

THE
FREE THOUGHT
101233
MAGAZINE.

H. L. GREEN,
EDITOR AND PUBLISHER.

VOLUME XIV, 1896.
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 ;
Amo shall be the password through its gates ;
Man shall not ask his brother any more,
'Believest thou ?' but 'Lovest thou ?'"

CHICAGO, ILL.
1896.

INDEX.

ARTICLES:	PAGE.
All About God. By Hudor Genone.....	88
Are the Teachings of the New Testament Infallible? By A. Hopkins.....	205
A National Hymn. By R. S. D.....	271, 343, 409
A Real Relic of Paine. By George Jacob Holyoake.....	299
A Chapter of Christian History. By J. D. Pherson.....	737
Bible Controversy. By F. L. Oswald.....	25, 79
Bible Debate—A Symposium.....	39
Cooling Universe Theory. By Mary Proctor.....	1
Christian Church and Woman. By Elizabeth Cady Stanton..	673
Cause and Effect of Conduct. By A. H. Jackson.....	763
Degraded Status of Woman in the Bible. By Elizabeth Cady Stanton	539
Earth Not Created. By D. K. Tenney.....	65, 150, 224
Evolution of Religious Beliefs. By Henry C. Wycliff.....	161, 241, 302, 358, 433
Future of the Church. By Daniel K. Tenney.....	609
Friendly Criticism. By James A. Greenhill.....	776
Ingersoll. By Rev. M. J. Savage.....	20
Ingersoll's Philosophy of the Bible. By Rev. Dr. Kaye....	29
Ingersoll's Tribute to His Brother.....	37
Is There a Central Source? By Charles K. Tenney.....	355
In Place of Christianity. By Henry M. Taber.....	411, 492
Infinite Personal God. By Otto Wettstein.....	545
Infidels of the French Revolution. By Robert N. Reeves...	622
Is There a Soul? By Charles K. Tenney.....	749
Liberalized Christianity. By Henry M. Taber.....	9
Literature of Despair. By William Hale.....	370
Movement of the Earth's Orbit. By James A. Greenhill....	94
Matthew, Mark and Luke. By E. D. Davis.....	439, 503, 553, 627, 693, 752
Mind a Brain Product. By Charles J. Lewis, M. A.....	278
Man's Conceit. By Charles K. Tenney.....	570
Nature. By William Hale.....	87
Prayer. By Henry M. Taber.....	135
Philosophy of Optimism. By J. W. Bennett.....	702
Realism Versus Idealism. By Charles K. Millard.....	362, 453, 487, 564
Resurrection. By Charles K. Tenney.....	683
Woman's Bible. By Josephine K. Henry.....	233
Worthlessness of Vivisection. By Philip G. Peabody.....	285

ARTICLES:	PAGE.
Woman Suffrage. By Josephine K. Henry.....	480
Why an Expurgated Bible? By Rev. E. H. Keens.....	686
ALL SORTS:..62, 130, 199, 268, 340, 406, 478, 536, 598, 667, 723, 795.	
BOOK REVIEWS:.....56, 126, 194, 265, 338, 404, 533, 596, 663, 794	
COMMUNICATIONS, ETC.:	
After Christianity, Free Thought. By S. F. Benson.....	112
A God. By Abner Plain.....	314
A Life Extinguisher. By Joseph Haigh.....	386
A Statue of Thomas Paine.....	517
Anthony, Susan B.—Her First Speech.....	642
Barton on the Christian Religion. By Oswald.....	107
Bible That Could be Read in Public Schools.....	115
Bible and Science—Do They Agree? A. B. Barrett.....	172
Bicycle an Agent of Freethought. By Ida Ballou.....	578
Bugle Note. By Helen H. Gardener.....	717
Brockway, Caroline. Obituary. By W. W. Walker.....	391
Christian Millstones. By Prof. Goldwin Smith.....	254
Christian Evidence. By G. S. Lincoln, M. D.....	313
Criticism of Mental Science. By T. A. Netland, F. T. S....	457
Death, Various Modes Necessary. By John Smith Kirk....	44
Dogma in Religious Belief. By G. G. Greenwood.....	258
De Witt Talmage. Col. Ethan Allen.....	379
Devil—Was Tempted by Him. By Cyrus W. Coolidge....	382
Dog, the, as Emotional Critic.....	645
Genius the Seed of Humanity. By Agnes L. Scott.....	778
Good Word from Prof. Oliver.....	775
Free Thought. By Sara A. Underwood.....	574
Freethinker Congress, Call for.....	641
Holyoake, George Jacob, on the People's Church.....	311
Honest Deacon—His Views.....	311
Harker, Katherine. Obituary. By Voltarine de Cleyre....	387
In the Realm of Satan. By Cyrus W. Coolidge.....	109
Ingersoll, Praying for.....	45
Ingersoll, Rev. Caroline Bartlett and People's Church.....	101
Ingersoll on the Jews.....	639
Infinite Personal God. By A. L. Eaton.....	772
Kaye's Reply to Oswald.....	106
Maway's Discovery. By J. Cal Watkins.....	578
Oswald Replied To by Rev. Kaye.....	175
Orthodox Religion. By T. J. Bowles, M. D.....	384
Pharaoh of the Hard Heart. By A. L. Rawson.....	576
Reynolds, C. B. Obituary.....	580
Sharp, Henry. Obituary. By W. P. Biles, M. D.....	176

INDEX

v

COMMUNICATIONS, ETC.:	PAGE.
Stanton, Elizabeth Cady—How She Preserves Her Health..	168
Spiritual Things Spiritually Explained. By W. S. Bell.....	252
Unconscious Holocaust. By J. Howard Moore.....	520
Unity of Truth. By C. Ellen Blanchard.....	647
Woman's Bible. By Lucy N. Colman.....	390
Was Christ Divine? By W. R. Snow.....	773

EDITORIAL:	PAGE.
A Most Auspicious Event	316
A Large Circulation— Missionary Work.	337
Attitude of Liberals To- ward the Church..	392
A Campaign of Educa- tion	523
Absurdities of the Law of Gravitation....	501
An Ancient Document.	659
Bartlett, Rev. Caroline J., to George Ja- cob Holyoake....	530
Burnham, J. H. Obit- uary Notice.....	588
Cruelty to Animals— Anti-Vivisection. .	187
Cruelty to Animals. Maud R. Ingersoll	410
Evolution vs. Special Creation	190
Encouraging Words. By Henry Baer...	403
Free Thought Maga- zine — Editorial Contributors	55
Free Thought Maza- zine, to the Friends of	729
Free Thought Convo- cations	783
Greenhill, James A. —His Telescope..	525
Jones, Jenkin Lloyd..	787
Kerr, Charles H.....	48
Krekel, Mattie P.....	261

