'em all in a plate."—*Philadelphia Record.*

—SURE! Effie—"Do you think my papa will go to heaven, Miss Hart?"
Sunday-School Teacher—"Oh, yes, indeed, Effie."

Effie—"Well, if he doesn't have his own way there he won't stay long."—*Judge.*

—During the fall and winter B. F. Underwood, will respond to applica-

tions for radical liberal lectures within twenty-four hours ride of Chicago. To those who wish to see his paper—the *Philosophical Journal*, an organ of Psychological Research and of Religious and Social Reform—he will send sample copies upon application. Address B. F. Underwood, Room 58, No. 92 LaSalle St., Chicago, Ill.

—As the next issue will be the last of this volume we hope all whose time expires with the December Magazine will renew at once and save us the trouble and expense of giving them notice.

—The Freethought badge pin, manufactured by Otto Wettstein, of Rochelle, Ill., is a most beautiful ornament and ought to be worn by every Freethinker in this country. Reader, order one and show your colors.

—"The Reconciliation of Religion with Science," by "Carvinus," is the first of a series of articles that are to appear in this Magazine. We are sure they will be perused with interest by our intelligent readers. When the series is through we shall be pleased to have Dr. Carus reply through these pages.

—ARE THERE TOO MANY PROTESTANT MINISTERS?—It is reported that Dr. Briggs, at a meeting of the Connecticut Valley Congregational Church, said: "The Protestants could well dispense with 50,000 of their 90,-

ooo clergymen in this country," and that there is \$200,000 "more than is necessary" invested in church edifices.

—We are pleased to announce that Col. Ingersoll's new works "The Holy Bible," "Shakespeare," "Abraham Lincoln," and "Suicide" are published. Our readers will be pleased with the information. As the call for these pamphlets is very great, it will be well to order at once. Price, post paid, 25 cents each.

—Rev. Frank H. Adams, of the Congregational church, Rev. Caroline E. Norris, of the Universalist church, and Rev. Edward R. Dinsmore, of the Congregational church, we learn from the *Christian Register*, have recently joined the Unitarian church. These late orthodox preachers are surely traveling towards the light. May they continue to advance.

—Our Freethought contemporary, the *Truth Seeker*, appears to be much alarmed for fear we shall prosecute the Bible Society for sending the Bible through the mails. Friends, quiet your fears for now that the United States Courts have decided that the Bible is an obscene book, Anthony Comstock and the vice society will, of course, attend to that work.

—To the person obtaining the largest club for Vol. XIII of this Magazine we will give the complete works of Thomas Paine by Mendum, in three volumes; for the second largest club Ingersoll's lectures in one volume; for the third in size, Miss Helen Gardener's eight books in paper covers; for the fourth in size "The Small Freethought Library." These clubs must all be mailed from their respective postoffices on or before Dec. 15, 1894.

—Mamma—"What was the sermon about this morning, Willie?"

Willie—"Well, I guess it was tellin' about cash boys."

Mamma—"What did the minister say about them?"

Willie—"Nothin', but his text was, 'All the days of my appointed time will I wait till my change come.'"—*Chicago Inter Ocean*.

—We are sorry to see that our good Quaker brethren are to try Dr. Dugan Clark for the heresy of being baptized with water. We believe thorough baptism a good thing. Every person ought to be baptized as often as once a week in soap and water. Probably the reason our Quaker friends objected to this particular case was that the soap was left out and the "Holy Ghost" substituted in place of it. They doubt the cleansing power of of this Christian Ghost.

—Gano Bryan, our valued contributor, sends us the following "Agnostic Creed:"

He whose birth is through love, whose coming is one of joy, is of immaculate conception.

He who in his heart finds hate for none, who crucifies self upon the cross where dies ambition, and hope of worldly gain, is Christ.

He who through knowledge lifts humanity to higher planes, is a saviour of the world, and by sinking self in deeds of love becomes God-man.

—Prof. David Swing, the Henry Ward Beecher of Chicago, died October 3, at his home in Chicago. In 1876 he alarmed the old fogies in the Presbyterian church by asserting in a sermon that God would fellowship John Stuart Mill. If he had said that God would fellowship every murderer who repented on the gallows there would have been no charge of heresy. But to intimate that such a man as John Stuart Mill stood some show for heaven was too much

for that Calvinistic, Dr. Patton, to withstand. Prof. Swing was tried for heresy and convicted—the best thing that ever happened to him. Since then he has gained a world wide reputation as the great Liberal preacher of Chicago. Last year the Presbytery of Chicago got down on its marrow bones and asked Prof. Swing to return to the fold. Dr. Swing, not being of the submissive character of Dr. McGlenn, virtually replied, “No, I will go to hell first.” And if Presbyterianism is true he is there now.

—Henry Bonnell, of Waterloo, N. Y., one of the best men we ever knew, passed away on the 22d day of September last. The reader will find in Volume VI of this magazine a life sketch and portrait of him. We shall publish in the December number a suitable obituary notice and likeness of him, and hope to procure a few testimonials from some of the surviving members of the old Yearly Progressive Meeting, that he was the main supporter of for many years, in the old Quaker church in the town of Junius, Seneca county, N. Y.

—J. B. Wise, we were informed by an exchange, had been convicted and sentenced to a month's imprisonment. Relying on the information, we wrote two or three of the items in this department. We now learn that no judgment was rendered and that the case went over the term, but we allow the items to remain as it does not change the question considered. We very much doubt that the Christians will allow their Bible to be convicted of obscenity. What a spectacle it would be for gods and men for the jury to be sworn on the Bible as a sacred divine book and then for them to bring in a verdict that a portion of it was too dirty to pass through the mails!

—T. B. Wakeman's article, Part II, on Thomas Paine, is unavoidably put over until December.

—Minister (to Rory)—“Why weren't you at the kirk on Sunday?”

Rory—“I was at Mr. Dunlop's kirk.”

Minister—“I don't like you running about to strange kirks in that way. Not that I object to you hearing Mr. Dunlop, but I'm sure ye widna like yer ain sleep straying away into strange pastures.”

Rory—“I widna care a grain, sir, if it was better grass.”—*Glasgow Times*.

—The letters of the late Prof. Edward L. Youmans give an interesting glimpse of the great novelist, George Eliot, through the eyes of the equally great biologist, Herbert Spencer, who was one of her most intimate friends.

Spencer regarded George Eliot as the greatest woman living, if not the greatest female intellect that ever appeared in the world.

The novelist lived very quietly, receiving few friends; but Spencer was admitted at all times. He called there one day as she was finishing the “*Mill on the Floss*,” and Mr. Lewes, who was just leaving the house, met him on the steps.

“Ah! Spencer,” he exclaimed, “do go in and comfort Polly. She is crying her eyes out over the death of her children,” meaning Tom and Maggie Tulliver.

On another occasion Lewes had arranged to take a ramble in the country with Spencer and Youmans, but instead of him appeared the following note:

My dear Philosopher—Polly is ill; and, as husbands are indivisible (and for that reason probably *no matter*), I am sorry to say that I shall not have a leg or cerebellum at your service.

Faithfully yours,

G. H. LEWES.

The quip on the divisibility of mat-

ter is a fair specimen of the puns and jokes with which Lewes was always bubbling over.—*Youth's Companion*.

—The following selections from a personal letter from W. S. Paris to one of our subscribers, Mr. J. M. Morton, of Big Creek, Ga., will doubtless interest our readers. The writer has consented that we publish them:

"I am an admirer of Col. Ingersoll. I do not agree with him in many things, but, I do believe him to be perfectly sincere. I do not believe there is a greater genius in America. His eloquence and rhetoric are wonderful. Almost at one bound he has put the clergy of the United States on the defensive. In their efforts to answer his arguments they contradict each other, as well as the Bible; and no one will deny that they are men of brain themselves. I like it. I believe in investigation—in discussion. *Truth* is never the loser because of investigation or criticism. Nothing need get frightened at the combat but *error*. If there is a conflict between religion and science it is religion that will get hurt in an effort to conciliate them.

The time has come when it will no longer do to simply say that Ingersoll is a blaspheming infidel and unworthy the notice of Christian people. This does not answer his arguments and until they are answered (or apparently so) there will be skepticism among the intelligent—among the thinkers throughout the country. It may be that a revolution in religious thought is near at hand. Luther's reformation may not have been as radical as the one about to be ushered in. The onslaughts of the church so far have failed to weaken at any point the theory of evolution advanced by Darwin—in fact commentators are about to cease their warfare against it and are now getting up constructions of the Bible to show that it teaches the same thing and that they are not in conflict."

—We are a little surprised to notice that the *Truth Seeker* insists that the Bible is not obscene, because a book should be judged not by a few

sentences but by its general character. That may be good sense but it is not the law of the land. The same defense was offered in the Bennett trial, in the Haywood trial and in Mr. Harman's trial and ruled out. The court held, if we are not mistaken, in all these cases, that the object of the writer or the character of the book had nothing to do with the case, that if there is in the book, or the letter in question, obscene language then the defendant was guilty. No one can truthfully pretend that "Cupid's Yokes," taken as a whole, was an obscene book and it did not contain one really obscene passage where the Bible contains fifty. Still Mr. Bennett was sent to prison for one year for sending this book through the mails—there was a grave question in that case whether or not there were any really obscene passages in the book, but in the case of the Bible, it is now officially settled by the United States courts that there are really obscene passages in the Bible, passages that no decency-loving parent would wish his children to read. We regret to see the *Truth Seeker*, joining with Mr. Comstock in making an exception in the case of the Bible as to obscene literature. As Col. Ingersoll says: "*Let us have a little sense.*"

—Postmaster Washington Helsing, of Chicago, it seems, was not brought up in the woods to be scared by orthodox owls. Some days since he announced a parade on Sunday of the Chicago letter carriers. As usual, the orthodox clergy, led on by one Rev. Dr. Meloy, set up a terrible howl. These men, who do all their labor for their bread and butter on Sunday, were very indignant that their "holy Sabbath" should be thus desecrated and they all in unison, went for the postmaster with a vengeance peculiar to these men who love their enemies.

The *Chicago Times* interviewed the postmaster on the subject with the following result:

Postmaster Hesing's ire has been aroused by the opposition of some of the churches to his proposed parade of the letter carriers next Sunday. Moreover, this opposition, instead of changing the intention of the postmaster in regard to the parade, has had exactly the contrary effect. Mr. Hesing said yesterday at the close of an interview: "That parade will take place as announced even if——"

He did not complete the sentence, but set his jaws so firmly that his sidewhiskers shook perceptibly. Mr. Hesing was not choice or complimentary in his characterization of the divines who had questioned his right to have a parade with all the fanfare of trumpets and beating of drums that he might wish as an accompaniment. He alluded to his critics as "cranks, hypocrites, sycophants, and pharisees." He even went so far as to speak of Dr. W. G. Meloy as a "liar and a scoundrel" for some of the reverend gentleman's alleged utterances.

—Col. Robert G. Ingersoll gave his new lecture "The Bible," in the Auditorium in Chicago, on Saturday evening, Oct. 13th, to an audience of some five thousand people, as large an audience as could be packed in that, the largest hall in Chicago. He spoke for two and a half hours, going through the Bible from Revelation to Genesis, leaving the Bible when he got through it in about the same condition as would be a china store after a bull had passed through it. This is what some of the Chicago papers said of the lecture:

Times:—Four thousand people leaned forward in breathless attention while Col. Ingersoll hurled these words from the stage of the Auditorium:

Is the Bible any nearer right in its ideas of justice, of mercy, of morality, or of religion than in its conception of the sciences?

Is it moral?

It upholds slavery; it sanctions polygamy.

Could a devil have done worse?

Is it merciful?

In war it raised the black flag; it commanded the destruction, the massacre, of all—of the old, infirm, and helpless, of wives and babes.

Were its laws inspired?

Hundreds of offenses were punished with death. To pick up sticks Sunday, to murder your father Monday, were equal crimes. There is in the literature of the world no bloodier code. The law of revenge—of retaliation—was the law of Jehovah. An eye for an eye, a tooth for a tooth, a limb for a limb.

This is savagery—not philosophy.

It is the enemy of art. "Thou shalt make no graven image." This was the death of art.

Palestine never produced a painter or a sculptor.

Is the Bible civilized?

It upholds lying, larceny, robbery, murder, the selling of diseased meat to strangers, and even the sacrifice of human beings to Jehovah.

Is it philosophical?

It teaches that the sins of a people can be transferred to an animal—to a goat. It makes maternity an offense, for which a sin offering had to be made.

Tribune:—Col. Robert G. Ingersoll was greeted by a crowded house at the Auditorium last night when he delivered his new lecture, "About the Holy Bible." As usual he held the audience under his control from the moment he began to speak until the last sentence had passed his lips. The same sarcasm which has held his hearers spell-bound for years was there; he made the same unflinching and bold assertions which have for so long astonished and startled his hearers, and used the same arguments in support of his contentions against the Bible and all forms of creed.

Fully 5,000 people were in the Auditorium when, at 8:30 o'clock, the lecturer made his appearance. He was not introduced by any member of the Press club, under whose auspices the lecture was given, but began to speak as soon as he came upon the stage. He was heralded with great applause, and throughout his discourse the audience gave noisy expression of approbation.

Inter Ocean.—Under the auspices of the Chicago Press Club, Colonel Robert G. Ingersoll delivered at the Auditorium last night his latest lecture, "About the Holy Bible."

The house was crowded from the lower circle to the uppermost gallery, and beyond the sea of faces could be seen the heads of those who found standing room only. Fair women's faces looked down from the boxes, and women's hands were among those which gave loudest applause to the great orator. On the platform sat leading members of the Press Club.

When, a few minutes past 8 o'clock, Colonel Ingersoll came to the front, a thunder of applause greeted him. And when, in his inimitable way, he prefaced his lecture with an explanation of it, the applause deepened.

"I have long thought that somebody ought to tell the truth about the Bible. But I knew politicians dared not; they would lose their election. Ministers dare not; they would be driven from the pulpit. Editors dare not; they would lose their circulation. Professors would lose their positions; society men would lose caste; merchants would lose trade. So, having nothing else to do, I thought I would tend to the matter myself."

—*The Truth Seeker* charges us with "joining the Comstock crowd" because we insisted that the Christians be encouraged by Freethinkers in their attempt, in the Wise case to prove that some portion of "God's Word" is obscene. It would seem by the following that G. W. Foote, of *The (London) Freethinker*, had also joined the Comstock crowd, for he says:

Mr. Wise is a sturdy Freethinker, but he is not a practiced speaker. We presume, therefore, that he will be defended by counsel. But if *we* stood in his shoes, we should conduct the case in a fashion that would make the hypocrites writhe. First of all, we should take the wind out of the sails of the prosecution by pleading guilty. At that stage of the trial we should address the court something in this style: "I admit that the text in question is obscene. No honest man could deny it. Its obscenity is

beyond dispute, except in a church or an asylum. On this point, therefore, I have no defense. Consequently I plead guilty in fact to the indictment. I did circulate obscene matter through the American mail." Such a plea would be a staggerer. It would also leave no room for the pious and mercenary eloquence of the counsel for the prosecution. We should do all the running on the track.

We have just learned that Mr. Wise has been convicted and sentenced to prison for one month. Although we think Mr. Wise did a very foolish thing in sending the obscene passage through the mails on a postal card, he is certainly entitled to be credited with having, by this act, *and its results*, done more to bring the Bible into disrepute and embarrass the Christians, than the *Truth Seeker* has done with its cartoons for the last ten years. For this trial has resulted in a decision by the United States court that a portion of the Christian Bible *is* obscene. Only think of it. From time immemorial it has been the doctrine of the orthodox church, especially of the Protestants, that the Bible, from the first verse of Genesis to the last verse of Revelations, is inspired by God—that *every word is God's word*. To deny that was the greatest of heresies. The preachers often take but one or two words of this book for a text, claiming that every letter and syllable in the Bible is divinely inspired; that, therefore, every word is full of most valuable soul-saving information. But now the highest court in the land has officially found that that claim is erroneous, that in place of its being a *holy* book entirely it is partially an *obscene* book. This is the greatest victory that the opponents of Bible inspiration have ever achieved. When, hereafter, we are asked to have the Bible used as a text book in the public schools we can ask; "What,

allow our children to read and study a book a portion of which the courts have declared too obscene to pass through our mails?"

Personally we are sorry for Mr. Wise—sorry to see him suffer in prison even for a month, but we feel sure that if he, and all the Liberals of the country, had taken our position and insisted from the first that Mr. Wise *was guilty*, and that the passage of scripture on the postal card was obscene and he should be punished, he would have been dropped by the Christians like a hot potato and would never have been convicted.

—"Good morning! so glad to see you. How are you? Hope you're better?"

"Yes, thank you; but not much time to think about it."

"Still hard at it, then? Hope you've settled down."

"O no; I'm a shuttlecock, at the mercy of the battledores."

"Well, then, get knocked back to us."

"Hardly likely. The shuttlecock never falls twice in the same place. (Showing *The Standard*.) See, I've got the right thing this morning."

"I'm worse." (Showing *The Daily Telegraph*.)

"Ah, yes, that *is* worse. *The Standard* people *do* mean it. But I know you love your *Telegraph*."

"What does it matter?"

"You remind me of a celebrated editor in Glasgow who, in his paper, violently attacked Mr. Voysey and me for our opinions about the Bible, but

who, in his office, told me that I was a fool to bother, as nobody worth considering really disagreed much with us. 'We go to church,' said he 'but do you imagine we believe the old nonsense about the Bible and hell?'"

"A reasonable editor! Last Sunday I heard from my vicar a sermon which was about the biggest nonsense I ever heard in my life. I only laughed to myself. Not half a dozen men there who know the world, would do any thing else."

"And yet you are a pillar, a sidesman, a churchwarden — Mephistopheles only knows what."

"Quite true; but [laughing] I look upon the whole thing as a useful contrivance for maintaining order and keeping people quiet."

"Your money is at the bottom of that. You don't want the democracy down upon your pile."

"We'l, I got rather pushed into it. A lady handed me a lot of money for a new church, and I went in for it, and now I have to help look after it."

"Money again, and, in the meantime, you make it hard for the man with whom you really agree."

"That's you. But there's where you get wrong. You are always letting go and taking the cork out."

"Telling the truth and owning up, you mean."

"Well, here we are; train coming in."

"Good-bye; you are going first, of course, I'm third."

"Good-bye, good-bye."—*The Coming Day*.

THE
FREETHINKERS'
MAGAZINE.

H. L. GREEN, EDITOR AND PUBLISHER.

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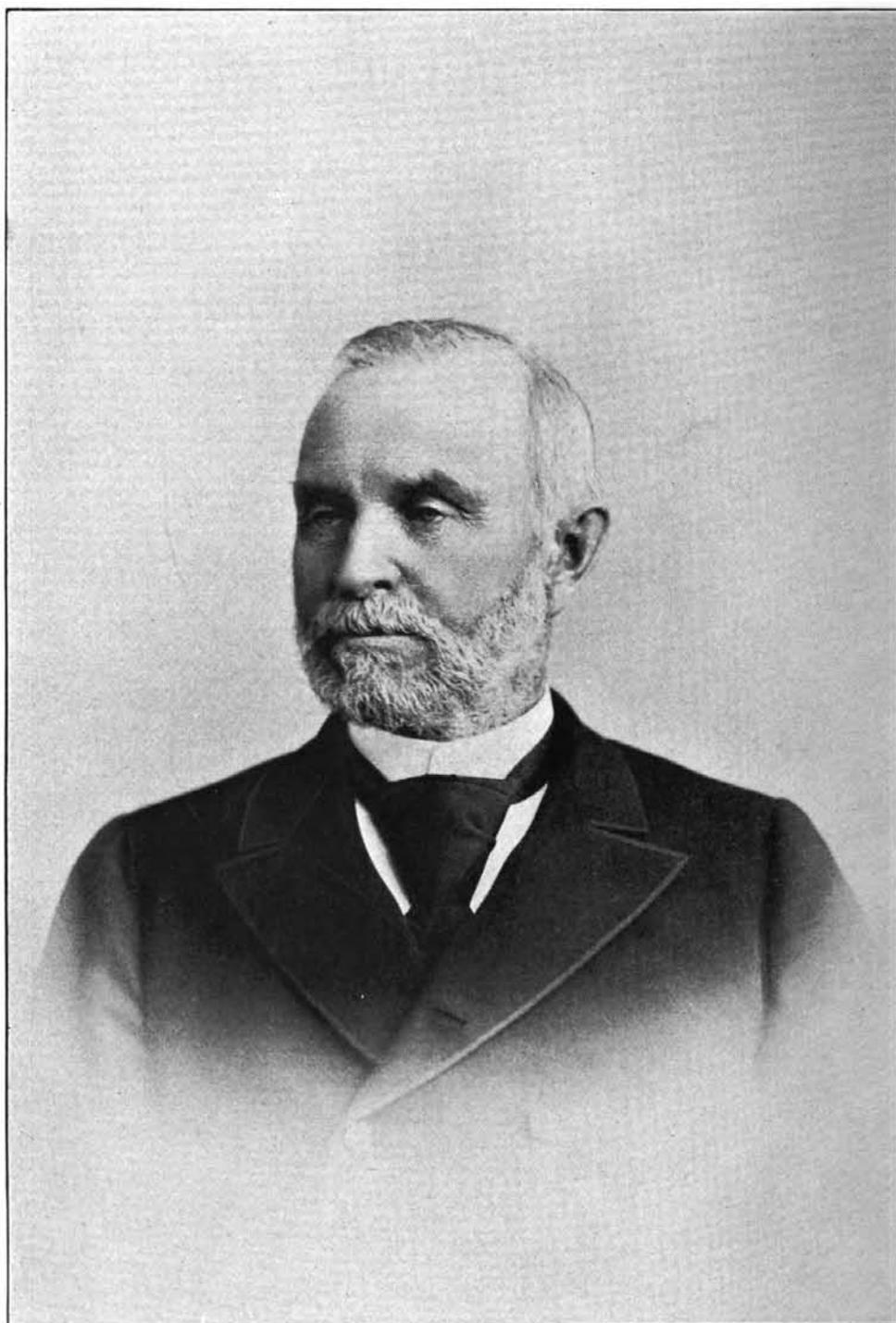
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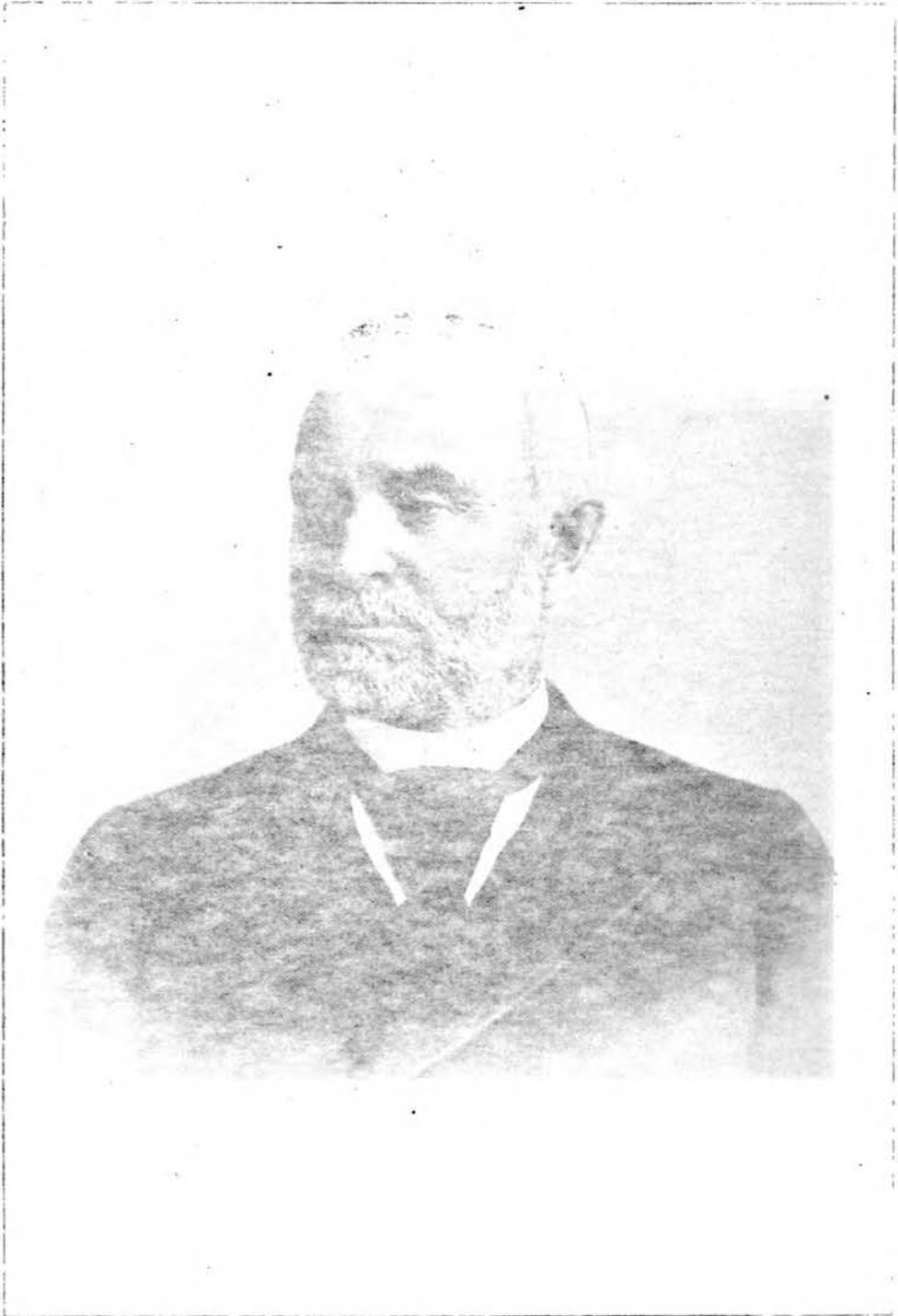
FREE RELIGION.

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SUPERSTITION.

By HENRY M. TABER.

"The greatest burden of the world is superstition."—*Milton*.

COL. ROBERT G. INGERSOLL, in his lecture on "Liberty for Man, Woman and Child," shows the enormous advance which has been accomplished by the human intellect in every department of thought, except in that of religion, which, with a very large number of its adherents, remains, with scarcely any improvement, the same as it existed centuries ago; and so, while rational thought is constantly presenting new problems of life and suggesting improvements by which greater advantage to and greater happiness for the human race can be secured, it is thwarted by the same or similar superstitions which have come down to us from dark and ignorant ages.

We pity the superstitious "poor Indian whose untutored mind sees God in clouds and hears him in the wind." Yet, people of intelligence indulge in precisely the same belief—superstition. Their doctrine of a "special providence," which sends the lightning, the tornado and the earthquake, is identical with that of the savage.

Among the superstitious beliefs which the Hindoo mythology furnishes is that which attributes vast destructive powers to Mahadiva.

A Presbyterian clergyman at Charleston, S. C., attributes the same destructive powers to God and tells his congregation that

the earthquake which occurred there a few years since was a specific act of God, sent to punish the people of that place for their sins!

Similar ignorant and absurd utterances may be heard from almost any orthodox pulpit.

Luther claimed that the winds were spirits and that he had a faculty of calming them.

Several of the Reformers believed that comets betokened evil. The following lines illustrate their teachings:

"Eight things there be a comet brings,
When it on high doth horrid range:
Wind, famine, plague and death to Kings,
War, earthquakes, floods and direful change."

Clement, of Alexandria, mentioned the prevailing belief that hail storms and tempests and similar phenomena are caused by the anger of demons and evil angels.

Origen states that famine, the blighting of vines and trees and the destruction of beasts and men, are the personal works of demons.

Tertulian expressed similar views.

St. Thomas Aquinas affirmed that disease and tempests are the direct work of the devil. Indeed, this belief prevailed until very recent times. (See *Supernatural Religion*, Vol. I, p. 121.)

Professor Andrew D. White tells us that, owing to some superstitious belief, many of the peasants of Russia were prevented from raising potatoes; that a superstitious reverence for the text, "The wind bloweth where it listeth," caused fanning mills (for winnowing wheat) to be widely denounced; that in consequence of the divine displeasure shown to innkeepers in France for setting meat before guests on fast days, railways had been introduced and such innkeepers thus punished by seeing travelers carried past their doors! that a superstitious fear of the electric current had caused the telegraph to be denounced as anti-Christ; that the breaking of the Thames tunnel, with all its destruction to life and property, was a judgment from heaven; that the numbering of the people in modern countries met the same displeasure from on high as did the numbering of Israel; that the beneficial effects of life insurance had been opposed by some superstitious belief; that so strong was the opinion that diseases came, not from natural causes, but from the malice of the devil, Pope Innocent

III forbade physicians, under pain of excommunication, to undertake medical treatment without calling in *ecclesiastical* advice!

Many physicians* refused to administer anæsthetics to their suffering patients on the ground of its being opposed by Bible teachings.

The *Christian Register* says: "Dr. Briggs never uttered a more wholesome truth than when he classed bibliolatry with mariolatry and other superstitions."

The Bible is as much a *fetich* as was ever believed in by the most uncivilized of the human race. The belief in its inspiration, in its account of creation, in the fall of man, in the promised Messiah, in the stories pertaining to Jonah, to Daniel, to Elijah, to Noah, to Joshua, are all mere superstitions.

The ridiculously silly faith in the Bible is illustrated by an anecdote. A sailor returning home from a sea voyage told his mother of his having seen a flying fish (which are frequently seen in tropical waters). "Why, John, do you tell me such a lie?" quoth the mother. Shortly afterwards John told his mother that sailing in the Red Sea, one day he fished up one of the wheels of Pharaoh's chariot. "John, I know now you are telling me the truth, for there is something about this in the Bible," said the mother.

The Indian who acted as messenger between two intelligent persons, carrying a piece of paper on which was writing, believed that the paper was inspired to talk.

Is this any more superstitious than the belief of Christians that the writings of Moses and Isaiah and Paul and others, mere human beings, are—also—inspired?

The heathen (so-called) indulge in superstitious incantations to drive away disease or send for their priest to avert physical ailments, while the Christian's Bible teaches (James v; 14-15), "If any sick among you, let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick." Which is the most superstitious, the heathen or the Christian?

The doctrines of the atonement, of miraculous conception, of virgin birth, of the trinity, of the resurrection, of the ascension, of a heaven and a hell, have no known foundation in fact, but rest upon belief in the supernatural and are therefore superstitious.

*Even in this enlightened day.

The dogma of reconciliation, through Christ, between God and man, and of endless torment, are thus repudiated by Rev. R. Heber Newton. "We read of offerings of sheep and bullocks, all down the ages, to placate an angry God. How very superstitious and ignorant that was . . . Faith has outlived the superstitious doctrines of the atonement and eternal punishment. . . . There is not one single passage in the Bible which says that Christ was sacrificed to reconcile God to man."

The Bible is the foundation of superstitious beliefs which have wrought more woe in the human breast than has been occasioned by any other single cause. Read the heartrending tales of the heroes and martyrs to Christian cruelty for the crime (!) of disbelief in the incongruities, absurdities, falsehoods and indecencies of the Bible. Protestantism and Catholicism seemed to vie with each other as to which could inflict the greater torture on those honest souls, which those fiend-like, religious tyrants called "heretics."

The superstitious reverence for the Bible and its supposed teachings, have been for centuries (as it were) the dark clouds of ignorance and fear which almost wholly excluded the light of intelligence. Intellectual thought is at least a thousand years behind what it would have been had no such fetich as the Bible ever existed. The persecutions and harrowing deaths of some of the most accomplished scholars in history, because they refused to accept the pseudo-science of Moses and other writers equally ignorant of the laws of nature, is a commentary on the bigotry, the want of intelligence and the superstitions which controlled the Christian Church. There is one verse in that book which, in its consequences, has shown more vindictiveness and barbarity than can be shown in any other book that was ever written; that verse is: "Thou shalt not permit a witch to live." Think of the scenes of torture and cruelty practiced by the Christian religion, because that one verse was found within the lids of the Bible. All that is humane in us revolts at the horrors which that single verse has wrought. Pale, fear-stricken, innocent victims of this frightful Christian doctrine to the number of nine millions (!) of people have been put to death; not by the heathen but by Christians; not by the ignorant, but by the educated; by the encouragement which such men of learning as Sir Matthew Hale, Sir William Blackstone, Joseph Addison, Martin Luther, Cotton Mather, Richard Baxter and John Wesley gave to this most execrable barbarism

and stupidly irrational superstition. Fanaticism reached its culmination when Christianity insisted that this edict of inspiration (!) this command of a merciful (!) God should be put into execution.

And yet, tho' Christians *now* abstain from the perpetration of such fiendish cruelty, the same unreasoning reverence for the Bible evidences the fact that the superstition which engenders such reverence is the same as has always existed and it is only the march of civilization, the greater intelligence of the age, the advance made in scientific research (*despite the hostility of the Christian Church*) which has stayed the hand of Christian bigots from practicing the same cruelties in this generation as they did in generations that are past.

As Col. Ingersoll says, "If the church could control the world today, we would go back to chaos and old night. Philosophy would be branded as infamous. Science would again press its pale and thoughtful face against the prison bars. Around the limbs of liberty would climb and leap the bigots' flame."

It was a mere conflict of superstitions between two sects of Christians which resulted in a thirty years war, with its attendant miseries.

Three centuries of crusades by Christian Europe against an unoffending people, because of a vague superstitious belief in a "Holy Sepulchre," cost the world twenty millions of lives and untold horror.

Is it not surprising that there are intelligent men and women who appear to be believers in the superstitions regarding Friday, the number thirteen, the new moon, the horse shoe, passing under a ladder, opening an umbrella in the house, breaking a mirror, upsetting a salt cellar, throwing rice or a slipper after a bride, the howling of a dog, etc. Such absurdities seem unworthy the serious thought of sentient beings. Educated believers in such irrational superstitions place themselves on a par with the most ignorant and debased of the human race. If it were thought worthy of sufficient notice it might be shown that quite as many events of interest and importance to mankind occurred on Friday as on any other day of the week; for instance: Such as the discovery of America and the birthday of Washington; also that the superstition regarding the number thirteen was set at defiance for instance, when the pen of Thomas Paine (which was unquestionably "mightier than the sword" of Washington) became the

most potent factor in securing success to the struggling colonies, after the issuance of just *thirteen* numbers of his "crisis;" and when the *thirteen* states, composing the most independent, progressive and prosperous republic of which history furnishes any record started on their career of greatness and grandeur, and were emblemized by a flag waving to the breeze its inspiring thirteen stars and thirteen stripes.

And as to other similar superstitions, there is the most abundant evidence of the folly of believing in them.

What is superstition? The etymology of the word, as derived from the Latin, does not give it the signification which is usually imparted to it.

President White, late of Cornell University, says: "The Greek word superstition signifies, literally, fear of gods or demons."

Plutarch says: "The superstitious man believes that there are gods and that they are unfriendly to him. A man who fears the gods is never free from fear. He extends his fear beyond his death and believes in the gates of hell and its fires, in the darkness, in its ghosts, its infernal judges. The superstitious man wishes he did not believe in gods—as the Atheist does not—but fears to disbelieve in them."

The Imperial Dictionary defines superstition as belief in the direct agency of superior power—as a belief in *witchcraft, magic* and *apparition*.

It is defined by Worcester as "the form which religion takes when the mind worships a false object. A belief in the existence of particular facts or phenomena produced by supernatural agency, of *which the existence is not proved*."