EDITORIAL:	PAGE.
Keens, Rev. E. H.....	654
Lewis, Prof. C. J.....	320
Liberal Funerals.....	472
Liberal Religious Cong- ress. By B. F. U.	527
Monroe Doctrine. By T. B. W.....	121
Militant Church. Dr. Rush and Inger- soll	177
Moral Development of Children	402
The New Dance. By Cyrus W. Cool- ridge	779
Olds, Nettie A.....	322
Philosophy of Persecu- tion. By C. B. W.	118
President Harper's Chapel Order.....	793
Pillsbury, Parker, on Woman's Bible...	264
Pillsbury, Parker, Let- ter from.....	595
Peabody, Philip G....	317
Plant Instinct. By B. F. Underwood....	469
Pomeroy, Mrs. C. C. Obituary	531
Pringle, Allen. Obitu- ary	588
Prospectus for Vol. XV.	789
Roberts, Rev. J. E....	461
Roberts, Mrs. Susan E. In Memoriam....	464

EDITORIAL:	PAGE.	EDITORIAL:	PAGE.
Stanton, Elizabeth		Signs of the Times. By	
Cady. Resolutions.	48	C. B. Waite.....	468
Stanton, Elizabeth		Sustaining Committee.	
Cady, Convicted of			532, 661
Heresy	183	Underwood, B. F....	724
The Federalist Discon-		Universalism and Uni-	
tinued	793	versalist. By B.	
Scientific Prophecy. By		F. U.....	795
T. B. Wakeman..	465	Woman's Bible. By	
		Helen H. Gardener	400

ILLUSTRATIONS:	PAGE.	ILLUSTRATIONS:	PAGE.
Bartlett, Rev. Caroline.	104	Lewis, Prof. Charles J.	320
De Cleyre, Voltarine...	343	Olds, Nettie A.....	271
Free Church, Kalama-		Peabody, Philip G....	317
zoo, Mich.....	101	Roberts, Rev. J. E....	411
Greenhill's Telescope..	477	Smith, Katie Kehn...	65
Ingersoll, R. G.....	183	Stanton, Elizabeth	
Jones, Jenkin Lloyd...	737	Cady	539
Kerr, Charles H.....	1	Secular Church, Mc-	
Krekel, Mattie P.....	205	Minnville, Oregon.	326
Keens, Rev. E. H.....	603	Underwood, B. F....	673

POETRY:

An Immortal Dream. By Myron H. Goodwin.....	309
A Reverie. By Otto Stechhan.....	716
Beautiful Snow. By S. S. Burrows, M. D.....	251
Human Evolution. By Earnest Kinyon.....	250
If Jesus Came Down from the Skies. By Ess Jay Bee.....	515
Mary Wallstoncraft. By Voltarine de Cleyre.....	377
Sympathy. Alonzo Leora Rice.....	638
To Mrs. Stanton. By Henry Frank.....	42
The World We Live In. By W. G. Babcock.....	98
To the Wintergreen Club. By Helen H. Gardener.....	167
The Blissful Future. By Isaac A. Pool.....	310
The Woman of Today. By Sara A. Underwood.....	573
When I Am Dead. By Lucius C. West.....	770



Charles H. Kerr

FREE THOUGHT MAGAZINE.

JANUARY, 1896.

THE COOLING UNIVERSE THEORY.—REPLY TO DANIEL
K. TENNEY.*

BY MARY PROCTOR.

IN reply to Mr. Tenney's criticism of my article in the August edition, I would say, as regards the nebular hypothesis: "The most striking and conclusive proof of the nebular theory ever presented, has been furnished by Lockyer's researches in the meteoric department of astronomy. The meteoric theory in no way conflicts with the nebular hypothesis. It is, indeed, simply the nebular hypothesis operating in a different manner and by different processes from the ways and means hinted at by Laplace in his elaboration of that mighty scheme of cosmical evolution. Lockyer alone has clearly traced bodies from their elemental constituents. If his hypothesis should meet the favor of scientists it will be possible to clearly perceive, in the mental vision, the gradual and successive change from isolated meteors through nebulae and comets to suns, stars and planets. But do suns and planets represent the last step in the evolution of the universe? As this is a speculation outside the domain of science, Mr. Lockyer essays no answer. He declares, however, that 'in recorded time there has been no such thing as a "world on fire" or the collision of masses of matter as large as the earth,' but adds that 'the known distribution of meteorites through space indi-

*See November Magazine, page 646.

cates that such collisions may form an integral part of the economy of nature.' It is conceivable, therefore, that some time in the future the earth itself, as well as the sun and the stars, may come into collision with other bodies, be resolved into their primordial meteorites, and the cycle of change begin over again. Lockyer's theory, therefore, it will be noticed, in no way conflicts with the nebular hypothesis." (Extract from an article on the "Genesis of the Universe," published December 11, 1887, in the *St. Louis Globe Democrat*, by Prof. R. A. Proctor.)

The nebular hypothesis left the hands of Kent and Laplace in a somewhat vague form. The labors of other mathematicians have introduced into it greater precision of detail, and in the course of the last few years Professor George Darwin has engrafted upon it the doctrine of Tidal Evolution. The way in which he has applied his methods to the case of the earth and the moon, has recently been expounded by Sir Robert S. Ball, in his book "Time and Tide." The ingenuity of man still plays around the fascinating question, and the spectroscope has added largely to his knowledge of facts about the heavenly bodies. It is very largely by spectroscopic evidence that Mr. Lockyer has been led to his views of the meteoric hypothesis. We know that the celestial spaces are not the empty void they were once thought to be. "Were our vision good enough, we should see them thick with stones and dust, careering wildly in many directions," writes Prof. A. H. Green, M. A., "and dragged out of their path on to the larger bodies whenever they come into the neighborhood of these; so numerous that it has been estimated that as much as a hundred tons' weight of them are encountered by the earth every day, and fall upon its surface. The larger are known as meteorites. When the resistance of the air suddenly checks their rapid flight, heat enough is generated to turn them into glowing vapor and we have 'shooting stars.' Such may be seen singly or in scant numbers on any clear, moonless night; but there are also wonderful displays, at times, in which they come in such crowds that all night long the sky is one blaze of countless meteors." A connection has been shown between comets and meteors, as there can scarcely be a doubt that the principal meteor showers follow in the track of different comets. All these facts seem to point to the

conclusion that some comets at least are swarms of stones revolving in definite orbits round the sun; as their velocity increases towards perihelion, the stones will bang against one another more and more violently and frequently till they are rendered incandescent and partly volatilized. But in a loose aggregate of this kind, the tide-producing action of the sun will tend to separate the individual members, till they become widely dispersed along the whole, or a large part of the orbit; so that what had been first noticeable as a comet, later on is even more conspicuous as a meteoric shower. To test the hypothesis, Mr. Lockyer has examined the spectra given by fragments of fallen meteoric stones under different conditions of temperature and pressure. He finds points enough of resemblance between these spectra and the spectra of comets to give support to the "shower-of-stones theory." Mr. Lockyer has further made a comparison between the spectra obtained from these meteorites and the spectra of nebulae. Here his results are quite compatible with the notion that nebulae may be swarms of meteorites shooting hither and thither among themselves, and clashing against one another till they are rendered incandescent and more or less vaporized. He believes also that low electrical excitation helps in producing the results observed. Details of his work can hardly be given, but this will supply some notion of his reasoning: "When fragments of meteorites inclosed in a vacuum tube, along which an electric discharge is passing, are moderately heated, the spectrum of the glow agrees with that of nebulae, and of some comets when at a distance from the sun; by raising the temperature we obtain a spectrum of the glow resembling that of some comets when nearer to the sun.

"Upwards of twenty years ago the theory—or, I should rather say, the hypothesis—was advanced, that our sun was formed from a hot gaseous nebula produced by the colliding of two dark stellar masses; and that, as the stars are suns like our own, they in all likelihood had a similar origin. The probability of this theory has been very much strengthened by the facts, both astronomical and physical, which have accumulated since the theory was enunciated. Here is a statement of the fundamental principles of the theory. In the theory here discussed the truth of the nebular hypothesis, which begins by assuming the existence of a solar nebulous mass,

is taken for granted. The present theory deals not so much with the nebulous mass itself as with the *formation* of the nebula, and with those causes which led to its formation. For convenience of reference, and to prevent confusion, I have called it the 'Impact Theory,' by which name it may be distinguished, on the one hand, from the nebular theory, and, on the other hand, from the meteoric theory, and all other theories which regard gravitation as the primary source of the solar energy. According to this theory, the greater part of the energy possessed by the universe exists or is stored up in the form of the motion of stellar masses. Thus a mass equal to that of the sun, moving with a velocity of 476 miles a second, would possess, in virtue of that motion, energy sufficient, if converted into heat, to maintain the present rate of the sun's radiation for 50,000,000 years. We are at perfect liberty to begin by assuming the existence of stellar masses in motion; for we are not called upon to explain how the masses obtained their motion, any more than we have to explain how they came to have their existence. If the masses were created, they may as likely have been created in motion as at rest; and if they were eternal, they may as likely have been eternally in motion as eternally at rest. Eternal motion is just as warrantable an assumption as eternal matter. When we reflect that space is infinite—at least in thought—and that, for aught we know to the contrary, bodies may be found moving throughout its every region, we see that the amount of energy may be perfectly illimitable. Arrest the motion of two stellar masses, and the motion is transformed into heat. According to the Impact theory, this is effected by *collision*: by employing the motion of one body to arrest that of the other. Take the formation of our sun, according to this theory. Suppose two bodies, each one-half of the mass of the sun, moving directly towards each other with a velocity of 476 miles per second. They would come into collision with such velocity, the result would inevitably be that the two bodies would shatter each other to pieces. The broken fragments, now forming one confused mass, would rebound against one another, breaking up into smaller fragments, and flying off in all directions. As these fragments receded from the center of dispersion they would strike against each other, and, by their mutual impact, become shivered into still

smaller fragments, which would in turn be broken up into fragments yet smaller, and so on as they proceeded outwards. These fragments would, at the same time, become gradually converted into the gaseous state, and gradually come to occupy a space as large as that embraced in our solar system. In the course of time the whole would assume the gaseous condition, and we should then have a perfect nebula—intensely hot, but not very luminous. As its temperature diminished, the nebulous mass would begin to condense, and ultimately, according to the well-known nebular hypothesis, pass through all the different phases of rings, planets, and satellites into our solar system as it now exists." ("Stellar Evolution," Part I., by James Croll, LL. D., F. R. S.)

The theory, in one of its main features, has been adopted by Sir William Thompson, the highest authority we have on all points relating to the source of the sun's heat. "We cannot," says Sir Thomas, "help asking the question, What was the condition of the sun's matter before it came together and became hot? (1) It may have been two cool, solid masses, which collided with the velocity due to their mutual gravitation; or (2) but with enormously less of probability, it may have been two masses colliding with velocities considerably greater than the velocities due to their mutual gravitation." ("Proceedings of the Royal Institution," London, Vol. XII.)

Among my correspondents is Dr. I. W. Heysinger, M. A., who has lately published an interesting book on "The Source and Mode of Solar Energy Throughout the Universe." He has advanced a theory, which is briefly as follows: "Universal space is pervaded with the same vapors from which first as nebulae and afterwards as condensed orbs, all the heavenly bodies were developed. The swiftly rotating planets, with their atmospheres growing rarer and rarer as we ascend, constantly rotate and revolve around the sun in these diffused and extremely attenuated vapors, the particles of which are held apart by their own potential energy. The planets convert this potential into the active energy of electricity and transmit it to the sun, which is the negative as the planets are the positive poles of this great electrical machine. In its passage through the dense hydrogen atmosphere of the sun, the hydrogen is intensely heated, the energy of electricity being transformed into the kindred energy

of heat and light, and the sun's body beneath is equally heated by the hydrogen above. The heat and light radiated forth into space, except what is caught by the planets for present use, go to again restore the potential energy of the vapors of space, in increasing circuit." As Dr. Heysinger writes in his letter to me, "this brief extract fails to express the facts, let alone the inferences." One must read his book to fully appreciate the novelty and worth of his theory.