By Webster as "an excessive reverence for, or fear of, that which is unknown, or mysterious. Belief in the direct agency of superior powers, in *magic, omens, prognostics*."

By Stormont as "remaining in old, obsolete, unreasonable, religious belief. Unfounded wonder at, or dread of the divine or supernatural. That form of religion in which fear is stronger than love. Belief in what is absurd or without evidence. *Idle fancies and practices in regard to religion and the unseen world*."

Thus it may be seen that lexicographers of the highest authority agree, substantially, in defining superstition as a belief in supernaturalism, and that supernaturalism is opposed to rationalism; an unfounded and unreasonable dread of some unknown and unknowable power; as fear of the existence of what is impos-

sible to demonstrate or reasonable to believe; as giving credence to such fancies of the brain as witchcraft, magic, apparitions, omens, prophecies and other absurdities; or being so controlled by fear of God or gods, as to compel the sacrifice of the natural instincts of love.

These definitions apply with equal force to every religion which has ever existed and *to every religion which exists today.*

Religion and superstition are convertible laws. There is no religion (in the usual meaning of the term) that is not superstitious and no superstition which is not allied to some religion.

Hobbs tells us that "religion is superstition *in* fashion and superstition is religion *out of* fashion." Undoubtedly the social element in religion is a controlling one.

The three great branches of the Christian church (the Romish, the Greek and the Protestant) have their respective superstitions, but each regards itself as free from superstition, tho' claiming that both of the others are superstitions.

A portion of the Protestant church regards the Roman Catholic dogma of *tran*-substantiation as superstitious, but that belief in *con*-substantiation is not superstitious (while other Protestant sects regard both as superstitious.)

Each of these three great branches have (what might be called) sub-divided superstition. One Protestant sect believes the practice of baptism by immersion a superstition, while another Protestant sect thinks infant baptism superstitious. The Armenian thinks Calvinism superstitious and the Calvinist thinks Armenianism superstitious.

The doctrine of the atonement, future punishment and the Trinity are regarded by one portion of the Protestant church as superstitious, while those who adhere to those dogmas regard those who are not believers in them as worse than superstitious.

Christianity, as opposed to all anti-Christian religions, is probably the most presumptuous, arrogant and bigoted of all religions, notwithstanding the fact that the origin of almost every rite, ceremony and belief of the Christian church can be traced to religions which existed centuries before the Christian era.

If it was superstitious to believe in the "tonsured head and silvery bells and swinging censer" of ancient religions, why is it not equally superstitious to believe in precisely the same rites when performed in a Christian church?

Was it superstitious to venerate the cross as typifying the re-

ligions of antiquity, and is it not now superstitious to adore and worship the same sign as a symbol of Christianity?

Were the Pagan celebrations of Christmas and Easter superstitions? If so, is it not superstitious to believe in the dogmas of the Christian church as to observance of these same days?

Was it superstitious to believe in the sacramental use of water, and of bread, and of wine, in the centuries prior to the coming of Christ; and is it not superstitious to believe in *exactly* the same rites since Christ came into the world.

Is it reasonable to believe that the Hindoo tradition of Adami and Heva was a superstition; and that the Jewish fable of Adam and Eve is a literal truth?

Was it superstitious to believe that Maya gave virgin birth to Buddha; and is it not superstitious to believe that Mary was the virgin mother of Jesus?

Was it superstitious to believe in the virgin birth of Chrishna, and of Romulus and Remus; and is it not superstitious to believe a like impossibility with regard to the founder of Christianity?

Was it superstitious to believe in all the Holy Madonnas of the remote past; and is it not equally superstitious to believe in the Holy Madonna of the Christian's faith?

Was the deification of Chrishna, of Gautama, of Laou-tze and others (whose lives are almost a perfect parallel with that of Christ) superstitions? If so, why is not the deification of Christ a like superstition?

Were the Trinities of Brahma, Vishnu and Siva, of Buddha, Dharma and Sangha; of Mithra, Oromasdes and Ahriman; of Indra, Varuna and Agni; of Osiris, Isis and Horus; of Odin, Vili and Ve, superstitions? If so, what reason is there for supposing that the Trinity of Father, Son and Holy Ghost is not likewise a superstition?

Was it a superstition to believe in miraculous conception by the gods and ghosts of India, Persia, Egypt, China, Japan, Greece and Rome; and is it not superstitious to believe in the dogma of miraculous conception by the holy ghost of Christianity?

One of the most absurd superstitions of either ancient or modern times is belief in dreams. It is said that the time occupied in even the longest of dreams is but a few seconds. And yet, in these few seconds of time, by an idle and vague fancy, on the delirium of an irresponsible brain, *on a dream* (of Joseph, the

father of Christ) is founded the whole of the theology of orthodox Christianity. Can there be anything more unreasonable or superstitious than this?

Was it a superstition to believe that Ganymede was transported to heaven by Jupiter? Why is it not *equally* superstitious to believe in the translation of Enoch, the wafting of Elijah by a whirlwind to heaven or the ascension of Christ?

"And Saul said to the witch of Endor, Bring me up Samuel." Christians believe that Samuel's ghost thereupon appeared, as thoroughly as they believe that Samuel once existed in the flesh, and yet these same Christians are unbelievers in any *other* description of spooks.

Is it any less superstitious to believe in the ghost of Samuel than in the ghosts, goblins, gnomes or elves of today; or in phantom ships or haunted houses?

Was it superstitious to believe that the life of Metalla was saved by a sacrifice of a heifer and is it not superstitious to believe that the life of Isaac was saved by the sacrifice of a ram?

Was it superstitious to believe that the priests of the goddess Feronie walked upon burning coals in the fires that were made in honor of Apollo, and is it not superstitious to believe the Bible story of the three men in the fiery furnace?

And is it superstitious to believe that the holy women of the temple of Diana walked upon burning coals, barefooted, without burning, and not superstitious to believe the teachings of Rev. T. DeWitt Talmadge that "Jesus descended into hell . . . and put his bare foot on the hottest coal in the fiery furnace?"

Was it superstitious to believe that, in obedience to a vision of the god Serapis, Vespasian effected cure of the blind and the lame (as related by Tacitus), and is it not superstitious to believe in similar cures recited in the New Testament?

Was it superstitious to believe that Hippolites and Alcoste were raised from the dead, and is it not superstitious to believe in the resurrection of him who was touched by the bones of Elisha, of Lazarus and of Christ?

Was it superstitious to believe that Triptolemus was nourished by divine milk, and is it not superstitious to believe that Elijah was fed by ravens; that the children of Israel were supplied with quail, "by a wind from the Lord," three and a third feet deep and more than a thousand square miles in extent; and that, for forty years, Manna rained upon the earth?

Was it superstitious to believe that Minerva caused streams of oil to flow from a rock which she smote, and is it not superstitious to believe that water gushed from a rock smitten by Moses?

Was it superstitious to believe that the walls of the city of Thebes were built by the sound of musical instruments, and is it not superstitious to believe that the walls of the city of Jerico fell by the sound of trumpets.

Is it not preposterous to believe in the utterance of human language by Æsop's dumb animals, and is it not equally preposterous and is it not supremely superstitious to believe in the stories of the talking snake of Eden or of Baalam's colloquial ass?

Is it not absurdly unreasonable to give credence to the tales of Munchausen, and not equally unreasonable and superstitious to believe the Bible stories of Jonah, Daniel, Samson and Joshua, or the seemingly insane "Revelations of St. John the Divine?"

In the New Testament we are treated to a remarkable account of a man who was possessed of a "legion" of devils, who were commanded to come out of the man and, obeying, entered a herd of two thousand swine, who ran violently down a steep hill into the sea and were drowned. Founded upon this fable is a legend that these devils "made their exit through the fore-feet of the swine, leaving small holes, which can be seen on close inspection." Belief in which—the Gadarene pig story, or the legend—is the most superstitious?

In Matt. xvii-2 Peter is told to go to the sea and cast a hook, and in the mouth of the first fish that he takes he is to find a piece of money. There is a legend that "the black spot on each side of the haddock, near the gills, is the impression of Peter's finger and thumb, when he took the piece of money from the fish's mouth". Which of these two fish stories is the least believable or the less superstitious?

The law given to Moses provided that if a husband became jealous of his wife he could test her guilt or innocence by the peculiar method of bringing her before the priest and of having placed in his hands, in a earthen vessel, some holy (!) water—mixed with the dust of the floor—and if the "holy water" turned bitter, then the woman's guilt was proved, and she was compelled to swallow the bitter water; and if the water did not turn bitter, then her innocence was established.

As regards this infallible (!) test, "Behold, is it not written"

in the fifth chapter of the book of Numbers in "God's infallible word?"

In the days of ancient Rome was a somewhat similarly peculiar method of testing the guilt or innocence of a suspected person by compelling such person to swallow a piece of bread or cheese of a prescribed weight. The person so swallowing, if choked to death, was proved guilty, if not, innocent.

Is it possible to determine as to belief in which of these absurdities is the most superstitious and idiotic?

We are told by John of Patmos that "there was war in heaven." If so, may it not *again* occur? Therefore, can it be that it is not a superstition to believe in the possible turmoil and conflict in heaven, and that it *is* a superstition to believe in the restfulness and peacefulness of Nirvana?

Is it superstitious to believe in the inspiration of the Vedas, the *Zend-avesta*, the Tripitaka, the Koran, the Talmud, the book of Mormon, and not *equally* superstitious to believe in the inspiration of the Bible?

The principle of evil was personalized in India by Mahisasura in Persia by Ahriman, in Egypt by Typhon, in Scandinavia by Loki, in Madagascar by Nyang.

The Christian religion teaches that the Devil of the Bible is a personality as real as any of the characters in that book, and as potent for evil as God is for good; indeed *more* so! Is not belief in all such creations of the imagination (as being actual, real, personalities) intensely superstitious?

If Brahma, and Ormuzd, and Thor, and Zeus, and Jupiter, and Allah were superstitiously worshipped, what reason is there for believing that it is not equally a superstition to worship the Jehovah of the Jews or the God of the Christians?

The superstitions of religion have robbed truth of her birth-right; have given cordial welcome to tradition, legend and fable, while repelling verity, reality and fact.

"the truth

With superstitions and tradition taint."—*Milton*.

It is these religious superstitions that have incited distrust, engendered hate, disaffected families, estranged friends, alienated neighbors, embittered communities, hostilized nations, induced fear, impelled to cruelty, extirpated pity, rewarded hypocrisy, countenanced deception, prevarication and injustice, encouraged ignorance, indolence, improvidence and uncleanness, sneered at

"mere morality," true philanthropy and sound philosophy, repressed mirth, anathematized laughter, ridiculed natural law, perverted human nature, disparaged human goodness, stifled natural affection, perverted history, opposed progress, discountenanced learning, rebuked investigation, discredited discovery, derided invention, persecuted genius and warred upon science.

The superstitions of no religions have been more detrimental to the well being of mankind than those of the Christian faith.

A vivid, but true, picture of what has resulted from superstitions, distinctively Christian, may be found in *Gibbon's Christianity*, p. 400, viz.:

"The dark centuries of Christianity succeeded the learning and civilization developed under the freedom and toleration of ancient Paganism. When the creed of Athanasius ruled the European world, humanity was enchained by superstition and fanaticism, freedom expelled, reason dethroned and the light of intellect quenched in the cimmerician gloom of faith."

When will this octopus of superstition release its clutch from the brain of man? When will this destructive parasite cease to feed upon the mental life of the race? When will this blighting curse vanish from the world of intelligence?

Very much has been accomplished in recent years, in encouraging reasonable beliefs and in discountenancing unthinking credulity. Very much more remains to be accomplished.

Let those who believe with Milton that "superstition is the greatest burden of the world" be persistent in their efforts to do, all they can to lighten such burden, to resist whatever fetters thought, to oppose whatever endangers mental liberty, to war against whatever teachings or inculcations interpose between contemplative, rational, honest thought and the vagaries, hallucinations and phantoms which are sought to be imposed upon the intellect by each and every phase of irresponsible, unjustifiable, unreal, irrational and degrading superstition.

THE DECADENCE OF FAITH.

BY DANIEL K. TENNEY.

THE student of history has no difficulty in perceiving that the principal factor which has controlled the conduct of mankind throughout all the ages, has been a foolish faith concerning things unknowable. To promote and defend the theological vagaries of Confucius, Buddha, Brahma, Zoroaster, Mahomet, Christ and sundry other ancient religious teachers, through their countless sects and ramifications and through all the centuries, it might almost be said that as many people have parted with their lives as now remain on the globe. It is said, however, that these fierce contests, however foolish, were, in a general sense, beneficial to mankind. Be it so. At any rate we need not regret the untimely death of so many foolish people. It is certain that each blindly fought for a cause ultimately hopeless. Every man of them was wrong. Only as an evolutionary element in human society can merit be attributed to their prolonged contentions. The age of faith throughout the civilized world is gradually passing away. We are coming to tolerate all opinions, feeling that none are absolutely right. The light reflected by physical science, modern knowledge and human experience is taking the place of faith, and is to become triumphant.

The approaching decline and death of any religious system, which in its day has nerved the arm, cheered the spirit and consoled the dying bed of generations of good and earnest men, is a melancholy subject, indeed, to all thoughtful minds. But it has been, and must be looked squarely in the face. We know that many of the ancient systems have long since perished and are well nigh forgotten; that all existing systems have been greatly tempered to advanced thought; that, among the ignorant devout, great faith and fanaticism still prevail, but among the more wise, everywhere, facts are now deemed more potent than fictions, and knowledge more consoling than faith.

The vast and comprehensive means of education which have been increasingly afforded to the people during the present century, have incited more minds to independent thought and inquiry than all the centuries preceding it. Clerical intolerance of free thought, which so effectually restrained the minds of men during all past time, is receiving little welcome by the educated classes of today. Nothing is now deemed too sacred for investigation.

Nothing will long survive which cannot bear the search light of truth and candor.

It is true that many, and perhaps most of the religious teachers throughout the world, still seek to place an embargo on thought, and to discourage or suppress its honest expression. It is also true that superstition has yet a strong hold on the great majority of the people. It seems to be hereditary with most of us, ingrained and dyed in the wool. But whoever has taken the trouble to investigate and become acquainted with the mental attitude of the educated classes throughout the world, and especially throughout Christendom, cannot fail to discover that a great departure has occurred and is rapidly increasing, from the faith of the fathers, as well as from the accustomed and current public professions of the churches. We are all getting at least skeptical. The more frank and outspoken among church members freely admit this. There is a vaster and more serious backsliding, which is private and not openly acknowledged. Inquiry among one's own Christian neighbors confirms this. I have conversed on this subject with scarcely an intelligent man in many years who does not confess his aversion to and disbelief in most of the doctrines of the churches. The women are in general more loyal, but even they generally reject the specific doctrines when called to their particular attention. They adore the love and compassion of God, but despise his wrath and cruelty. A leading Chicago divine of the orthodox persuasion, not long ago, when I was criticising some of the prevalent dogmas, candidly acknowledged that "The Christian churches are encumbered with a great deal of ballast." True it certainly is that ecclesiastical spirit, though still powerful and jealous of its old time prerogative, does not now control the policies of mankind. Common sense has crept, and is creeping in.

Free thought has caused all this. Surely not by a desire to antagonize the religious nature so universal in man. Surely not by a mere desire to offend any believer in any religious system, or to set up any other system in its stead, but simply by a desire to ascertain the truth, so far as may be, on that subject of greatest importance to mankind, and to disabuse the public mind from ancient error. The motive is good. It would seem that no honest man would be injured by a knowledge of the truth on any subject. It is certain that error, ancient or modern, is prejudicial to all true progress.

With minds thus attuned to honest inquiry and in pursuit of truth for its own sake, cautions and candid men in great numbers, in the church and out of it, have for many years been investigating the authenticity of what is called the Holy Bible. We were told in our youth that the Bible is the absolute word of God. The churches, even nowadays, mostly so assert. Some, indeed, simply say that it contains the word of God, and yet others that the writers were inspired by God to write the respective books. The difference between these contentions does not seem important. The candid and exhaustive investigations made on this subject have resulted in the publication from time to time of the views of the investigators, under the general idea of what is called the "higher criticism." These are nothing more or less than statements and expositions, by the several scholarly critics, of the result of their patient work. The conclusions reached, generally stated, are, that the Bible is a conglomerate collection of ancient manuscripts, few of whose authors are known, and which have been garbled to a great and unknown extent by the interpolation of much matter by subsequent interested writers, for their own purposes; that none of its books antedate about four hundred years before our era; that none of the gospels were written prior to our second century; that both the old and new testaments are composed chiefly of myths, traditions, fables and falsehoods; that in cosmogony, anthropology, astronomy, geology, zoology, botany, history and many other respects, the books are entirely misleading and generally false; that none of the miracles related ever occurred; that the account of the creation is a pure fiction; and likewise that the stories of the fall of man, the flood, the tower of Babel, the miraculous conception, the bodily resurrection, and a thousand other similar tales, are mere inventions of the respective writers, drawn from tradition or from their imaginations; that with such errors, imperfections and frauds, the Bible cannot be and is not the word of God, does not contain his words, nor were its writers divinely inspired to its composition in any other sense than the writer of this article is inspired from that source. In other words that its credentials to authority and evidence are the same as those of other writings, and must pass upon their intrinsic merits.

In this view it contains much beautiful poetry, and many excellent proverbs and aphorisms, much high morality, and some quite the reverse, and withal a vast amount of religious emotion.

and rhapsody. Reading the book, with full knowledge of its human composition, and as a record of the low grade of intelligence possessed by its writers and their contemporaries, and of their hopes and fears and aspirations, it is harmless, and should be encouraged to the end that it may be better understood, and that the delusions surrounding those early days of ignorance, barbarism and superstition may be the better comprehended. For this purpose, there is no other book in our language equal to it. It contains much truth, but more fiction. Much emotional matter, and little logic. But, read and treated as an emanation of God or the son of God it describes, it has done and is capable of doing more mischief, a thousand fold, than all other books and all other baleful agencies combined. The efforts of its disciples have retarded civilization more than a thousand years.