"These are a few of the most important hypotheses as to the growth that has gone on, and is still going on, among the celestial bodies. So speculative are they all, that the lapse of centuries seems to bring us no nearer to certainty. But we may take comfort in the assurance that all our attempts now start from a solid basis of fact, and are controlled by a logic that cannot err. No such dreamy guess-work as passed muster two hundred years ago would be tolerated now." Such are the concluding words of a lecture on the "Birth and Growth of Worlds," given by Professor A. H. Green, M. A., F. R. S., of the University of Oxford.

In reply to the question: "How does it happen that the nearer we get to that fountain of light and heat the colder and darker it grows?" I would say: In reality the sun's heat is as effective directly at the summit of the highest mountain as at the sea-level. But the air does not get warmed to the same degree, simply because, owing to its rarity and relative dryness, it fails to retain any portion of the heat which passes through it.

"As a proof that we receive heat from the sun, when burning glasses a yard wide have been turned to the sun, steel has been melted by the sunbeams, and so have other substances which even our greatest furnaces cannot fuse. Therefore the sun must itself be hotter than the temperature of molten steel; hotter, probably, than any temperature we can produce on earth. Or, take a more simple experiment, in proof of the sun's heat. Take one of those large lenses that are intended for magnifying photographs. But almost any kind of lens will do, except it be too flat, as those in spectacles generally are. On a fine sunny day in summer, you turn the burning-glass to the sun, and by holding a piece of paper at the proper distance, a bright spot will be obtained. At that spot there is intense heat,

by which a match can be lighted, gunpowder exploded, or the paper itself kindled. For the broad lens collects together the rays from the sun that fall upon it, and concentrates them on one point, which consequently becomes hot and bright. If we merely used a flat piece of glass the sunbeams would go straight through; they would not be gathered together, and they would not be strong enough to burn. But the faces of the lens are specially curved, so that they have the effect of bending in all the rays of light and heat, in such a way that they are all directed into one point, which we call the *focus*. When a great number of rays are thus collected on the same spot, each of them contributes a little warmth. Some ingenious person has turned this principle to an odd use, by arranging a burning-glass over a cannon in such a way, that just when noon arrived, the spot of light should reach the touch-hole of the cannon and fire it off. Thus the sun itself is made to announce the middle of the day." ("Starland," by Ball, page 5)

Elsewhere in his article, Mr. Tenney remarks that "the earth in winter is some millions of miles nearer alleged sun fire than in summer," as much as to say, that for this reason the earth should be warmer in winter than in summer. Let us consider the annual movements of the sun, which give rise to the changes of the seasons. It is now the winter season, when the days are short and dark, while six months ago the days were long and glorious in the warmth and brightness of summer. A similar recurrence of the seasons takes place every year, and thus we learn that some great changes take place every year in the relation between the earth and the sun. I shall use a simple explanation of this, as given by Sir Robert S. Ball: "Why is it that we enjoy warmth at one part of the year, and suffer from frost and snow at another? Note first a great difference between the sun in summer and the sun in winter. I will ask you to look out at noon any day when the clouds are absent, and you will then find the sun at the highest point it reaches during the day. All the morning the sun has been gradually climbing from the east; all the afternoon it will be gradually sinking down to the west. Let us make the same observation at different times of the year. Suppose we take the shortest day in December. You will look out about twelve o'clock from some situation which affords a view towards the south, and there you see the mid-winter sun. But now the spring

approaches, and the days begin to lengthen. If you watch the sun you will see it pass higher and higher every noon until Mid-summer Day is reached, and then the sun at noon is at the highest position. As autumn draws near, the sun at noon creeps downwards again until, when the next shortest day has come round, we find that it passes just where it did at the previous mid-winter. With unceasing regularity year after year, the sun goes through these changes. When he is high at noon we have days both long and warm; when he is low at noon we have days both short and cold." ("Starland," p. 28.) Two causes, therefore, contribute to increase the heat of summer, and the cold of winter. "The higher the sun ascends above the horizon, the more directly his rays fall upon the earth; and their heating power is rapidly augmented as they approach a perpendicular direction. When the sun is nearly overhead, his rays strike us with far greater force than when they meet us obliquely; and the earth absorbs a far greater number of those rays of heat which strike it perpendicularly, than of those which meet it in a slanting direction. When the sun is near the horizon, his rays merely glance along the ground, and many of them, before they reach it, are absorbed and dispersed in passing through the atmosphere. Those who have felt only the oblique solar rays, as they fall upon objects in the high latitudes, have a very inadequate idea of the power of a vertical, noonday sun, as felt in the region of the equator." ("The Mechanism of the Heavens," by Denison Olmstead, LL. D., p. 121.)

I have done my best to answer some of Mr. Tenney's questions, and to give an outline of the theories of the original thinkers of today, with regard to the formation of the universe. These are but theories which we may accept or reject at will. To quote from my father's lecture, "Birth and Death of Worlds:" "The domain of the unknown is vaster than the domain of the known." It is the small extent of our knowledge which gives that meaning to what we see in the universe. If we knew the reality, instead of seeing a small part of the universe, we should find a meaning that would agree with our ideas of an Almighty power. With great reverence for the universe, and for that power that works in and through it, I conclude with the words of the poet, who said: "End is there none to the Universe of God. Lo! also there is no beginning."

LIBERALIZED CHRISTIANITY.

BY HENRY M. TABER.

(CONCLUDED.)

REV. W. S. RAINSFORD, Rector of St. George's Episcopal church, New York City, says: "It is generally recognized now that the proper work of the church is not to defend dogma, but to lay down, as a basis of man's society, friendship, sympathy and love."

Dr. Rainsford also rebukes those who dishonestly represent the strength of the Christian church, thus: "I know the census and the figures which show the increase of church attendance, during the past ten or fifteen years, but the common people are getting further and further away from the church. Hundreds of thousands who never darken the doors of a church are set down as church members.

"In the census returns many persons are counted over and over again. I myself know one man who is set down as an attendant by seven different churches."

Rev. Dr. W. Robertson Nicoll, of the *British Weekly*, says: "The pleasant fiction that church members do not go to the theater can no longer be kept up."

"Farrar's Critical History of Free Thought," embracing his eight Bampton lectures delivered in 1862, is an interesting account of what he speaks of as "the struggle of the human spirit to free itself from the authority of the Christian faith." He says: "Bigotry is founded on ignorance and fear. . . We stand in the presence of forms of doubt which press us more nearly than those of former times. . . When the church has attempted to fetter human thought, it has been to free thought that we owe the emancipation of the human mind. . . Doubt is reawakened by the introduction of new forms of knowledge. . . The controversy with heresy or unbelief has caused truths to be perceived explicitly. . . The use of doubt is to test all beliefs. . . The unbelief of the present day is marked by a show of fairness."

Since these lectures were delivered, the Archdeacon has still further advanced in liberal thought and bold utterance, so much so as to expose himself to the wrath of the orthodox; and which has elicited from him such defiant language as that "no amount of the-

ological hatred, no fear of persecution and no hope of reward will ever make me deflect the tenth part of an inch from the statement of anything which I hold to be true."

The Archdeacon in speaking of Calvinism says its dogmas are met by the "execrations of mankind."

Rev. T. P. Sawin, Pastor of the First Presbyterian Church of Troy, N. Y., says: "I do not wish to be known as a Calvinist. I do not like the idea of Calvinism. Calvin was a murderer and a scoundrel."

Rev. Dr. Tyler says: "A Christianity that is so intent on saving the soul from a burning bottomless hell, as to forget or be indifferent to the physical discomfort and sufferings of men, is not, whatever else it may be, the Christianity of Christ."

Rev. John Rippere (Methodist) of Brooklyn, says: "If the standards of the Methodist Church are right, nine-tenths of the members are going to hell."

Bishop Foster says: "If I was compelled to think my God, whom I worship, would, by any possible method of administration, send down to a hopeless eternity twelve hundred millions of my brethren and save a few of us, who are but a little better, perhaps, in our moral fiber, I would not go to heaven if I could. I would not worship such a God as that. I would join all the hosts of hell in rebellion against such a God."

Rev. Dr. Rossiter W. Raymond says: "I am sick and tired of going to the American Board on sufferance to aid in supporting missionaries who believe out and out in the damnation of all the heathen. . . I am tired of the whole miserable humbug. . . I won't let the damnation doctrine be disseminated with my money. . . It is my Christian duty not to give to any concern that teaches the heathen that their fathers went to hell."

For many years Congress appropriated money, for the religious teaching of the Indians, to the various Christian sects (more than two millions of dollars in nine years). As an indication of the advance of justice in the church, it may be stated that one by one the Protestant churches have refused to accept their share of the apportionment.

The wrong of compelling support to the churches has been widely rebuked by justice-loving Christians and others.

Rev. Dr. Hawthorne of Atlanta, Ga., expressed himself in unqualified language against appropriations of money for religious purposes, against exempting church property from taxation, against the employment of chaplains by the government, speaking of them as violations "of the laws of religious liberty, because it compels the Jew, the Atheist, and the Deist to contribute to the support of a religion which they repudiate." Dr. Hawthorne also denounces the movement to secure the Christianization of the Constitution and the acts of the American Protective Association.

Rabbi Caro of Milwaukee says: "As a check upon Ecclesiasticism, I am for the taxation of all church property. The state has no right to tax one man for the purpose of propagating another man's religion."

Rev. E. D. Huntley, Rev. James Churm, Rev. Herman Burns, Rev. C. S. Haack and others of the Milwaukee clergy have expressed views similar to those of Rabbi Caro.

"The Ministers' Association of the United Presbyterian Church, at their October meeting in Pittsburg, debated the question of church exemption from taxation and decided that such exemption is wrong." —*Truth Seeker*, Dec. 8, '94.

Our Sunday laws are meeting the righteous condemnation of the generous hearted and liberal minded of the Christian church.

The N. Y. *Examiner* (Baptist), alluding to the imprisonment of reputable citizens in Tennessee and in Maryland by reason of their (infamous) Sunday laws—in the one case for working in the fields and in the other for husking corn in a barn, on Sunday, says, "We wonder that the stones do not cry out against such travesties of justice and that Christian men do not lift up their voices in protest against this wicked perversion of religion; this insult to the name of Christ."

Rev. Dr. Rylance speaks of the "traditions and dogmas touching the Sabbath once believed to be direct and unquestionably from God, but now discredited in the estimation of all men who know what they are talking about."

The Sunday newspaper is now being encouraged and utilized for the dissemination of *non-sectarian* and *non-doctrinal* religion, by the "Newspaper Sermon Association," a Massachusetts corporation, controlled by Christian clergymen.

The Christian church teaches that there are but four gospels, but Dean Alford says: "There are more than five hundred of these manuscripts, of various ages, from the fourth to the fifteenth century."

Andrew D. White, LL. D., late president of Cornell University, says: "The civilization of Egypt began earlier than the time assigned for the creation of man," and in *Popular Science Monthly* for Aug., '95, shows the advance made in this century (mostly in the last half of it) in liberal thought among the clergy of Germany, Holland and England. In the latter country the struggle for broader church views (as against the traditional religion) led by Reverend Drs. Temple, Jowett, Rowland, Williams, Baden Powell, H. B. Wilson, Mark Pattison, Bishops Tait and Thirlwall and Lord High Chancellor Westbury, was successful to a most encouraging degree. An epitaph on the latter reads: "He abolished . . . the eternity of punishment. He dismissed hell with costs, and took away from orthodox members of the Church of England their last hope of everlasting damnation."

In the Sept. No. of *Popular Science Monthly*, Dr. White calls attention to the "higher criticism," as indulged in a generation ago—"then so daring; now so widespread"—and beginning with Bishop Colenso and the result of his studies of the Old Testament and his discovery that "in all the books there is much that is mythical and legendary," Dr. White shows what has been accomplished toward the emancipation of thought in the church by the bold utterances of such biblical scholars as Kuenen, Wellhausen, Robertson Smith, Professors Sanday, Driver, Chayne and Saml. Davidson, and by the authors of *Lux Mundi*, who were forced to admit that all accounts, in the Hebrew scriptures, of events before the time of Abraham are unhistorical.

In *Popular Science Monthly* for Oct., '95, Dr. White shows, by the researches of such eminent Biblical scholars as Layard, Botton, Sayce, Oppert and George Smith, that "it is revealed beyond the possibility of doubt, that the accounts of creation, the tree of life in Eden, the institution of the Sabbath, the deluge, the Tower of Babel and much else in the Pentateuch, were simply an evolution out of earlier myths, legends and chronicles."

While forty years ago great scholars were four to one in favor of, they are now two to one against, the claim that John wrote this (the fourth) gospel. Beliefs formerly thought fundamental to Christianity, are simply based on ancient myths. Vast masses of legend, marvel and dogmatic assertion, have been dissolving quietly away like icebergs drifted into the Gulf Stream. The first three gospels are neither independent of each other, nor in that sort of agreement which was formerly asserted. The fourth gospel is mainly due to some gifted representative of the "Alexandrian School." Dr. White has done immense service to the seekers after truth in tracing in his "New Chapters in the Warfare of Science," the struggle which the liberal minded and honest churchmen have had in their efforts to give to Christianity the benefits of a reasonable, instead of an unbelievable, theology.