The writings of the free and independent spirits, who have thus in various forms published their conclusions, have thus set the whole reading public to thinking, have convinced a large portion of them of the folly and delusion, not to say stupidity, involved in the old rut of miracles and ghost stories. It cannot be many years before thinking people will cast off and cut loose entirely from the mythologies of the present and the immediate past, as the Grecian and Roman worlds did from that beautiful mythology so long prevalent and orthodox among them. In firm foundation and intrinsic merit, little difference is apparent between the old and the new mythologies. Both were human structures built upon the sand and must perish.

It is suggestive and cheering to honest men, who love their fellows, that the clergy, for the most part, are coming to comprehend the drift of modern thought, and are trimming their sails and shaping their courses to accommodate. We hear little nowadays from the pulpit concerning the creation, the fall of man, original sin, the incarnation, the bodily resurrection, predestination, transubstantiation, baptism, salvation by faith, eternal punishment for the many and eternal glory for the few, and so on, although these are all sound and well sustained Bible doctrines—as sound as ever they were. They have ceased to be credible, and so have become unpopular. Cash in the contribution box, also, is not so responsive to them as of old. It is becoming more popular and more usual to drift into ethics. The example of Jesus, as a man loving his fellow men, is now the prevailing theme, and well it may be. Nineteen hundred years of New

Testament faith talk, and no one knows how many centuries of Jehovah talk which preceded, seem to have produced extremely slight results in achieving a millenium of brotherly love. During most of recorded time the unholy passions of men, rather than their kindly sympathies, have been chiefly aroused by their theologic faith. It is growing less and less so as the years now roll by. Independent thought is largely responsible for this, supplemented by more liberal pulpit utterances. It is preached in these days, more than ever before, that what a man does is far more important to his welfare, here and always, than what he believes. It is becoming known and appreciated by all whose opinion is valuable, that men can improve their minds and their conduct, and ought to do so, while they cannot believe things, and ought not to, which to their enlightened sense seems false and foolish, to accommodate the whims of any God, wheresoever located and of whatsoever pretensions.

It should not be forgotten, that besides the beautiful precepts and sayings attributed to Jesus, and which have caused him to be regarded as the origin and center of philanthropy and brotherly love among men, there are to be found many others of a directly contrary import. From my study of the man, I am satisfied he never uttered them, but that they were interlarded by corrupt and unscrupulous persons in after times, to increase their awe-inspiring authority over mankind. To the devout Christian, however, these wrathful and uncharitable passages are as genuine as the others. For instance:

"Think not I come to send peace on earth. I come not to send peace but a sword. For I am come to set a man at variance against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law, and a man's foes shall be them of his own household."

"If any man come unto me and hate not his father and mother and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple."

"He that believeth and is baptized shall be saved. But he that believeth not shall be damned."

"But those, mine enemies, which would not that I should reign over them, bring hither and slay them before me."

These, and a few others, are the passages upon which the inquisition, with all its horrors, was fully justified, and prevailed throughout Europe for centuries. And which also incited and

justified the laying waste, and almost depopulating vast countries in Europe, Asia and Africa through a course of hundreds of years. Can it be possible that our great example of benevolence, charity and love of mankind—the meek and lowly Jesus—ever gave utterance to such horrible sentiments. Or to this:

“Whosoever shall deny me before men, him will I also deny before my father which is in heaven.”

If Jesus really ever said such a thing, he was as wicked a man at heart as any who preceded or have followed him. I do not intend here to particularly discuss the ethics of the founder of Christianity. In the main they are most excellent and altogether charming, but by no means without fault or blemish.

It should be remembered, also, that there is nothing of importance in his whole teachings which was not also taught for centuries before him, in the sacred books of the Hindoos, and which are received today by the great majority of mankind as altogether authoritative. These teachings were the outcome of the social experience of mankind. They were not evolved from the inner consciousness of any man, or any God, or any of his offspring. So that when we are commended to Jesus for an example of humanity, virtue and propriety, we should reflect that he also, if we are to accept the sacred page for truth, was at times a man of as wrathful and villainous disposition as his country then afforded. It is, however, my opinion that none of those passages, so inconsistent with his general life and work, should be attributed to him at all, but to bad men who came after him, and that all the relations of miracles and miraculous occurrences are to be attributed to the same source. If not so, then he was an unmitigated impostor himself.

There was a Congress of Liberal Religions held in Chicago a few months ago, in which some very independent and beautiful sentiments were put forth touching the “law of light and love.” The example and the precepts attributed to the man Jesus, were greatly extolled for our guidance. It would be well, indeed, if we could follow the good among them. The God Jesus was not referred to, as to liberals he has no existence. This was as it should be. But it was noticeable that the meetings were opened with prayer, and much was said about God, and what is and what is not pleasing to him. Was not this a tub thrown to the whale of orthodox theology? The liberal and enlightened leaders of men who composed that enterprising conclave surely

knew that the Bible affords as much evidence of what they deny, that Jesus was the son of God by the Holy Ghost and the Virgin, as it does of the existence of his anthropomorphic father. And surely they knew, also, that both those and all other mythologic or historic gods never had an existence, except in the disordered imaginations of men. All were born in the days of intellectual darkness and close to barbarism. Why continue to promote a false faith in such impossible divinities? Their only claim to credence is the antiquity of their assertion. Surely nothing like them would be invented in these days of science and enlightenment. Have we not learned that nearly all the old ideas concerning things abstruse are false and unreliable? And, almost, that the greater the age, the greater the probable absurdity?

The popular idea of God is that of Jehovah sitting on a great white throne, managing the individual affairs of mankind, hearing and answering their prayers, keeping tab on their transgressions, forgiving them when entreated to do so by his son, and keeping book account with us generally. To that sort of God, and that kind of son, and only to such, would there be propriety in addressing prayers, and such only would be gratified or displeased with our good or bad conduct. Now it seems to me that our excellent friends of the liberal religious congress knew well enough, as do most truly intelligent clergymen, that there is no such God as that, and no son at all, sitting in eternal glory to hear and answer the prayers of men, however urgent, or to take special thought of the conduct of men. If these eminent and excellent men, as they certainly are, are quite satisfied that there is no such divinity, why do they still hold to the contrary position? Why utter prayers for relief to impossible powers?

How suggestive and at the same time how contemptible was the spectacle recently presented through the public press, of all Christendom praying to God to cure the Czar of Russia of Bright's disease. And after these prayers came short, and the Czar died just like a common white man without prayer, unanimous masses were offered throughout the world, on land and sea, for the repose of his soul. Yet every man and woman who participated in these nauseous ceremonies, knew just how ineffectual they would be. Brethren of the clergy, stop praying and talk sense.

The liberal churches, so called, have made and are making very little headway in the land. They are, indeed, a great improvement on their orthodox contemporaries, but have not

reached any firm ground to stand upon. They are only half right. If the people are to have a Bible God at all, they prefer a Bible son and savior also, with all their virtues and defects, and with all the preposterous qualities and miraculous attributes attached to each in holy writ. And if they are to read and respect the Bible, they must be allowed to accept it according to its plain sense and meaning, and not according to the strained pulpit constructions, which in these latter days are being put upon it, in the vain effort to reconcile it with positive knowledge. "All the people can be fooled sometimes, and some people all the time, but not all the people all the time." This wise utterance of Lincoln is as applicable to modern religious thought as to modern politics. The continued attempt to humbug the people through the pulpit has driven thousands from the pews.

And so the liberal churches seem to occupy an untenable position, one not attractive to the great mass of unbelievers, who would like some place to congregate and be sociable, but who have no faith in the inspiration of the Bible, and no respect for its impossible God, and equally impossible son, and cannot consort congenially with those who pretend to have such faith and who are asking the intervention in their affairs of any such mythical divinities. They are impressed with the idea which the experience of the world, and their own, has taught them; that prayer is futile; that salvation and success depend wholly upon our own efforts, and do not proceed from without. On the other hand, the true believer hates the liberal Christian as the devil does holy water. So, as was said, the liberals are not likely to impress themselves much upon our communities.

In the judgment of many good and exemplary men, the liberal churches should abate their reverential consideration of the so-called holy scriptures; tell the story of these and all they contain, plainly, according to the developed facts; cease prayer to impossible gods; explain to their congregations that Nature is God, and God is Nature, the very embodiment and standard of intelligence and undeviating action; that this, and no other, is the God, in the hollow of whose hand we are; that the universe has neither beginning or end; that our souls, whatever they may be, are necessarily immortal, had previous and will have subsequent eternal existence; that as we perceive our souls are improved by favorable environment and good conduct while on earth, we may well infer that our future condition will depend largely on these

and not at all on what we believe on subjects beyond the possibility of knowledge. Call all this Pantheism if you will. It answers well to that name. It embodies really the oldest religious ideas recorded in history. None the better for its age, but the only religious philosophy consistent with ascertained truth.

The pews, with their younger and more intelligent occupants, are crowding upon the orthodox pulpit for new and consistent ideas, and for doctrines possibly credible, concerning our relations with the past, the present and the future. Reform in this respect is coming, but will not be rapid. A great number of the clergy themselves are tired of being tied, and of endeavoring to tie their congregations, to the whipping post of the Bible God, and to the mass of ridiculous and impossible doctrines concerning him. They would be glad to express their honest thought. The better members of the congregations would be glad to have them do so. New ideas from such a source would, indeed, strike with horror the ancient worshippers. Church organizations are strong and jealous, and heresy trials restraining. One by one these are being defied, and intelligence is gaining its way almost unperceived. The evolution of religious thought is proceeding from the schoolhouse and from the college to the pews, and from there to the pulpit, to be reflected again among all the people. The grand overtures of the organ, the soul-stirring melodies of the choir, the beauty and solemnity of the meeting houses, the churches and the cathedrals, combined with genial and perceptible truth from the pulpit, will one day become, as for years it has not been, the great power in the world. Hail the day!

When the liberal churches reach this point, as they and many others surely will when sufficiently courageous, there will be a dozen of their spires where there is now but one, and each with congregation vast. We must have good music and emotional instruction. It doeth the heart good. Surely the unvarnished truth, intertwined with the logic and rhetoric and set forth with the eloquence of the preacher, will be heard by thousands now debarred from its advantages by the rites and ceremonies and mummeries, invented and adapted rather to the days of darkness, faith and folly.

Let the liberals give us "one more turn ahead," so that independent thinkers can joyfully join them, and all will be well.

THE RECONCILIATION OF RELIGION WITH SCIENCE.

BY CORVINUS.

PART II.

HAVING considered Dr. Carus' views regarding the "Religion of Science" and the old religions, let us now examine his efforts to reconcile Christianity and the teachings of Christ with the 'Religion of Science.'

What strikes our eyes first is this bold statement: "The generation of today is on the very brink of recognizing the truth that the God of Christ is not the God of the various confessions of faith, but that he is the same God as the God of science."

With all due respect to the great learning of the well-known author, I cannot refrain from expressing the suspicion that the reconciliation-mania, with which he suffers, blinds him at times entirely.

I shall not quote any of the utterances of Christ in disproving the assertion that "his God was none other but the God of science." I simply ask any unprejudiced student of the New Testament, whether there is not an overwhelming preponderance of evidence contained in the teachings of the Nazarene which proves his belief in the existence of a supernatural, personal power? Whether or not his teachings, taken as a whole, visibly, yes I may say palpably, breathe the spirit of this belief, the belief in a dualistic world-conception—"a dualism conceived not merely as a mode of view and of conceptual distinction. . . .but as an actual 'contradiction of two worlds, of two kingdoms of existence, which are totally separate. . . ." *—a belief diametrically opposed to the scientific identification of God with nature; to Monism, the world-conception taught by the gifted editor of the *Open Court*?

Arbitrary interpretations of passages occurring in the New Testament writings are not apt to sustain statements which owe their origin to caprice, but by no means to an unbiased judgment of everything attributable to Christ.

In a contrast drawn between Christ and Christians, the learned author distinguishes between Christ and Jesus: "Jesus is the historical man; Christ is the ideal figure as it is represented to us in the gospels." (?)

This separation of Jesus from Christ instantly arouses the read-

*F. Jodl.

er's suspicion that it was made to prove the truth of some pre-conceived idea rather than truthfully to represent matters. A careful perusal of the essay in question gives strong weight to our suspicion. Jesus is being separated from the Christ-ideal in order thus to enable Dr. Carus to shape the latter as fancy and whim dictate. Whether Jesus was Christ, whether the accounts of the gospels are true or not, deserves no consideration, is even claimed by the learned doctor; it is sufficient that the Christ-ideal should be true; and that it is true is most emphatically asserted by him.

In whom did the Christ of the Christian world appear? We all know that he appeared in the person of Jesus, the true son of Mary. And it is this *man*, Jesus, whom the gospels, or rather his followers, have idealized. Says Prof. F. Jodl: "The *historical* Christ is the ideal of humanity." To separate Jesus from Christ, to separate the Christ-ideal from the person representing it to us through the gospels, and to claim at the same time that it is immaterial whether the authority of the gospels has been established or not, whether the gospels are true or not, conclusively proves that Dr. Carus, instead of accepting the ready made product of the gospels, has formed himself a new ideal, which his reconciliation-mania dictated him to baptize Christ-ideal in commemoration of Jesus, upon whom his followers bestowed the title of Christ.

It is not only the name "Jesus" that denotes an historical man with Christianity, but the name "Christ" also; and rightly so, because Christ was by no means an ideal conception only, but the man Jesus himself, who lived about 1900 years ago.

Prof. F. Jodl says very correctly: "As every time has done so ours also constructs its picture of Christ to conform with its wishes and wants."

That the ideal which Dr. Carus has formed in his mind is true; nay! that it is a noble ideal, I do not doubt in the least, but I maintain that it proves great inconsiderateness and a strong inclination toward ambiguity to name it Christ-ideal. That this was done by the learned doctor, in spite of the ambiguity it implies, need not surprise us, as we have discovered already that ambiguity, one of the symptoms of the reconciliation-mania, is greatly cherished by him. Such phrases as the following also help to prove this: "At the time of Christ," and "Christ is a living presence even today." In the former phrase he refers to Christ as a person; in the latter as a spirit pervading our civilization. To use

the term so ambiguously must of necessity cause confusion and involve the author in self-contradictory statements.

Contrary to the general rule and custom, which, in some way, brings the person of Christ in relation to the Christ-ideal, Dr. Carus calls it a "a tendency, rather than a type, indicating the direction of moral progress and not a special aim, and representing an aspiration towards perfection and not a fixed standard."

Separating thus the Christ-ideal from the historical Christ, or in other words, robbing Christ of his personality and transforming him into a mere spirit pervading our civilization, it proves great inconsistency, not to say folly, to refer, as is done so frequently by the learned doctor in speaking of a prototype of perfection, to the *historical* Christ as worthy of emulation in every respect.

In denying the importance of biblical authenticity upon the ground that the Christ-ideal is a tendency, rather than a type and in attempting to establish at the same time the claim of the historical Christ's unexcelled perfection, upon a reliance of the same biblical records the authenticity of which is being considered a matter of secondary importance, forcibly pictures the combat taking place in the doctor's mind between modern views and time-honored convictions; now the former gain supremacy, then the latter, keeping thus the poor victim in continued embarrassment.

"The Christ-ideal is true," the great savant emphatically asserts. What does he wish to express by this? Undoubtedly that this ideal is the noblest humanity can conceive of; an ideal that should be worshiped by everyone.

But, do not let us form our *Christ-ideal* arbitrarily; let us be exact and consistent, as it behooves those who search for the Truth; let us mould it without bias and prejudice upon the pattern designed in the records of the New Testament; then we can conscientiously claim of having explained what the *true* Christ-ideal really is, and whether it is advisable to follow it.

Christ despised this world, as his life and teachings prove to the exclusion of all objection. If we should imitate this very characteristic trait of his, the fruits of modern civilization would disappear within a few centuries, leaving only a degenerate race of human beings behind, whose highest aspirations would culminate in their appreciation of an eternal life of felicity in a beyond; in a pronounced contempt of all worldly achievements owing their origin to the ambition, self-respect, masterly cultivated intelli-

gence and sense of the justice of man, to his determination to increase the comforts of life and develop broader and nobler views, by useful inventions and discoveries, and by the propagation of scientific knowledge.

Christ's absurd notions of human justice, if put in practice, would disband organized society and put a sudden stop to all ethical development; while his teachings concerning divine justice manifest such a spirit of extreme cruelty as to render them utterly contemptible. I am convinced that no human being could be found, cruel enough eternally to torture an enemy, while it is being emphasized by Christ that the incorrigible sinner will suffer everlasting punishment from the God whom Christ called Father. This retaliation theory, embodied and indissolubly united with the religious system founded by the Nazarene, adds perhaps the most repellent feature to the true Christ-ideal.

Still, strange to say, the very people most emphatically condemning this feature, are those who are pleased in reiterating, with a zeal rendered ludicrous by the circumstances, the claim of Christ's unexcelled perfection. How powerful an influence tradition and the religious opinion of the thoughtless mass still exert upon the thinking of the great majority of modern reformers!

The religious fanaticism, plainly manifesting itself in the character of the Nazarene—not judging him by utterances ascribed to him by the church for selfish ends—is another reason why we should desist from upholding the true Christ-ideal, and with it the worship of Christ. It must be kept in mind what horrible crimes religious fanaticism has perpetrated.

My readers request me of proofs of Christ's fanaticism. Instead of furnishing them myself I am willing to let two orthodox Christians furnish them for me, as their opinions will be more convincing: "It will not be questioned that he (Christ) considered himself the spiritual guide and deliverer of mankind. To acquit him of an unheard of arrogance and self-deception we must give credit to his judgment and testimony concerning himself."* "The words of Christ: 'Woman, what have I to do with thee?'" says Cardinal Gibbons, in "Our Christian Heritage," "prove very little piety in Christ; to acquit him of rudeness we must assume that he was God."†

*Manual of Christian Evidences. P. Fisher, D. D., LL. D.