A great victory for toleration and religious liberty has recently been won in Austria-Hungary, through the persistent efforts of Dr. Wekelie, the Hungarian prime minister in securing a separation of Church and State in Hungary.

What is known as the Tübingen School of Theology has driven from Germany almost every phase of orthodox belief and is influencing other (nominally) Christian countries in a constantly increasing degree.

Rev. Moritz Schwalb, a Protestant clergyman of Berlin, is the author of a book called "Is Jesus the Redeemer?" in which he endeavors to show that Jesus was not the Saviour.

Goldwin Smith, D. C. L., LL. D., in *North American Review* for Aug., '95, p. 230, says: "No one who reads and thinks freely can doubt that the cosmogonical and historical foundations of traditional belief have been sapped by science and criticism. When the crust shall fall in appears to be only a question of time.

"Ominous symptoms already appear. Almost all the churches have trouble with heterodoxy and are trying clergymen for heresy. Quite as significant seems the growing tendency of the pulpit to concern itself less with religious dogma and more with the estate of man in his present world.

' It is needless to say what voices of unbelief, outside the churches, are heard and how high are the intellectual quarters from which they come.

“Faith in the dogmatic creed is waxing faint.”

Dr. Paul Carus says: “The churches, especially the American churches, are not as conservative and stationary as their dogmas pretend to be. Almost all our churches have, during the last two decades, grown immensely in depth and catholicity. There is a very strong tendency among them to get rid of sectarian narrowness and dogmatic crudities.”

“Religion is losing its hold upon the life and thought of the people.”—Rev. G. Monroe Royce, *Forum*, January, '94.

Rev. Jessé S. Gilbert (in the *Michigan Advocate*) says: “The kingdom of heaven is no longer stormed with prayers, tears and strong cries, as though to be taken by very force. . . . The decay of the emotional is seen in all the after phases of Christian life. The ‘amen’ corner has fallen into ‘innocuous desuetude.’ The class room is well nigh deserted. Preaching is largely apologetic. . . . The subtle spirit of doubt, with which the very air seems charged, and which so largely permeates modern literature, has weakened the faith of many.”

“The religious world is weary of the husks of creed and dogma.”—(B. O. Flower.)

“Religion is vanishing from nearly every part of the world.”—(Dr. McGlynn.)

“There is a tendency towards unhampered search for truth, investigation of all creeds, the casting off of customs that rest on no better ground than tradition. The church feels this modern spirit and in consequence is asking whether a great deal that used to be thought religious may not have been merely superstitious.”—*N. Y. Press*, January 12, 1894.

“Faith should be scientific and rational, rather than scriptural.”—(Rev. Elbert G. Smyth, of Andover.)

The congress of religions held in Chicago in 1893 contributed largely to efface sectarian lines and to cause a recognition of the brotherhood of the race.

Rev. A. H. Lewis, D. D., says: “It was indeed a sight never before witnessed, a hopeful sign of the growing love of man to man, to see representatives of all faiths sitting together, courteously and candidly listening to the story of each others’ beliefs. Day after day

I listened to these preachers, new and strange; the Parsee telling how the great Zoroaster found the one God, whose emblem is the ever burning fire; the Hindu and his striving for the infinité; the Buddhist of gentleness and brotherly love; the Catholic, the Protestant, the Liberal; the unifying thread, the note that blended all into harmony, the common ground where all stood and which drew heart to heart was emphasized as never before in the history of the world."

This spirit was further illustrated by Rev. George D. Boardman, D. D.; LL. D., in quoting the following lines:

"I will not ask my neighbor of his creed,
 Nor what he deems of doctrine old or new.
 I ask not by what name—among the rest
 That Christians go by—he is named or known;
 Whether his faith has been 'professed,'
 Or whether proven by his deeds alone.
 I find in him discipleship so true,
 So full, that nothing further I demand:
 He may be bondman, freeman, gentile, Jew,
 But we are brothers—walk we hand in hand."

As evidence of greater tolerance now than formerly, is the fact that Mozoomdar, the Brahmin priest, participated in the services held in "All Soul" (a Christian) church.

Principal Grant (Presbyterian) of Kingston, Ontario, says: "The people are beginning to care less and less for controversial divinity. Science is marching on irresistibly; there is no sectarianism in science. There can be none, because reason is one."

Rev. Dr. Burwash, President of Victoria College, says: "Has it come to this—that our creeds are more precious than truth; that we must shut our eyes, lest the blazing light of the nineteenth century should reveal some imperfection in the form, or even in the matter of our historic creeds?"

Even so radically orthodox a preacher as Rev. Francis L. Patton, D. D., President of Princeton University, says that all religions proceed from the same hypothesis and that all teach the same morality, adding, "There is no difference between Christianity and other religions—it is but a difference of degree."

Rev. O. B. Frothingham says: "Every form of religion must give way to the religion which consults human weal."

Rev. Dr. Lyman Abbott says: "All scientific men now accept—

or assume as true—the doctrine of evolution, which has given us a new philosophy, a new biology, a new sociology, a new astronomy, a new geology. It will not finish its work until it has given us a new theology.”

Rev. John W. Chadwick says: “There has not been a time, for fifteen hundred years, when so much of the sphere of religious opinion—which ages past have revered—has fallen into desuetude and disrespect as our own.

“I have not the least idea that our popular Christianity is going to be the religion of the future.”

Rev. Dr. Gulliver, of Phillip’s Academy, says: “Every science, every philosophy, every theology, is to enter the twentieth century regenerated and reconstructed.”

Rev. R. Heber Newton says: “There will be greater changes in the world before the end of our century than there have been at any other time since the advent of Christ.”

Rev. Frank E. Mason, of Brooklyn, says: “That the doctrines of Christianity are irrational, untenable and enervating is only too apparent to those who have eyes to see and ears to hear. . . . Robert Ingersoll is an iconoclast, second to none the world has ever produced, and the spirit which animates his words will breathe into the nostrils of man the breath of a higher life, which can but result in the uplifting of the race. He is a heretic—the champion heretic of the age—and to his credit do we thus denominate him, for without heretics the world would become fossilized. Mr. Ingersoll belongs to this age. He is a production of the nineteenth century and could no more help coming than could the telephone or phonograph, which are both the property of current thought. . . . He is the animating embodiment of the enfranchising thought, which lifts man from a serf, to a sovereign of the universe. . . . The growing liberality of ages has in the nineteenth century become strong enough to centralize itself in man, and in Robert Ingersoll we see the type of man as he will be when enfranchised from the thralldom of religious superstition and creedal speculation. . . . As heterodox and radical as is Mr. Ingersoll to this age, it will not be long before his teachings will be orthodoxical.”

The scenes which have been portrayed above and the opinions

which have been here expressed, bring to mind the words of Thomas Moore:

“Shall I ask the brave soldier, who stood by my side
 In the cause of mankind, if our creeds disagree?
 Shall I give up the friend I have valued and tried
 If he kneel not before the same altar with me?
 From the heretic girl of my soul shall I fly,
 And seek somewhere else a more orthodox kiss?
 Perish the heart and the law that would try
 Truth, valor and love by a standard like this!”

The foregoing quotations are a few of many others which could be cited as indicating the determination which exists (even among those who still cling to the *forms* of the religion in which they were educated) to throw off the fetters with which impossible dogmas still seek to bind them, and to listen to the voice of reason, the lessons of truth, the demonstrations of science.

A revolt against orthodox Christianity, such as never before in the history of the church has been observable, is now clearly apparent. It is manifesting itself in every branch of the Christian church. The theory of evolution has found advocates in Professors Drummond, Woodrow and Winchell, Reverend Drs. W. H. H. Ward, Abbott, McCosh and very many other professors of orthodox Christianity.

Union, Lane, Andover, Auburn and other theological seminaries bid defiance to the general assembly of the Presbyterian church, which has undertaken to “boycott” the graduates of those seminaries.

Rev. Dr. J. H. Ecoib, in the *New World*, has the courage, the honesty and the good sense to plead for a theological university that shall be *free from denominational control*.

The Revised Edition of the New Testament (1881) is likewise a valuable contribution to the liberalizing of Christian thought, the Revisers having discovered that (among many other pious frauds) the word God in 1 Timothy III. 16, was an interpolation; that the verse (1 John V. 7) “There are three that bear record . . .” is spurious; that in Luke II. 33, the words “His father” had been fraudulently substituted for “Joseph;” and that the language in Mark XVI. 9-20 was fabricated. The ministry of the Anglican church, of the Episcopal and Baptist churches of this country, have

shown great independence of their creeds and (though to a lesser extent) have also the Methodist and other churches which are classed among the orthodox; while the Unitarian and Universalist churches have exhibited marked advances, within a generation, toward rationalism.

Colonel Ingersoll was recently a guest at the Unitarian Club of New York City and his frank expressions of opinion were there greeted with the most hearty applause.

Rev. Minot J. Savage, of Boston, dispenses, in his pulpit, with (futile) prayer.

Even the Roman Catholic Church is progressing toward unconstrained thought, as may be noticed by the utterances of Professor St. George Mivart in England, of Professor Sernouant and Loisy in France, of Canons Bartolo and Berta in Italy and of Fathers McGlynn, Burtzell and Ducey in this country.

The great influence of the latter on the Papacy has elicited the remark that "where Father Ducey leads, Rome follows." All these, to a greater or lesser degree, accept the developments of science, regard the conclusions of modern biblical criticism as well founded and show a commendable independence of the Church of Rome.

True, there is an hallucination and hysteria attending revivals of religion, camp meetings, "Christian Endeavor" gatherings, and the "inane vaporings" of such "Evangelists" as Dwight L. Moody, Rev. Samuel Jones, Rev. Samuel Small, Rev. Joseph Cook, Rev. T. DeWitt Talmage,—the thirteen-year-old-boy pulpiteer of Missouri and the nine-year-old colored Baptist girl-preacher of South Carolina (all of whom attract large audiences), which have taken possession of the minds of unreasoning enthusiasts and deluded zealots, something like the (supposed) demoniacal possessions of the days of Christ. True, also, that the new "Messiah" of New Mexico is now attracting his thousands of equally deluded followers. It is also true, as recently stated in the *Minneapolis Times*, that intense religious excitement has produced an "emotional insanity," which has resulted in very many persons voluntarily begging themselves and their families by giving all they had to their church. But the sober sense of thinking people, the increasing desire to investigate,

to recognize no light but that of reason, to dig down to the solid rock of truth and to accept no other foundation as a basis for belief, is threatening ecclesiasticism with utter destruction.

The "Salvation Army" with its display of banners and the noise of its music may appeal to the emotional of our nature, or perhaps frighten "sinners" to join its ranks, somewhat as the Chinese of former days sought to "frighten" their enemies with the sound of cymbal and of gong; but the mighty agency of thought will surely triumph over the hosts of irrational, illogical, unreasoning foes to mental activity and mental progress.

The "signs of the times" all point to the ushering in of that grand day when an arrogant priesthood, a dogmatic ministry, a meaningless ritual, an unintelligible creed, an unenlightened faith, a reasonless belief, an obscene and untruthful Bible, and all of their accompanying errors, superstitions and follies, will be relegated to the ignorant past, and when the goal of existence will be the attainment of truth.

"Let truth and falsehood grapple; who ever knew truth put to the worst in *free and open* encounter?"—(Milton.)

"The most indispensable requisite, in regard to religion, is that it should be true."—(*Supernatural Religion.*)

"Search for the truth is the noblest work of man, its publication a duty."—(Madame de Staël.)

"There's naught in age, there's naught in youth
That's worth the gem which men call truth."

The irrepressible conflict between slavery and freedom in this country was fought with determination on both sides, but with disaster and overwhelming defeat to that relic of a barbarous age—physical slavery, and so there is to-day an irrepressible conflict between mental slavery and freedom of thought. So long as we can count upon progress, upon increasing intelligence, upon the reign of reason, we may be certain of a disastrous and overwhelming defeat of the forces of ignorance and superstition which are arrayed in support of an *equally* barbarous relic of past ages—the slavery of the mind.

Now that the main obstacle to the triumph of free thought—the Christian Church—is being largely deserted by those who believe that deed is better than creed, that truth is better than error, that

knowledge is better than ignorance, that honest utterance is better than cringing subservience, that perceptive thought is better than blind faith, that the marvels of nature are grander than the miracles of superstition, that truth is authority and not that authority is truth, that religion is not a dogma, but a life, we may look with confident hope for the spread of a new and rational religion, destined before long to become universal—the religion of ethics, of brotherhood and of altruism.