†I did not quote this passage literally as I could not procure the work that I read some time ago, but the idea he wished to express remained the same.

In claiming that the belief in Christ's supernatural origin must be upheld in order to save his perfection, these two prominent orthodox Christians virtually oppose, in common with infidels, the views of those modern reformers who deny Christ's divinity, but still insist upon the propriety of worshipping him as the personified ideal of perfection. Indeed we can hardly conceive of a spectacle more ridiculous than this. Two of the foremost dignitaries in the country, men esteemed as competent judges in the matter, recognize and acknowledge the arrogance, self-deception, impiety, and rudeness, in which Christ's religious fanaticism partly manifested itself in Christ as *man*, but try to convert these faults into virtues by claiming that he was God; while inconsistent reformers, in order to satisfy some whim, do not hesitate to conceal Christ's faults and to present him to their readers as a model of perfection, though they most emphatically deny his supernatural origin.

Tell me, ye modern reformers, ye inconsistent prattlers, ye that are compelled, after denying Jesus' divinity, artificially to prop up the foundation upon which the structure of his perfection was reared by blind and thoughtless enthusiasm, does it not prove religious fanaticism when a man announces himself as a special messenger from heaven? Was it not religious fanaticism that prompted Jesus to say: "Whosoever shall confess *me* before men him will I also confess before my Father which is in heaven, but whosoever shall deny *me*....;" "For whosoever shall be ashamed of *me* and my words, of him shall the son of man be ashamed, when he shall come in his own glory....;" "All things are delivered to *me* of my father and no man knoweth who the son is...." etc.?

Tell me, ye modern worshippers of the human Christ, ye prejudiced critics, ye that think it justifiable to employ a false measure in ascertaining the weight of his virtues and faults, proving thereby that your judgment is nothing but the outcome of mere caprice, or blind prejudice, did Jesus prove filial love, when he addressed his mother with the words: "Woman, what have I to do with thee?" and one of his disciples, who asked him for permission to attend the funeral of his father: "Follow me and let the dead bury their dead?" And tell me, did he evince anything else than gross injustice, a perverted sense of justice, in cursing a lifeless object—a fig tree that bore no fruit?

Because Christ preached brotherly love, virtue, charity and

self-abnegation; because he was possessed of noble qualities in a higher degree than the average human being, and because he suffered the penalty of death for publicly proclaiming his convictions, the modern reformer, the preacher of *pure truth*, has no right to conceal or utterly to disregard his faults in order to satisfy a mere sentiment, the desire to represent him, if not as a perfect being, but yet as the most perfect one ever born. History mentions the names of dozens who have lived just as virtuous a life as Christ, and who also cheerfully sacrificed their lives for firmly maintaining their views, and the noble sentiments to which advancing humanity gave birth in the endless course of ages.

Nothing is gained by denying Christ's divinity and by still upholding the conviction that he was the most perfect being on earth. Whether he is being worshipped as God or as man is essentially the same; one is as wrong as the other, because both tend to generate that dreadful poison known by the name religious fanaticism. The multitude must be taught to *worship* noble sentiments but not noble men; then, and only then, can they be made to comprehend the nature of true virtue. So long as human beings, no matter in what degree, will be deified—a practice which is still very common, though its origin dates back to ages of gross superstition—and so long as people are taught to worship idealized and deified human beings, they will always be inclined to regard this worship as more essential than the practice of virtue itself. This tendency is proved by history; it is the more, therefore, to be wondered at when a modern apostle of truth, an avowed follower of the Religion of Truth, in order to satisfy his passion for reconciliation, advances a great number of propositions which prove arbitrary judgment rather than unbiased investigation.

I have already called attention to the inconsistency to which Dr. Carus commits himself in separating the Christ-ideal from the person of Christ, upon the ground that the authenticity of the gospels may be questioned, and in still upholding Christ, the man, as the most perfect being humanity knows of. The folly could not be better illustrated than by claiming, most emphatically, that Socrates was the most virtuous man of his age after questioning his existence, or at least the authenticity of the records containing the history of his life. Keeping *this* in mind, as well as the learned doctor's proposition that "Christ is a tendency rather than

a type," we can appreciate the folly of his effort to prove the unexcelled perfection of the historical Christ. That this is absurd in itself can readily be seen; but the way in which he tries to prove that the Nazarene has no equal deserves no less criticism. Says he: "Christ never requested his disciples to eradicate reason, or to believe anything irrational. . . ."

In taking recourse to the performance of miracles (?) or in other words, leading his disciples to believe that he could perform such, in order to prove his Messiahship, Christ prevailed upon them in particular, and upon the multitude in general, to eradicate reason and to believe something irrational.

"How different are Christians! Christians demand blind belief!" exclaims the gifted author, after having quoted the following from the gospels: "He that hath ears to hear let him hear." These words by no means invalidate the fact that Christ, in announcing his Messiahship and in—apparently—performing miracles in proof of his claim, demanded nothing else but what Christians of today demand: Blind faith. No other proof is necessary to show that Jesus considered the cultivation of reason of just as little importance as his followers do; that he, in fact, set an example for subordinating reason to faith.

We are also told by the learned doctor that "Christ made no supplications, no praise, no glorifications of God in his prayers," and he quotes in proof of this statement the Lord's prayer.

Actually, one is at a loss what to make of this! Whether to laugh at the naivety evinced by the author of the above statement or to pity him for that seemingly uncontrollable desire to picture in his brain the character of some perfect being, and then to present to the reader the product of this mental exertion in the person of the historical Christ, forgetting evidently that on other occasions he separates Jesus from Christ, in order not to mar his Christ-ideal by bringing it in relation to some mortal being.

Let me ask, in the name of unbiased reason, is the Lord's prayer, as a whole, not a praise and glorification of God, the heavenly Father? Ay! was it not intended for such by the author? And "Give us our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil;" are not these humble supplications of a devote soul, recognizing and reverently bowing to the omnipotence of the Father in heaven? Caprice and unfamiliarity, alone, with the time—or Zeitgeist—of Christ can claim that this prayer was ad-

dressed to the God of the modern Monist, and that, for this reason, "it must rather be lived, than repeated." Deny that the Lord's prayer is a laudation of God, and that its essence is principally supplicatory, and you will rob it of that strange power it exercises upon millions of devote and sincere Christians, when they, in misery and distress, turn their eyes heavenward and repeat the sacred words bequeathed to them by Jesus.

It is vain to attempt a reconciliation between the Monist's philosophic interpretation of a prayer, and the ideas expressed in one that owes its origin to the world-conception of Jesus; it can only end in ignominious failure to try to annihilate the space that separates Mars from the globe inhabited by us.

"Thy will be done" is quoted by the learned doctor as a proof that Christ did not attempt to change the will of God through supplication. This granted, does it prove at the same time that he shared the opinion of the modern Monist, who claims that God's will *cannot* be changed? Only one afflicted with the reconciliation-mania can seriously maintain this. There can even be found direct evidence against such an assumption. That one of our foremost exponents of the religion of Truth, instead of producing this evidence, intentionally conceals it, as he cannot place it in the service of his hobby, characterizes his great love for truth. He informs us that Christ, in the most wretched moments of his life, remained faithful to this spirit (making no supplication) which lives in his prayer, saying: "Not my, but Thy will be done." The truth of the matter is that he prayed as follows on this occasion: "O, my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt;" and "O, my Father, if this cup may not pass away from me, except I drink it, thy will be done," proving thus to all "that have thoughts to think" that he actually believed in the possibility of changing God's will by prayer.

[TO BE CONTINUED.]

☞ The above article will run through three more numbers of this Magazine and then put into pamphlet form.—EDITOR.

HOW AND WHY THOMAS PAINE FOUNDED THE UNITED STATES.

By T. B. WAKEMAN.

PART II.

THE GENESIS OF THE SOUL OF THE INDEPENDENT REPUBLICAN.

IN the October number of this Magazine Thomas Paine was shown as the one man who united four great classes of the American people of 1776 into earnest advocates not only of *Independence*, but also into advocates of a great continental *Republic*, capable of disposing of the question of slavery, and also of all other great questions, by "continental legislation."

But before the Independent Republic could be thus imparted to others it had been formed in Thomas Paine himself; it was the dream and vision of his own mind and soul—his own individuality was extended to others, and which, thus formed by repetition in the minds and hearts of others, inspired a new people.

The surprising question then arises: How came such a man-soul into existence at just that time and place? This is not an idle, but a most important and pregnant inquiry. What Republicans and Republics are worth, what they mean, and what they are to do, can be seen in no other way so well as to look into the first hand soul, the *germinal* soul, in and from which they had their origin. Until we understand the soul of which the independent Republic was and is, the enlargement of by repetition, we cannot fully grasp the true inwardness of the Republic and its evolution, which is our present, and which will be *our* future. Few questions can, therefore, more nearly concern our country or ourselves than the origin of the peculiar thoughts and feelings of this one man at that time and which passed from him to his fellow American *subjects* and who were thereby moulded into *citizens* of the Free and Independent Republic. The answer to this question brings us to pregnant fact that this soul of Thomas Paine was the offspring of the marriage union of modern scientific liberal humanitarianism with his ancestral inspirational independency of Quakerism. In a word he felt and thought as he did; and thus imparted a *new political order* to the world, because his was the new birth of a new, fresh, original *first hand* soul out of Quakerism under the new generative power of the new liberal scientific humanity. The

similar souls since formed have continued to be among the chief generative powers of the world's progress, but the first contact of these two formed for us the soul of Thomas Paine, the initiative germ of Republicanism and Republics. To get down a little closer: Mark the meaning of the phrase, first-hand soul! Second-hand souls we all seem to be as results of the law of heredity—like from like. It is only a rare concourse of newly generated impulses that can give a first-hand soul—really a new man with a new mission for the world—and a new career for himself and others; and hard it is for such a man to live and yet keep his sanity—as we may see in the cases of Fox, Blake and Swedenborg.

As to the first impulse then, let it never be forgotten that Thomas Paine was by ancestry, heredity, and early education, a Quaker. Had it not been for the singular experiences and views of *George Fox*, the founder of that singular sect, we should have had no founder of Republics and no United States. Says Conway in *Paine's Life* (p. 11): "Had there been no Quakerism there had been no Thomas Paine."* True enough! Yet if the constitution of this young Quaker had not been peculiarly tempered, exposed and added to, by liberal humanitarian anti-Quaker influences, he would never have been the knight errant of *Liberty* and also of constitutional Republics in America, England and France. Yet of all these, doubtless the fundamental indispensable qualities were of Quaker origin. We have to look back to *George Fox* and his singular adherents to trace their origin and development. First then is to be noted, that among these people their nervous and spiritual exercises had imparted a peculiar sensitive sincerity which has become hereditary.

A peculiar physical temperament, habits, dress and language had thus arisen and became the basis of the hereditary continuance of these qualities. If we look for the origin of this peculiar temperament we find it in the self or inward illumination, the inner

*In the second volume of Paine's works Mr. Conway refers to the Quaker element in Paine's Republicanism, much as we have done above, which was written before seeing his introduction to the *Rights of Man*. We insert the following summary of Mr. Conway's statement on this point from the *New York Times*:

"Mr. Conway reminds us that Paine's work was 'the earliest complete statement of republican principles,' and by Jefferson, Madison and Jackson, it was declared to contain the fundamental principles of the American republic. Paine did not reproduce the principles of Rousseau and Locke. The principles he set forth 'were evolved out of his early Quakerism,' and hence they ran back not to Rousseau and Locke, but to *George Fox*. Fatal to all privilege and rank was the Quaker belief that 'every human soul was the child of God and capable of direct inspiration from the father of all without mediation or priestly intervention or sacramental instrumentality.' This was applied by Paine to the individual's right in the state.

light, which George Fox experienced, and which he led others to recognize and experience. It was, in a word, the revival of first hand theologies; for theology at first was by *inspiration* directly from God, and then those thus directly inspired had revealed and imparted to others the spirit and substance of their personal inspirations. Thus in the time of Fox the religions had all become second-hand or *revealed* religions. They did and could pretend to give nothing more than the reports of those things which those of old had been inspired by God to impart and which were embodied in bibles, churches and creeds. The result of this was a world of second-hand "religious" souls. For the fundamental beliefs, thoughts and motives of the people were traditions from others who had been God-inspired of old to impart to them his truth. Therefore, be it noted, that *to traditions* be it pope, church, bible, presbytery or sect, the *people* were *subject*, as to all that should guide them here and hereafter. It follows that there could not be a Republic, in the modern sense of the word, formed by people thus in theory and practice dependent upon others.

Revealed theology, Roman Catholic or Protestant, or Biblical, never *by itself* could give the world Republics. Even Luther, Calvin and Knox, "the Independents" of England under Cromwell and Milton; the Dutch under William the Silent; the English under the William of 1688; the Puritans of New England; and the respectable Americans, like George Washington of Virginia, were not first-hand souls enough *to start* a Republic based upon *the people* and God only. Neither could the Quakerism of Fox do this, but it could and did pave the way to it, and in this wise: It took away all of the traditional state church and creed partitions between man and his inspiring God. Says George Fox:

"To Christ, the new and living way; from the churches which men had made; from the world's worships, which knew not the spirit of Truth in the inward parts. * * I was to direct people to the spirit that gave forth the scriptures, and turn them to the grace of God, and to the truth in the heart, which came by Jesus."

Spurgeon said, "When I read George Fox's life and words I could hear the Sermon on the Mount." This was a state of mind dangerously near to insanity, as Macaulay has interestingly pictured Fox in his history. But it was a break from traditions that left only Man and God and the World as between or common to them. It was a living individualistic theocracy in which *each* man was his own God-inspired prophet, priest and king. These newly inspired

people who followed and repeated Fox were absolved from all human relations and bound to God alone. They were God's "independents," and until they sobered down they made no end of trouble and confusion in civil government, as Macaulay and others love to tell. Their influence was a theological declaration of independence of the individual which extended largely beyond their sect. It met Oliver the Protector, was carried by William Penn to the New World, and afterwards charmed Voltaire, until he attended a Quaker meeting when in England, which was much too sober for him; but from the influences of their new independent views he never escaped. Deism obtained a new sanction by their overthrowing of churches, bibles and creeds in their inspirational and direct contact with God. In temperament and style how far was Voltaire from them? In theory, how near? But Quakerism alone never would have produced the Thomas Paine of 1775-6 in America. We have met the other influence in naming Voltaire.

For what to us does Voltaire stand? The enlightenment of intellect and enlargement of heart that discredited not only churches and creeds but *inspiration* itself as well as revelation. As a consequence every species of despotism divine *and* human lost its sanction. Of course, this new view of man's relation to God and the world and his fellow man, was not due to Voltaire only, nor perhaps chiefly, but he, as Parton shows in his life of Voltaire, became its leader and champion. The new astronomy in the hands of Newton, and the accompanying scientific progress in England, began to have its effect upon the brighter and more inquiring minds of the people, among whom that of Paine was certainly one. The result was inevitable. We find that this Thetford Quaker stay-maker, storekeeper and exciseman, had added to the birthright independency of his sect the liberal humanitarian views of science, which had largely emancipated him from the dependency upon inspiration, the last bond of his Quaker sect; and had left him ready to accept secular and human relations as independent or paramount to any others conceivable. He had become in his most "Serious Thought" simply "HUMANUS," a human being. But there was still one tie left; he was an *English* man, proud of his race and country, and not forgetful of its comparative liberties, its glories and achievements. But even from these, the birthrights of his country, he had been thoroughly weaned by his personal experiences of misfortune and injustice as a trader and dismissed exciseman, the corruptions of the royal and rotten borough

government, the degradation and sufferings of the people, and the terrible cruelties that had attended the unjust seizure of India and America by the English government. By all of these things all of the ties, religious, political, patriotic and social, which usually restrain men from a new ideal, a new political Utopia, had been stripped from Paine, and he landed on American soil in body, mind, soul and hope, the freest of men. Unconsciously, and to an extent he was far from realizing, *the past* had dropped from around him, and he stood forth, the first product of "universal emancipation." He soon saw and felt that America as his country should be as free as himself. Though of foreign birth, he was thoroughly expatriated from the old world and from its bonds, religions and ideals. He was, therefore, in fact, the most devoted of Americans. As he had done, so his new world must drop all relations to the past and be free and independent. Yet some government it must have, for the affairs of a continent could not be administered without "continental legislation."

But what government? Resting upon what?

We have seen that as a Quaker, liberal, scientific, humanitarian (Humanus) American, he, and he only, had outgrown the ties and authority that made others *subjects* of God or pope, or church, or priest, or *king*, or even of old England herself. What was the result? A new conception of a popular Republic formed and resting upon its own people, without any dependency upon any known power and thus distinguished from all other republican governments. The collective colonies federated together should be the *body* of this new political adventure, and the *will* of the people its ultimate criterion and sanction. This was *then* a new invention, a political novelty in the world's history. It was a vision which was the result of *his* peculiar past as we have unfolded it. From his brain thus educated and developed sprang the first "Serious Thought," which soon after gave us the "Common Sense" and "The Free and Independent States of America."

Franklin and others had planned the more or less complete connection of the colonies for governmental purposes under the king, or some one representing his authority, and as a part of the British Empire. That an independent mass of people should erect a new government, independent, and based on nothing but themselves and God, was an idea at once new, treasonable and enchanting. Thousands were ready to hear some word or see some vision that should disclose their future as a country and a people. The in-

fluences which had moulded the four classes of people mentioned in our last article, were similar to those which had formed the mind of Paine in many respects, but not entirely were they free as Paine had become. They were ready to hear the word he only had been brought to the point of speaking. Under the name of "HUMANUS" he precluded his "Serious Thought,"—as true a piece of prophecy as ever came from the heart of man, but not as familiar as it should be to Americans, and which we, therefore, here reprint, not only for its own value, but as the text for the next article on the preservation of our liberties and Republic.*

(TO BE CONTINUED.)

A SERIOUS THOUGHT.†

BY THOMAS PAINE.

WHEN I reflect on the horrid cruelties exercised by Britain in the East Indies—how thousands perished by artificial famine—how religion and every manly principle of honor and honesty were sacrificed to luxury and pride,—when I read of the wretched natives being blown away, for no other crime than because, sickened by the miserable scene, they refused to fight—when I reflect on these and a thousand instances of similar barbarity, I firmly believe that the Almighty, in compassion to mankind, will curtail the power of Britain.

And when I reflect on the use she hath made of the discovery of the new world—that the little paltry dignity of earthly kings hath been set up in preference to the great cause of the *King* of kings—that instead of Christian examples to the Indians, she hath basely tampered with their passions, imposed on their ignorance, and made them tools of treachery and murder—and when to these and many other melancholy reflections I add this sad remark, that ever since the discovery of America she hath employed herself in the most horrid of all traffics, that of human flesh, unknown to the most savage nations—hath yearly (without provocation and in cold blood) ravaged the hapless shores of Africa, robbing it of its unoffending inhabitants to cultivate her stolen

*It was the key-note to "Common Sense," which was immediately commenced and published at Philadelphia early in January, 1776, and in just six months the Declaration was issued, and the war was *then* for a Republic.

†From the *Pennsylvania Journal* of October 18, 1775. The first intimation of the Declaration of Independence and a Republic published in America. Page 65 of Conway's edition.

dominions in the west,—when I reflect on these things, I hesitate not for a moment to believe that the Almighty will finally separate America from Britain. Call it Independence or what you will, if it is the cause of God and humanity it will go on.

And when the Almighty shall have blest us and made us as people *dependent only upon Him*, then may our first gratitude be shown by an act of *continental legislation*, which shall put a stop to the importation of Negroes for sale, soften the hard fate of those already here, and in time procure their freedom.

HUMANUS.

EVOLUTION.

By J. FRANK WALDO.

Written from an idea advanced by P. B. Doty, Esq., on "The Missing Link."

We think of the mind and its vigor
 And the heights to which it may fly!
 The strength to withstand all the rigor
 Or on its own force to rely.

It can delve in the far hidden past;
 Abstract from the long decayed mold
 The vast secrets which nature has cast
 Or the truths therein it may hold.

Then the future it dares to invade,
 Through the strength of its reasoning power
 Into vast space it often does wade;
 Its truths with relish devours!

Evolution to it is a field
 Of research and thought there combined;
 Garnered wisdom is thereby the yield,
 The product is truth,—as you find.

The old bible doctrine exploded
 Before Darwin's deep searching mind!
 Superstition no longer is fed
 On food of that ignorant kind.

Blind faith without fact is fast fading
 As Science is opening our eyes!
 Truth by it, is constant, pervading,
 Hence making the ignorant wise.

They see that the "law is selection,"
 "Survival of fittest" the same;
 Slow growth is the road to perfection,
 And by it mankind surely came.

Untold are the ages it reckons
 While groping along day by day;
 Nature leads and silently beckons,
 Thus showing the only sure way.

The links of the chain are eternal
 Connected, that none may be lost;
 They are forged for an age supernal!
 And the time is all that they cost!

The links that are found to be missing
 Are covered by debris of time;
 Buried in an age that was hissing
 With conflict—and ignorant crime.

They lie in the depths of upheaval!
 Submergence, or cold, or of heat;
 Great nature and life are coeval
 And the dame ne'er suffered defeat.

They came through the lower creation
 Working then as to-day—the same—
 Our Ape of to-day is progressing:
 In time will be called by man's name.

No line is there drawn in creation
 Between animal life and the plant
 As to form, in its demarkation,
 Which Scientists readily grant.

A matter conventional only
 Which ever the name you may give;
 The case is not one and stands lonely,
 But many such cases now live.*

Then through nature's long list you may go.
 The links are all joined in a chain,
 With some hid in the depths very low
 Where mind will soon find them again.

The chain never yet has been broken—
 No missing link lost to remain;—
 Nature's wisdom is surely the token
 Whose truths to refute is but vain.

Evolution has ever evolved!
 The universe creeping along;
 'Tis the growth of everything solved!
 And nature continues her song.

And the chords which she touches to-day—
 With fingers of wisdom divine,—
 Grow more pure—and more sweetly the lay—
 Progression is truly her line.

CONNAUT, OHIO, Sept. 14, 1894.

* Huxley's "Physical Basis of Life," p. 455.

EDITORIAL DEPARTMENT.

NATIONAL LIBERAL LEAGUE—AMERICAN SECULAR UNION.

COL. ROBERT G. INGERSOLL truly says: "The Declaration of Independence is the grandest, the bravest and the profoundest political document that was ever signed by the representatives of a people." The two sentences that distinguish this document from all others ever before written are these: "*All men are created equal,*" and that "*Governments derive their just powers from the consent of the governed.*" Never before in the history of the world were two such grand truths uttered by a national political assembly. Before that, it had been the established doctrine, that men were *not* all equal, and that governments were ordained by God. This glorious Declaration of Independence was inspired by those great free thinkers and patriots, Thomas Paine, Thomas Jefferson, Benjamin Franklin and a few other of their associates. But, notwithstanding these divinely inspired words, our government for some seventy-five years after its establishment continued to violate the first above-named declaration by buying and selling human beings and holding that a colored man had no rights that a white man was bound to respect, and by also violating the second above-named declaration that governments derive their just powers from the consent of the governed, by continuing to enact laws that virtually united Church and State—which violation is still continued. William Lloyd Garrison was the first man to fully see and realize the enormous iniquity of the national violation of the affirmation that "All men are created equal," and Francis E. Abbot the first to boldly and bravely proclaim war against those who were violating the assertion that "governments derive their just powers," not from God but "from the consent of the governed."

Francis E. Abbot is justly entitled to the everlasting gratitude of all freedom-loving Americans for so bravely, earnestly and ably organizing a movement in behalf of that principle of this government that distinguishes it from all other former governments,—the principle of the entire separation of Church and

State. And the declaration that he drafted, known as "The Nine Demands of Liberalism," is worthy to be called a supplement of the Declaration of American Independence. Those nine Demands immortalized the name of Francis E. Abbot, their author. We wish that he had as persistently advocated them and made their enforcement his life long work, as did Mr. Garrison his anti-slavery proclamation for the *immediate* and *entire* abolition of American slavery.

We now propose to give a brief and very imperfect history of the Liberal League movement, inaugurated by Mr. Abbott, for the special benefit of our younger readers, and show the rise and fall of that movement.

The first announcement of this movement was made to the American people by the publication in *The Index*, then published in Toledo, Ohio, of the Nine Demands of Liberalism on the 6th day of April, 1872, and on January 4, 1873, there appeared in the *Index* a call on the Liberals of this country to organize local Liberal Leagues to enforce those demands. Mr. Abbott, also at that time, issued a very able and stirring appeal to the American people entitled, "Burn Your Ships." Nothing more patriotic has ever been published in this country. We propose to republish it in this Magazine before long and put it into pamphlet form for general circulation. Within a very short time thereafter seventy-five local Liberal Leagues had been formed and Mr. Abbot and some four hundred and fifty others of the best known Liberals and Reformers of the United States issued a call for a convention of the friends of State Secularization to be held in Philadelphia July 4, 1876. Among those who signed this call and contributed funds for the expenses of the convention were such well known names as Col. T. W. Higginson, Hon. Geo. W. Julian, O. B. Frothingham, B. F. Underwood, James Parton, Dr. E. B. Foote, Elizur Wright, E. D. Stark, Prof. J. E. Oliver, Wm. J. Potter, Rev. Robert Collyer, Amy Post and C. K. Whipple. Five persons subscribed one hundred dollars each towards paying the expenses of the convention. About twenty-five hundred dollars was raised for that purpose.

The Congress assembled in Concert Hall, Philadelphia, July 1, 1876, at 2 o'clock P. M., and continued for three days, holding eight sessions. There had been no grander, more American or more patriotic convention held in the Quaker City since the memorable convention that adopted the Declaration of American

Independence. Besides the three or four hundred of earnest and distinguished Liberals who were present and took part in the proceedings, letters of endorsement of its aims and purposes were read from William Lloyd Garrison, Wendell Phillips, Hon. Robert Dale Owen, Karl Heinzen, Rev. Robert Collyer, James Parton, Hon. Geo. W. Julian, Judge E. P. Hurlburt, O. B. Frothingham and many others of national reputation. Our space will not allow of our giving any extended account of the proceedings. We have said enough to show with what eclat and earnest enthusiasm the Liberal League movement was inaugurated.

August 20th, 1877, there appeared in the associate press dispatches in the various papers of this country a notice in which it was stated:

"The Freethinkers' Convention, which was held near Wolcott, N. Y., during the last three days, was attended by nearly two thousand persons and was the largest Freethinkers' Convention ever held in the United States."

This telegram attracted the attention of Mr. Abbot and knowing that we were instrumental in getting up this Wolcott Convention, he at once wrote to us requesting that we take the office of Chairman of the Executive Committee of the National Liberal League, which we accepted. The Board soon thereafter decided to hold the second congress of the League in Rochester, N. Y., on the 26, 27 and 28 days of October, 1877. As chairman of the Executive committee we went to work with the aid of others to make this congress a success and it proved such to a great degree. Here the first mistake was made by permitting the members present to speak on a variety of subjects not at all germane to the purposes of the organization. Mr. Abbott admitted this to us. He said in substance: "These speeches are entirely foreign to the principles and objects of this congress but each of these speakers have come here loaded with a speech, and as we have got a good set of resolutions passed, I know of no better way than to allow them to shoot them off." At this convention there were fourteen long resolutions passed that well set forth the purposes of the organization.

The next congress was held in Syracuse, October 26 and 27, 1878, and there is where the trouble commenced. It arose over the so-called Comstock Laws. Just about the time the call for the congress was issued Mr. Abbott sent us a telegram requesting us, as one of the board of directors, to sign a statement that unless the old board was re-elected and the previous action of the

League on the Comstock Laws endorsed by the coming congress the members of the board would withdraw. Having been quite active in politics in previous years this threat seemed to us to be a very foolish one and we refused to endorse it. This made Mr. Abbot, whom we had long held in the highest esteem, our enemy, and we regret to say he has always seemed to be such up to this day. Then the conflict commenced. The man who led the opposition to Mr. Abbot was T. B. Wakeman, Esq., of New York, and he, as a lawyer, published a very strong legal argument to prove that the "Comstock Laws" were unconstitutional and void, and that the State and not the National Government was the proper authority to protect the mails from obscene literature. We were inclined, after reading Mr. Wakeman's elaborate argument, to believe he was right. But the subsequent decisions of the courts were adverse to Mr. Wakeman's opinion. The courts upheld these laws as constitutional. At that congress the delegates opposed to Mr. Abbott were the most numerous and carried their points, and Mr. Abbot and many of his friends withdrew from the League. This was a very bad blow for the League and threatened its dissolution. It never should have occurred.

The Syracuse congress elected as the president of the League Elizur Wright, one of the noblest men of this country; as secretary, Prof. A. L. Rawson, and the writer was re-elected chairman of the National Executive Committee. The board went to work in good earnest to make the organization a success.

The fourth annual congress was called to meet in Cincinnati, Ohio, in September, 1879, and proved to be one of the most successful gatherings of Liberals ever before assembled. Nearly every State in the Union was represented. We remember that some twenty of the members of the Executive Committee, each representing a state of the Union were present, and held its first and last meeting there. The convention, by its numbers and ability, attracted the attention of the whole country and the proceedings were reported in all the leading journals. It was an honor and a great victory to the cause it represented. Col. Ingersoll was appointed chairman of the Committee on Resolutions and disposed of the question of the Comstock Laws in the following admirable manner.

Resolved, That we are in favor of such postal laws as will allow the free transportation through the mails of the United States of all books, pamphlets and papers, irrespective of the religious, irreligious, political and scientific

views they may contain, so that the literature of science may be placed upon an equality with that of superstition.

Resolved, That we are utterly opposed to the dissemination, through the mails or by any other means, of obscene literature, whether "inspired" or uninspired, and hold in measureless contempt its authors and disseminators.

Resolved, That we call upon the Christian world to expunge from the so-called "sacred" Bible every passage that cannot be read without covering the cheek of modesty with the blush of shame, and until such passages are expunged, we demand that the laws against the dissemination of obscene literature be impartially enforced.

These splendid, comprehensive and clearly defined resolutions that placed the League movement on a reasonable, highly respectable and consistent platform, passed in a whirlwind of enthusiasm, seemed at the time to foreshadow great success for the movement and all left the great congress in a most happy, hopeful mood. Col Ingersoll said to us: "In my opinion this is the grandest day that Liberalism has ever had in this country," which seemed to be the opinion of all present. In his enthusiasm Col. Ingersoll at once promised us to go directly to Chatauqua Lake and take part in the New York State Freethought convention, to be held a few days thereafter, which he did, where we had another great meeting and Ingersoll spoke to a thousand people under the great county fair tent.

The next congress was held at Chicago and there the "repealers" rallied, and all the good work done at Cincinnati was virtually overturned and destroyed. Col. Ingersoll, after a hard fight, in which he and his friends insisted that all that was necessary was that the Comstock Laws be so modified or amended that they could not, under any circumstances, be used to trouble or embarrass Freethinkers, felt compelled to withdraw from the congress. That was a dark day for Liberalism in this country and proved the death blow to the National Liberal League. Since then its name has been changed to the American Secular Union, but as a rose by any other name smells just as sweet, a pig pen by any other name will be no more fragrant. (And we will here remark in parenthesis that, notwithstanding the clearly defined position of Col. Ingersoll on this question of the circulation of obscene literature as above stated, the orthodox liars of this country are constantly charging him with being in favor of the circulation of obscene literature through the mails.) Since that day, notwithstanding this association has had as its presidents some

of the ablest and best men in the Liberal ranks, viz., T. B. Wakeman, Dr. R. B. Westbrook, Judge C. B. Waite, they have not been able to resuscitate the League and to make it a success. It has kept right on dying and from appearances breathed its last at the late Chicago meeting. We were present at a few of the sessions of the late congress and it gave us great mental pain to observe the difference between this gathering and the one that assembled at Cincinnati. Still we desire to be perfectly just to those who there assembled. There were present a number of as noble men and women as are to be found in the Liberal ranks—they evidently did all they could to make it a success—but the number of such persons were very few. There were not more than twenty-five or thirty persons who took part in the business meetings and these were mostly from Chicago or adjacent towns. The hall in which the “congress” met was a small one in the fifth story of a block and it was not more than half filled, excepting on Sunday when, being a free meeting, it was filled by Chicago residents. Some of the speeches and addresses were of a high quality and strictly confined to the objects of the Union. Mr. Samuel P. Putnam’s opening address was worthy of a much larger audience. We are confident that Mr. Putnam, the newly elected president, fully realizes the mistakes that have been made in the past—we judge so by a private conversation that we had with him and by his opening address, in which he most earnestly and eloquently insisted that the Union strictly confine itself to the Nine Demands of Liberalism. Judge Waite’s speech, that was read by the secretary, could not have been better, and the same thing could be said of Remsburg’s, the one by Rev. Mr. Jones, Mrs. Freemans, and a few of the other speeches. But there were half a dozen, more or less, that insisted in taking up the time of the convention in arguing in favor of no government whatever, and other extreme views entirely foreign to the question of State Secularization. We cannot understand why a person who is opposed to any kind of a government—an anarchist—should be interested in the question of the separation of Church and State, or why one whose hobby is that “marriage is a failure” should feel impressed with the idea that the Secular Union Congress is the proper place to give their peculiar views an airing, unless their desire is to bring this organization into disrepute with the general public and destroy its usefulness. This class of people seemed to be very influential at the congress and succeeded in again stabbing the Union with a

resolution relating to the laws against the circulation of obscene literature, which says: "*We demand that all such laws shall be at once repealed.*"

Now in our opinion the most diabolical crime that a person can commit is to circulate real obscene literature—literature written printed and circulated, for the especial purpose of inflaming the passions of the young and polluting their lives and characters. There are laws on our national statute books against this most damnable crime, and these people ask that these laws shall be wholly repealed, and then insist that they are not in favor of the circulation of obscene literature. There are laws against stealing, now suppose that a convention should resolve that all these laws should be repealed, and then coolly avow they were opposed to the crime of larceny! They would be justly called a convention of lunatics. We know that, in truth and in fact, but few of these people do really favor the circulation of obscene literature, but they do not fully realize what they are doing and how the general public will understand their action.

We have here taken the liberty to state clearly how we look at this question, without meaning to misrepresent any person who differs with us. They have the same right to their opinions that we have to ours, but we feel sure that this association will never be a success until it goes back to the platform that Col. Ingersoll placed it upon at Cincinnati. The present officers may be the ablest Liberals in this country, and may each work with the zeal of the most radical enthusiasts, but the load is more than they can carry, and the association, in place of drawing to it the best class of Liberals, if it attracts at all, will, as a general thing, attract a class that will do it more harm than good. We expect that what we have here said will bring down upon our heads the anathemas of the friends of many of the present supporters of this death struggling society, but we felt it our duty, after visiting the late congress, to say what we honestly thought of the organization. We have spent the best part of our lives working for the success of Liberalism and for the principles set forth in the Nine Demands of Liberalism, and have but a few years more left in which to labor. During the few years left us we propose to continue true to our honest convictions. The principal reason why we advocate Liberalism is because we believe that when it fully takes the place of orthodoxy it will greatly advance all the great reforms that humanity needs—that it will give us a higher state of civil-

ization—men and women of better lives and purer characters than orthodoxy has produced, and hasten forward the good time when Reason will be the only Supreme Authority, Truth the only creed, the Golden Rule the precept that shall control our treatment of our fellow-man, the Religion of Humanity the only religion, and Justice shall prevail in all nations and among all peoples. This is the kind of Liberalism that this Magazine shall represent as long as we have control of its pages.

DELOS ABIEL BLODGETT.

DELOS ABIEL BLODGETT, whose portrait appears as the frontispiece of this number of the Magazine, is a prominent and most successful business man of the beautiful inland city of Grand Rapids, Mich. He first made his appearance on this planet on the 3d day of March, 1825, in a rural district in the county of Otsego, state of New York. His ancestors were New England people, sturdy, honest and frugal. The names of his parents were Abiel D. and Susan (Richmond) Blodgett. In 1829 they removed to Erie county, N. Y., and engaged in farming. For the following sixteen years Delos resided with them. He worked on the farm during the summer and in the winter attended the district common school. This, with a term or two at a select school was the only school advantages he ever had. When he was twenty years old he went out alone in the world, as the saying is, to "seek his fortune," and in time, as will be seen, he found it. He did not have a collegiate education and ten thousand dollars to start with, but he had something much better. He had a good sound judgment, a clean, virtuous character, a good physical constitution, resolution, energy and determination, and thus equipped nothing but sickness and death could prevent success. The first employment he engaged in was that of a raftsmen and boatman on the Allegheny, Ohio and Mississippi rivers. In the fall of 1848 he went to western Michigan and engaged in the lumber business, which occupation he has followed up to the present time. In that business he has accumulated a large fortune. He is one of the most successful lumbermen in this country. But this has not been his only employment. He is a large and successful farmer, has dealt extensively in real estate, and is one of the leading

bankers of Grand Rapids. He owns large tracts of land in Michigan, Washington, Oregon and in some of the Gulf States, and is extensively interested in real estate in his own city. By honest industry, frugality and untiring perseverance he has thus accumulated a large property.

Mr. Blodgett has been twice married and in both marriages has been very fortunate. September 9, 1859, he married Miss Jennie D. Wood, of Woodstock, Ill., who died October, 1890. Miss Wood proved an admirable wife for such an active business man and did all in her power to make her husband's life happy and the union was for over thirty years a most enjoyable one. She left him two bright intelligent children, John W. Blodgett and Mrs. Edward Lowe, both now residing in Grand Rapids. There is the strongest affection existing between Mr. Blodgett and his children. After the death of his first wife he felt very lonely and despondent and the world looked dark to him. Last summer circumstances called him to Atlanta, Ga., and by accident he met there Miss Daisy A. Peck, daughter of the late Professor William Henry Peck, a noted writer and author of that city. Miss Peck, being a very attractive, intelligent, educated and refined woman, Mr. Blodgett fell in love with her and she heartily returned the sentiment and they were married June 3, 1893. In a private letter that Mr. Blodgett wrote to us shortly after the marriage, he said: "My wife is not a Freethinker, but she is a *good* Christian and a splendid woman." Our reply was something like this: "A *good* Christian is much better than a bad Freethinker, in fact I do not know why a *good* Christian is not just as good as a *good* Freethinker. It is the *goodness* we want, not the belief."

Mr. Blodgett has for many years been an Agnostic or Liberal, in his religious opinions, but never has made great professions—he believes more in *good* deeds. His religion is of the St. James quality: To visit people in their afflictions, to feed the hungry, clothe the naked and give the world an example of a true life. He has hardly been able to come up to the rule laid down by Christ: "To love your enemies, and bless those who curse you and do good to those who despitefully use you." And when he looks around upon his Christian neighbors he finds very few of them who are dealing extensively in that kind of religion.

As we have stated, Mr. Blodgett is a very rich man, but just

the kind of a rich man the world needs. He never wronged or oppressed a person to gain his property. He has always dealt honorably with his employees—they are all his special friends. Riches have not caused him to forget his humble origin and dislike those less fortunate than himself. He is a true Democrat in the best sense of that much-abused term.

In the days of the Whig party Mr. Blodgett was a Whig, but being a friend of humanity, he was anti-slavery in his opinions and when the Republican party was organized he became a Republican and still remains such. But he is not a bigot in his religion or politics—does not dislike a person simply because he disagrees with him. The only persons that he has no patience with are hypocrites who dare not express their honest convictions. He fully agrees with Jesus on that subject. Mr. Blodgett never found time to hold office, although we believe he was honored by the Republicans of Michigan at the last Presidential election by being placed at the head of their electoral ticket.

If you desire to fully know the character of Mr. Blodgett you must make inquiry of his near neighbors who know him best—the citizens of Grand Rapids. There is hardly a benevolent institution in that city but what he has most generously contributed to. He does not inquire as to their religious or irreligious or political opinions. If he is sure they are working to aid humanity, he gladly helps them. Hardly a day passes but he is contributing to some charity. If there be a heaven and good people go there, we are sure it will be said of him: "I was hungry and you gave me food, athirst and you gave me drink, in prison and ye visited me."

The subject of this sketch often invites to the city of his residence the ablest and most distinguished Liberal speakers to address his fellow citizens and pays the full expense of the speaker and the hall out of his own pocket. His contributions to the Liberal journals and the Liberal cause are often very generous, but they are made in a private and unostentatious manner. If the reader will turn to page 367 of volume VI of this Magazine he will find a very interesting account of one of his most noble deeds. Briefly stated it is this: One George W. Greggs, an old resident of Grand Rapids, died. In his early life he was a man of property and standing and of a high moral character, but reverses came and in his old age he was compelled to engage in peddling pop-corn, and he died penniless. The Christian community was pre-

paring to bury him in the potter's field. Mr. Blodgett heard of it and at once purchased a good lot in the cemetery for his resting place and placed over his grave one of the finest of white bronze monuments costing him one hundred dollars. A good picture of that monument can be seen on page 369 of the volume above mentioned.

BOOK REVIEWS.

FOUR HUNDRED YEARS OF FREE-THOUGHT. BY SAMUEL P. PUTNAM. TRUTH SEEKER COMPANY. New York 1894. Pages 874. Price \$5.00.

To write this volume was a great undertaking for Mr. Putnam. There are very few persons in the Liberal ranks who would have thought themselves competent for the task. And then to be compelled to condense it into one book and write it in the short period of two years. To produce a *perfect* history of the United States would not require as much ability, scholarship and historical information as to write a *perfect* history of Freethought for the last four hundred years. If a thorough, exact, reliable and exhaustive history of Freethought was to be written it would make a large library of itself. It would be a history of the educational, mental and moral development of the human race, or in other words the history of the evolution of humanity out of the darkness and superstition of former ages. Not a truly progressive book has been written, not a liberal sermon preached, not a speech nor an address in behalf of humanity delivered, not a scientific fact ascertained, not a reform achieved, not a brave and noble act performed, not an honest, virtuous, self sacrificing life lived, not a martyr executed or imprisoned for the right, not a true word for liberty,

fraternity and justice spoken but has been instrumental in advancing the cause of Freethought.

Mr. Putnam in his book gives us the portraits and life sketches of some fifty of the most distinguished and noted reformers who have lived in the past, the early pioneers of Freethought, and also the portraits and life sketches of some one hundred well known persons of the present day who are generally recognized as Freethinkers. Of course this is all he could do in one volume the size of this book, but these one hundred and fifty persons could have accomplished but little without the aid and co operation of the tens of thousands of good men and noble women, unknown to fame, not here mentioned, who have faithfully labored for the interest of their race in their various smaller spheres of life.

Who to name and who not to name among the great number, past and present, of progressive workers and thinkers was a very delicate question to decide, and he surely is a very self confident man who would dare to undertake the task of making such selections.

When we take into consideration the magnitude of the work that Mr. Putnam took upon himself and the limited time and means at his disposal, we are prepared to say, after a full perusal of the book, that he has accom-

plished this task as well as any other person could have done under the circumstances. This book is, certainly, a most valuable contribution to the Freethought literature of this country, and deserves a place in every good library. It will be a most welcome publication to many a Freethought home, and will be prized by future generations yet unborn. It is without doubt the best compilation of Freethought statistics that has ever before been published,—the first chapters, especially consisting of Freethought history and biography of a former period, are all exceedingly valuable and well written. For doing this work Mr. Putnam is entitled to the thanks of the Liberal public. As to the mechanical make-up of the book it is not as good as it should have been. The portraits are not of the best quality as a general thing. The binding should have been more firm and durable, but then we suspect the publishers were guarding themselves against too much expense in these "hard times."

Mr. Putnam will doubtless be blamed for leaving out the portraits and life sketches of many good and true friends of the Freethought cause and in most instances be unjustly blamed; for it must be remembered, as above indicated, he was compelled to select his one hundred and fifty individuals for special notice from a number of thousands of good people. If he, in doing this, was true to his own honest judgment, that is all that could justly be required of him, but the decision should in every case have been an impartial one. His own private likes or dislikes should not have influenced him. We know it is very difficult to do justice to people we do not like, but that is the true test of an author's ability. In looking through this book we notice Mr. Putnam has

left out a number of noted Freethinkers that should have certainly appeared there. We will here mention only three of them viz: B. F. Underwood, Dr. J. L. York and Prof. A. L. Rawson. All these are Freethinkers who have a national reputation. Mr. Underwood was about the first Freethought lecturer in this country. When Mr. Putnam was preaching in the churches B. F. Underwood was going from state to state promulgating the cause of Liberalism. He has been the editor of a number of Liberal Journals, and next to Col. Ingersoll is probably the ablest Freethought lecturer and writer in America. Last year he was chosen president of the Congress of Evolutionists held at the great fair in Chicago. Dr. York has been for years the most popular Liberal lecturer in the west, and has often been called the Ingersoll of the Pacific coast. Prof. Rawson was the secretary of the National Liberal League during its most prosperous days, and is an able and scholarly writer, and a man of vast scientific and historical resources. It was more than a great mistake to leave such names out of this book. It could not have been an oversight and there can not be any good excuse for it. Aside from this defect it is a very valuable volume, as we have heretofore stated, and doubtless will have a large sale, as it justly deserves. We shall be pleased to furnish copies to any of our readers who may so desire.

THE BLUE AND THE GRAY ON LAND. BROTHER AGAINST BROTHER. Illustrated. BY OLIVER OPTIC. Lee and Shepard. Boston 1894. Pages 451. Price, \$1.50.

Like all the books issued by this enterprising publishing house this one is mechanically got up in the most beautiful and attractive style. In re-

sponse to many requests Mr. Adams commences with this volume a new series of "The Blue and the Gray." The scenes, incidents and adventures of this new series are laid on the land as those of the previous series occurred on the water. The story opens in one of the Border States which was the scene of many exciting episodes previous to and at the opening of the war, and the present volume relates largely to the conflict for supremacy between the hostile factions which, at first, seemed to be about equal in strength. In the families of two brothers who had removed to this State from the North a few years before, are two sons, just arrived at the military age, who are the heroes of the story, on the different sides of the question.

THE GOSPEL OF BUDDHA ACCORDING TO OLD RECORDS TOLD BY PAUL CARUS. Open Court Publishing Company. Chicago 1894. Pages 275. Price \$1.50.

At this day when all the so-called sacred books are being digested, this work is timely and will prove a valuable addition to modern biblical research. The various Bible worshipers are a curious class of people. The less truth an investigator finds in Buddha's scriptures the better will a modern Christian like it, and the less truth the Buddha investigators find in the Christian Bible the better satisfied will be the orthodox Buddhist with the author's research. The orthodox followers of each of the world's religions are more than pleased to have any of the other religions proved to be spurious. What each sect insists on is that no one questions the authenticity of *their* special religion or *their* Bible. Therefore no one can expect the truth in regard to the various religions and Bibles from the orthodox

followers of either. The only persons that can be relied upon to give us a true history of any of these religions, or of either of our so-called sacred books are the skeptics, like Dr. Paul Carus, or speakers and writers, like Col. Ingersoll, who stand outside of all these world sects, and are therefore impartial observers. What honest, liberal, scientific and intelligent people of today are everywhere asking for just now is that whoever investigates the various religions and Bibles gives us the exact, unvarnished truth in relation to them. That is what they strenuously insist upon. They do not propose to be hoodwinked or bamboozled any more in relation to "God's Words" or his "Divine Religions." These frauds have been perpetrated altogether too long for the interests of Humanity, and in the various books that Dr. Carus is publishing on these dark-age superstitions much truth is brought out, although it must be admitted, that there is too much truth in what "Corvinus" says in his articles now running through this Magazine that the Doctor is inclined to compromise somewhat with superstition. What the intelligent world most needs just now is a writer like Thomas Paine that will show up fully the falsity and anti-scientific position of all of them.

NEW BOOKS RECEIVED.

- "The Royal Chase," M. J. Ivers & Co., paper, pp. 334, price 25c.
- "Disease of the Will," Open Court Pub. Co., pp. 134, price 50c.
- "Labor and Money," Arena Pub. Co., pp. 212, price \$1.00.
- "Book Form," Arena Pub. Co., pp. 335, price \$1.25.
- "How Shall the Rich Escape?" Arena Pub. Co., pp. 478, price \$1.50.
- "Women in the Business World," Arena Pub. Co., pp. 318, price \$1.00.
- "The Better World," Truth Seeker Company, pp. 373, price \$1.00.
- "Religion of The Bible," Truth Seeker Company, pp. 314, price \$1.00.

ALL SORTS.

—In the next number we shall report who are entitled to the prizes offered for the largest clubs.

—Reader, if your subscription has expired no more magazines will be mailed to you until you renew.

—“An Official Patriot,” by Helen Gardener has been dramatized by Mr. James H. Hearn who will produce it on the stage next fall.

—*The Arena*, of Boston, is one of the most liberal of the large magazines. Miss Helen Gardener is now one of the associate editors.

—Remember the office of this Magazine is at 213 East Indiana street not avenue, a few doors off of Clark street, about one mile from the post-office.

—We hope every one of our regular or irregular subscribers will each do all in their power to procure a club of five at least in their respective neighborhoods.

—Minister—“So you say that you saw some boys out fishing Sunday, Bobbie I hope you did something to discourage them” Bobbie—“O yes, sir; I stole their bait.”—*Harlem Life*.

—“What do you think of your new minister?” And Sandy, scratching his brow, answered: “I dinna think muckle o’ him. Six days he’s eenvisible, and the seventh day eencomprehensible.”

—Mrs. Elderleigh—“Do you love your teacher, Johnny?” Johnny—“Yes, ma’am.” Mrs. Elderleigh—“Why do you love her?” Johnny—“Cause the Bible says we’re to love our enemies.”

—A small boy in an Austin, Tex.,

Sunday-school was asked: “Where do the wicked finally go?” “They practice law for a spell, and then they go to the Legislature,” was the pat reply of the observing youth.—*Texas Siftings*.

—It should be remembered that all subscriptions that expire with this number will be discontinued unless renewed *at once*. The pay in advance rule will be strictly observed.

—Gano Bryan, our valuable contributor, furnished a very able article for this number entitled, “The Fool Hath Said in His Heart There is no God,” which we are compelled to put over until our next issue.

—Mother—“I don’t know what in the world to do with my son. He is a born rover.”

Neighbor—“Why not make a Methodist minister of him?”—*New York Weekly*.

—“Jonah,” expostulated the whale, “do keep still.” “Certainly,” answered the famous man, “now that I know where I am. I wasn’t sure, but I had been caught in a folding bed, don’t you know.”—*Detroit News*.

—Wife—“George, I wish you belonged to my church. The new minister is a man you would like.” Husband—“Not such a bigoted Methodist as the other, then, is he?” Wife—“No; he’s very broad! He believes that Episcopalians, if they repent, can be saved.”

—There are two classes of great men in the world. One class who are satisfied of their inestimable worth to mankind and who are constantly complaining that they are not duly appreciated; another class who have

no idea that they have risen above their fellows, but who the world will insist are leaders and prophets.

—First Western lawyer—"A penny for your thoughts."

Second Western lawyer.—"I was thinking of Solomon and his three hundred wives. What an amount of divorce business he could have thrown in a man's way.—*From Puck.*

—Mr. J. D. Shaw, of the *Independent Pulpit*, of Waco, Texas, desires us to state that he will send his magazine for one year to any subscriber of the *Freethinkers' Magazine* for one dollar and twenty-five cents. The regular price is \$1.50.

—Willie—"Papa, what are those nineteen huge volumes in the library --an encyclopedia?"

Papa—"No, my son. That's the family Bible. One is the Bible and the other eighteen our marriage and divorce record."—*New York World.*

—In Pennsylvania a crank is preaching that "when a Christian woman finds herself yoked to an unholy man it is her duty to leave him." Many Christian women are said to be following this advice, and are perhaps glad of a good pretext.—*New York Morning Journal.*

—The Evolution club had a dinner at the Leland hotel Friday evening. The Rev. C. F. Elliott of Hinsdale, spoke on "The Relation of Evolution to Ethics," the discussion being led by Prof. B. F. Underwood and the Rev. M. L. Williston. H. F. Rohde presided.—*Chicago Times.*

—A chicken pie supper for the benefit of Rev. J. W. Millard, will be held in Maccabee hall next Friday evening, Nov. 2d.—*Catteraugus*, (N. Y.) *Union.*

If the blood of chickens that has been spilt to satisfy the fastidious ap-

petite of the clergy was now in one body it would float the navy of the United States.

—"Yes," said the eminent clergyman, "I nearly left the pulpit once to embark in a mercantile business, but the Lord wished me to continue his work." "How did you know he did?" "My congregation offered me \$8,000 a year—and that was \$2,000 more than I was offered in business."—*Brooklyn Life.*

—Henry Bonnell's obituary notice and a short history of the many years Annual Meeting of The Friends of Human Progress of which he was one of the principal supporters, illustrated, will appear in the January Magazine. Persons who would like that number on account of this article should order them at once. The price is 10 cents a number.

—"Say, deacon, we've bin playing poker, but when we found it was 2 o'clock on Sunday morning, we felt guilty and stopped, and now we're trying to square our conscience by turning it over to the church."

"Good boys, good boys; you may have sinned, but you ain't lost. How much is there?"

"Fifteen dollars and sixty cents."

"Um-um, don't ye think ye'd better play a little longer?"—*Judge.*

—When it comes to getting at the root of things, the Rev. T. De Witt Talmage is right on hand. He has estimated the dimensions of heaven, measured the whale which Jonah inhabited, and figured out Solomon's estate to have been worth \$191,528,006,032. Now, if T. De W. T. will give us the length of the snake which caused that fall in apples, the kind of fuel used in the fiery furnace, and what system of ventilation was used in the Ark, it will be time for him to

take up another contribution for the tabernacle fund.—*Arkansaw Traveller*.

—T. B. Wakeman's third article on Thomas Paine will appear in the January Magazine and then will be put into beautiful pamphlet form and will sell for 15 cents each or ten copies for one dollar. Reader how many copies will you take? Let us know at once so that we may understand how many we shall strike off.

—We learn from *The Voice*, the Prohibition organ, that Prohibitionists expect, in the end, to succeed, because they are on the "Lord's side." Judging from the election returns for the last few years the "Lord" is not a success as a political leader. The Devil, which they claim is running the old parties, it would seem, can give him great odds and then beat him in the game.

—*The Voice* reports President Candler, of the Oxford College, of Georgia, as saying in effect "that rather than have Woman Suffrage he would prefer to see a saloon on every other fence corner and a bawdy-house between, and to have expressed a desire that Miss Willard might be removed from the scene of discussion by *la grippe*." How these good Christians love one another.

—W. H. Conley, one of our most earnest and enthusiastic subscribers, writes: "Have you succeeded in procuring the twenty thousand subscribers? I am intending in a short time to devote considerable time in procuring subscribers. I hope the F. M. will soon be in fifty thousand homes in this country. It will soon be if every one of the present subscribers will do their whole duty. Place the two following names on your subscription list at my expense."

—Col. Ingersoll's new lecture, "The Holy Bible," that he is delivering in all parts of the country, will draw down upon him a shower of "answers" from ten thousand small potato "Divines." But the Colonel will withstand it all if that mighty theologian known as "Father Lambert" does not go for him. But if he does the Colonel had better, like David Crockett's coon, come down before the Father fires.

—James A. Greenhill, our worthy and scientific friend of Clinton, Iowa, in a private letter writes: "I had all my calculations made for a gala day, and all the school children of all the schools in town invited to come to my observatory and witness the transit of Mercury across the sun's disk, but whoever is running the weather at this place played the d—l with my plans. The clouds hid the grand show from view. It is advertised to take place again November 14, 1907, but lots of us will go hence before that time."

The *Cornhill* having told the story of an old lady who said she didn't expect to go to heaven, but, if she did, she would put in a word for the doctor, a correspondent of the *Westminster Gazette* caps it with an old *Freethinker* chestnut of a lady who, when lying ill, and being asked by the minister whether she was prepared for death, and knew the difference between heaven and hell, nonplussed the man of God by replying, "It nary matters; *I have friends in both places!*"—*The (London) Freethinker*.

—The Unitarians of Ithica, N. Y., have just built a beautiful new church that cost \$33,051. There is a debt on the church of \$9,444. This debt is giving our Unitarian friends considerable trouble. The Unitarians are very good people, but we have not learned that any of their consciences

are troubled because this \$33,000 is exempted from taxation and unjustly thrown upon the poor people of Ithica and others who have no interest in the church. A little steal like this does not trouble a modern Christian even of the best variety.

—Muncie, Ind., Nov. 12.—Evan R. Evans, who for several months past has been a devoted church member, last night entered the Congerville church, where he had been in the habit of attending services, and, walking up to the pulpit ordered the pastor to vacate. The demand was granted for a few minutes and Evans commenced to preach. The police then arrived and placed Evans in jail. Early this morning he set fire to the bed clothing, filling the jail with smoke and nearly suffocating thirty prisoners. Evans has gone crazy over religion.

—A teacher in a Sunday school
Announced that he'd present
A silver-clasped morocco-bound
Illumined Testament
To every boy who, on the next
Bright Sunday, could repeat
From memory a chapter of
The Scriptures all complete.

When Sunday came the teacher found
But one had gained the prize,
And so he set to work a plan
Much better to devise;
Instead of Testaments, he said,
"I'll give a ball and bat."
When Sunday came, each urchin
bright
Had learnt his chapter pat!
—*Western (Sunday) Figaro.*

—"I'm stuck" suddenly ejaculated the religious editor. "Some of you fellows who boast of having so many brains give me a good head for this sermon on Job." And the horse editor took his cigarette out of his mouth

long enough to mutter: "Make it 'Almost Boiled to Death,' old man, and you'll score a winning heat sure." But the suggestion was scornfully rejected.—*Boston Courier.*

—The *Buffalo Evening News* has this to say:

Preacher Talmage will not return to the Brooklyn Tabernacle. Mr. Talmage, in New York city, could become a great power for good.

How a wind-bag like Talmage who cannot tell the truth in relation to any thing he talks about, can be a "great power for good" we cannot understand.

--Jealousy is at the bottom of the wrath that the clergy entertain toward Ingersoll. To see him draw audiences of five thousand at one dollar a head when they have to keep the poor women of their societies busy getting up picnics, afternoon teas, grab-bags and etc., to raise their little five hundred dollar salary is a little more than their human nature, even if it has been sanctified, can bear.

—A lady from Boston tells a good story of her new cook. "I took it for granted that she was a Catholic," she says, "and on the first Sunday after her arrival I said: 'Bridget, at what time do you wish to go to church this morning?' The answer came with a lofty superiority that would have done credit to the disciples of any new dispensation: 'O'i'll no be going to church at all, ma'am. Faith, it's meself that's what they call an egnawstic.'"—*Louisville Post.*

—The most pernicious teachings of orthodox Christianity is that man can, by some hocus pocus atonement scheme, avoid nature's penalties for a corrupt life. What should, especially, be taught young people is, that there is no possible way to avoid the terrible inflictions that will be visited on every person who disobeys nature's laws

The blood of goats and lambs or of Jesus Christ can not wipe out the penalty for sin. The only way to avoid the penalty is not to commit the transgression. This is the great lesson that the world needs to learn.

—The society for the prevention of cruelty to animals ought to secure the liberal efforts of Freethinkers everywhere. As the orthodox church teaches that the man animal has a soul but the other class have none, therefore, the soulless class are entitled to very little consideration from their more intelligent relatives. "It is of much more importance to save the 'soul' of a man than to protect the body of a 'brute.'" That is what Christians will tell us. Our doctrine is that a man who will abuse a dumb animal, if he has a soul, it is not worth saving.

—A friend writes: "The Magazine has been going to No. — West End Ave. Do not send it there any more as my brother's wife, who is a Catholic, fears that lightning might strike the house." This reminds us of what Col. Ingersoll says in one of his speeches. "When I lived in Washington," said the colonel, "my law-office was in the same block adjoining the Young Men's Christian Association rooms. During a thunder storm a bolt of lightning came down from the clouds and struck and destroyed the young Christians' rooms, but did not do me the least damage. I have always considered the circumstance," said Ingersoll, "an instance of poor marksmanship."

—She is only eight years old, this small New Yorker, but nourished in a Freethinking family she has absorbed the Agnostic theories of her elders, has decided opinions of her own; in short, is an out-and-out small Atheist. For some time past she has

been much interested in a little companion, a recent acquaintance, but to the surprise of the family, recently she positively refused to accept a tea-party invitation from the child. Being pressed for an explanation she at last gave it: "Well, I'll tell you why. I just cannot play with her. She is one of those common kind of children who believe in hell.—*New York Sun.*"

—The preacher was having a sort of test meeting by asking the congregation questions on their conduct. "Now, brethren," he said, "all of you who pay your debts will please stand up." In response to this there was an apparently unanimous uprising. "Now," said the preacher, asking the others to sit down, "all those who do not pay will please stand up." One man alone arose. "Ah, brother," said the preacher, "why is it that you, of all this congregation of brethren, should be so different?" "I don't know, parson," he replied slowly, as he looked around over his friends and acquaintances in the meeting, "unless it is that I ain't a liar."—*Detroit Free Press.*

—Col. Ingersoll delivered his lecture on the Bible to an audience that filled the largest hall in New York city, on Sunday evening Nov. 11th. This has set the New York clergy howling again. One "Rev. Dr. Lewis Albert Banks" leads the pack. He declares:

"The man who could utter such things as were said last Sabbath night is either a fool or a liar; he either plays a part or is stark mad on this subject. Until Mr. Ingersoll constructs a book that will equal the Bible, and that will do as much for the human race as this book has done and is doing, he had better let the Bible alone."

"A fool or a liar" says this pious man of God. This language proves that he is a gentleman and knows how

to advance a sound argument. No, Col. Ingersoll would not be the man to write a book like the Bible, many portions of which are so smutty that this long named blaggard dare not read it aloud to his wife and children, or congregation.

—Rev. M. J. Savage in a late sermon says:

"The Church is honeycombed with doubt about the old creeds and the old foundations; but they do not dare to touch them, because they do not know what will be the end of it. They are at their wits' end. I sometimes think that these great churches, swimming down the stream of time out of the past, are like an iceberg coming out of the north. When it broke off from the glacier, it was close, hard, blue, solid. But it abandons itself to the great ocean; and the currents carry it on, and drifts it towards the south. Warmer airs fan it, warmer suns shines on it, warmer rains fall on it, until by and by the iceberg is honeycombed. It looks as mighty and as passive as ever; but some day it strikes some fragment of a floating wreck, or a pistol shot is heard in its neighborhood, and its equilibrium is gone, it topples over and disappears forever. These churches are honeycombed with doubt through and through; and they must disappear."

—Col. Ingersoll thus compliments Mr. Putnam's "Four Hundred Years of Freethought:"

NEW YORK, Nov. 4, 1894.

DEAR PUTNAM: Well, I have read the "Four Hundred Years of Freethought." It is a book that every Freethinker ought to have, and that every child of superstition ought to read. Every clergyman should study its pages, so that hereafter he can tell the truth about the mental pioneers of our race.

I forgive you for having given me too great credit, for having multiplied and exaggerated my virtues and ignored my defects.

The book is written with great clearness—with great force and beauty. Many of the pages are poems, and these poems are filled with philosophy. Every line is warm, alive, and

throbbing with enthusiasm—with love for the right and for man.

You have done a great service to a sacred cause, and I thank you with all my heart.

Yours always, R. G. INGERSOLL.

—Speaking of the withdrawal of Judge Chase as candidate for judge in Cass county, the *Logansport Chronicle* makes the following explanatory, but rather caustic remark: "The resignation of Judge Chase as a candidate for judge, was no surprise to his immediate friends. It is the fashion nowadays for every bankrupt preacher to start out the moment any man receives a nomination and nail him for a donation. If the preacher is backward, then a committee of women or laymen, or the secretary of the slopman's union, or the high-muck-amuck of the society for prevention of cruelty to bed bugs, takes a hand in the shake-down. All have plausible stories to tell, and it takes a man of utter callousness to refuse these blackmailers. They come in droves and platoons. If every candidate would buy a good stuffed club and use it on every shyster that strikes him for a dollar it would soon kill off this brand of leeches."

—The *Chicago Times* reports there is a very novel industry located at Room 914 in the Monadnock building, Chicago, where sermons are got up to order for the clergy. An ordinary sermon costs from ten to fifteen dollars, but a series for a week's revival—real hell-fire scorchers, that are warranted to fill the "mourners' bench" with penitent sinners, howling for mercy, by the time the third one is fired off, can be had for eight dollars and fifty cents each, strictly payable in advance. We generously give this free advertisement for the benefit of the poor clergy of country parishes, who are preparing about this

time of year for a general waking up of "sinners."

—The prevalent belief doubtless is that the Lord's prayer, in whatever exact words it was originally spoken, it was wholly the creation of Jesus himself, and therefore of divine origin. The facts seem to show that such is not the case. In Conway's "Sacred Anthology," which is a selection from the sacred books of all religions, will be found the following ancient Jewish morning and evening prayers, with which Jesus was, of course, familiar, and of which the Lord's prayer is evidently largely a condensation: "Our Father who art in heaven, proclaim the unity of thy name, and establish thy kingdom perpetually and reign over us to all eternity. Our Father who art in heaven. Thy will be done on high; vouchsafe to bestow a peaceful and tranquil mind to those who honor thee on earth, but do, O Lord, what seems good in thy sight. Give me only bread to eat and raiment to put on. Forgive, O Lord, those who have this day offended me. Let us, O Lord, not fall into the power of sin, transgression, or iniquity, and lead us not into temptation. Subdue our inclinations that they may be subservient to thee. Thine, O Lord, is the greatness, power, glory, and majesty."—*Chicago Tribune.*

—The telegraph sends the following good advertisement of Col. Ingersoll's late lecture over the country:

CINCINNATI, O., Nov. 19.—[Special.]—Col. Ingersoll lectured last night and was more than usually sarcastic in his comments on the Bible. This morning a meeting of Methodist ministers was held and speeches denouncing the authorities for permitting the lecture were made. A resolution was offered that ministers take immediate steps to secure Ingersoll's arrest, on the charge of blasphemy.

There was some opposition to this course, and after further exciting discussion the meeting adjourned without action.

"O, ye hypocrites; ye generation of vipers," how you would enjoy seeing Col. Ingersoll burned at the stake, a man who has more of the milk of human kindness than all the Methodist ministers in America. Yes, we wish you would arrest the great orator. That would give us one hundred outspoken Infidels where there is one today. Halls of enormous size would have to be built in all the towns of this country to accommodate his audiences. "Set on your hell hounds," Wendell Phillips used to say to the slave power, "it will sooner bring on a crisis that will destroy slavery root and branch." It is too late to smother free speech in this country.

—Mr. Geo. Kickenlooper, of Washington, D. C., sends us the following for the Magazine, an extract from "Fresh Leaves" by Fannie Fern, written some years ago:

Mr. K., says: "I think the following is an exact description of a fashionable church of of the present day:"

"You enter the church. The portly sexton, with his thumbs in the armholes of his vest, meets you at the door. He glances at you; your hat and coat are new, so he graciously escorts you to an eligible seat in the broad aisle. Close behind you follows, a poor, meek, plainly-clad seamstress, reprieved from her tread-mill round, to think one day in seven of the immortal. The sexton is struck with a sudden blindness. She stands one embarrassed moment, then, as the truth dawns upon her, retraces her steps, and, with a crimson flush, recrosses the threshold she had profaned with her plebian feet. Now the *worshippers*, one after another, glide in; silks rustle, plumes wave, satins glisten, diamonds glitter, and scores of forty-dollar handkerchiefs shake out their perfumed odors. What an absurdity to preach the gospel of the lowly Nazarene to such a set! The

clergyman knows better than to do so. He values his *fat salary* and his handsome parsonage too highly. So with a velvety tread he walks round the ten commandments; places the downiest of pillows under the dying profligate's head, and ushers him with seraphic hymning into an *upper-ten* heaven."

As I once filled the position of usher in a fashionable Episcopal church, I can appreciate the truth of the above words. If the meek and lowly Nazarene could have been reincarnated, or any of his ignorant fishermen disciples and made their appearance at that church, they would have met with a cold reception.

—We publish the following for the benefit of our many spiritual readers, whom we are sure will enjoy the account as much as any other of our patrons:

It has remained for an inhabitant of St. Louis Crossing, Ind., to hit upon an absolute test of spiritualistic phenomena.

A family of that locality has lately suffered a bereavement in the death of a daughter. Since that event the women of the household have been thrilled and terrified at seeing a tall white form come floating up from the orchard about midnight each night. Finally the son of the house was apprised of this mystic circumstance. The son is a practical person, with a fine sense for the scientific method of investigation. He procured a bulldog of surly and suspicious temper and awaited developments. Promptly at the usual hour the pale form came floating. Simultaneously the bulldog was unfastened.

Now the bulldog is a beast of singularly simple and direct habits of thought. This dog knew naught of astral bodies and Karma. Even the faith-cure theory of the non-existence of material things was beyond him. He had never been taught that what seemed the impact of a brick against his ribs was really the non est creation of his low-browed imagination. Turning for an illustration of this brute's benighted state to a famous poet we may say that the bone beside the garbage-box a rib-bone was to him and

it was nothing more. Hence the tall, pale form suggested no thought of an animal shell, living on for a space after the flesh and blood body was dead. It suggested nothing but tramps and he made for it.

The tall, pale form yelled lustily and when the dog was pried off there was found a neighbor woman and a sheet. The bulldog is a perfect test. The shotgun may miss and some people can endure any amount of pricking with pins.—*Chicago News*.

—It will be a dark day for Liberty, Science and Humanity when the "reunion" that Cardinal Gibbons prays for is consummated:

BALTIMORE, Md., Nov. 4.—Cardinal Gibbons preached at the cathedral today on Christian unity. He said:

Thank God there is a yearning desire for the reunion of Christianity among many noble and earnest souls. This desire is particularly manifest in the English speaking world. It is manifest in England and the United States. I myself have received several letters from influential Protestant ministers expressing the hope of reunion and inquiring as to the probable basis of a reconciliation. Reunion is the greatest desire of my heart. I have longed and prayed for it during all the years of my ministry. I have prayed that as we are bound to our brethren by social and family and by natural and commercial ties, so may we be united with them in the bonds of a common faith.

The conditions of reunion are easier than are generally imagined. Of course there can be no compromise on faith or morals. The doctrine and moral code that Christ has left us must remain unchangeable. But the church can modify its discipline to suit the circumstances of the cause.

May the day be hastened when the scattered hosts of Christendom will be reunited. Then, indeed, they would form an army which infidelity cannot long resist, and they would soon carry the light and faith of Christian civilization to the most remote and benighted part of the globe. May the day soon come when all who profess the name of Christ may have one Lord, one faith, and one baptism; when all shall be in one fold under one shepherd.

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