“Dark night of faith, farewell forever,
Thy galling chains I now dis sever;
In freedom’s sun I’ll bask;
Oh, what a glorious task!

“In truth’s fair realm, I’ll rear my home
Beneath the shade of reason’s dome;
Philosophy! ’tis thine to tell
Of every creed and dogma’s knell.”

MR. SAVAGE ON INGERSOLL.

[FROM BOSTON POST.]

THE REV. MINOT J. SAVAGE, the pastor of the Church of the Unity, in a sermon on “Robert G. Ingersoll,” criticises that famous lecturer in a scholarly manner. He says:

The ideas of which Col. Robert G. Ingersoll is at present the most prominent exponent in this country, are not new. I suppose that he would not claim that they are. Nor are his methods original, except so far as they spring out of his personal characteristics and peculiarities. His ideas are very largely those of Voltaire, of Gibbon, of Hume, of Thomas Paine, of Thomas Jefferson, of Benjamin Franklin, and of a good many other of our prominent revolutionary heroes; and, curiously enough, they are largely the ideas of the most intelligent Biblical critics of the modern world, of men who are still nominally connected with the orthodox churches. Yet, if his ideas are not new, Colonel Ingersoll has so identified himself in the popular mind with those ideas that they have come to take his name,

and so he stands before the modern world as one of the marked religious signs of the times. Colonel Ingersoll is, in my opinion, the most remarkable popular orator to-day on earth. I have heard the best speakers in England, including Mr. Gladstone; and I do not know of a man living who is so mighty a master over a popular audience as is Colonel Ingersoll. And the secret of his power as a popular orator is not far to seek. He is a master of expression—wonderful in his power of molding and of shaping words to the utterance of his thought. Then again, he is a poet; and he has a deep, high, broad sympathy with whatever is human. There is nothing which touches the interests of men that does not find an echo in his heart and brain. He feels with a power that is simply colossal. Moreover, he is the mightiest popular orator in his power, not only on religious, but on other topics which he treats. He has an unsurpassed fund of wit and of humor; his power in this direction is exerted without malice and without effort.

Is Colonel Ingersoll an honest man? Does he believe himself to be a reformer, or is he only a vulgar, cheap sensationalist? Does he prostitute these gifts of his for the purpose of making money? This is the common charge which is hurled against him; and let me note here as very significant that this is almost the only one which is hurled against him; and for the reason that no other can be made even for a moment. What were his antecedents? His father was a Presbyterian clergyman; and he tells us how, when a boy, he spent some hours looking up into the sky thinking of hell. His was the kind of childhood which thousands and thousands of boys have had to experience. It has been charged against him that he was without reverence for his parents in that he attacked Presbyterianism. But he has shown himself that men do no honor to their parents by going around swearing that the false views held by their parents were true.

I believe that he is as honest, as earnest, as was John Calvin or Richard Baxter. I believe that he is as sincere in whatever you choose to call his opinions—religious or irreligious—as any man who ever lived or spoke. Does he need to lecture on religious subjects to earn money? If he had no other resources, or if he made twice as much in that as in any other way, and if he devoted himself exclu-

sively to that, the charge might have some basis. But he is able to earn money as a successful lawyer; and he does in that way obtain all that he wishes or needs; besides, he can earn money by lecturing, whatever his subject may be. Then again, it seems to me that so long as the great majority of ministers feel a divine call to leave a small parish at a poor salary and to go to a large parish and a large salary in some city, it is not quite safe for them to trust to the attempt to blacken Colonel Ingersoll's character by charging him with being influenced by pecuniary motives. I believe, then, that he is both earnest and sincere.

Now, what are his positions regarding religious belief? He is the great red-hot antagonist of those teachings of the church which he regards as incarnate and infinite cruelty. The great thing which he attacks is the orthodox belief in hell; because he thinks that it crushes the human heart, blots out human happiness, makes people afraid to think, turns the brain into a dungeon and prevents human progress. Colonel Ingersoll's sympathy is the key to his character and career. I have never known a man more tender, more easily moved; he is as sensitive and as sympathetic to all the movements of life and thought about him as the leaves of the poplar to the air. It is this tremendous power of sympathy which turns him into a flaming hatred of anything that seems causeless, inexcusable cruelty. So this one great, horrible, world-shadowing dogma of eternal hate has been the one thing which he has devoted his life to fight.

Colonel Ingersoll is not an Atheist. He is only what Huxley and Herbert Spencer and many other scientific men to-day are—an Agnostic. If you ask him whether there is any God he says: "I don't know." He only feels that there is no such God as the one who has been set forth in the creeds of the orthodox church. He does not fight against God, but only against certain partial, incomplete, unworthy, cruel conceptions of God. It was he who once said: "I do not know whether there is a God or not—I have lived, you see, in one of the rural districts of the universe." What, next, is his attitude regarding a future life? I know nothing more sweet and beautiful than some of the things which he has said about death and immortality. Here, again, he is an Agnostic, saying simply: "I don't know." He believes that if there be a future the only way to

be ready for it is to live a noble, sweet, and a true life here. Then there is his attitude toward the Bible.

According to popular opinion, he has spent a large part of his public life in ridiculing the Bible. He has never uttered one single word of ridicule for the Bible itself. He has ridiculed only certain unfounded conceptions of the Bible which he regards as standing in the way of human freedom and the progress of human thought. He does not believe in the theological Christ; yet he has uttered a tender, admiring tribute to Jesus, isolated, rejected, cast out by the same kind of bigotry whose sting has been felt in his own heart. I do not know anywhere in the world finer and grander teaching than his concerning liberty, justice, patriotism, the character and the possibilities of woman, and the beauty of home. Colonel Ingersoll, as regards worship, does not believe in singing or in uttering praise to an infinite being. He thinks it belittling to his conception of God to suppose that he wants that kind of foolish flattery. Yet there are passages in his writings and his utterances which show a worship for all that is highest and noblest in human life, for every consecration to duty in the midst of difficulty, darkness, and sorrow. So that, if we simply concern ourselves with this life here, I do not know of any man who has voiced its duties, who has expressed its poetry, has appreciated its sublimity and faithfulness more thoroughly and completely than he.

I wish now to raise the question, what is the cause of a career like that of Mr. Ingersoll? What has thrown him into such extreme reaction? I believe that he is the legitimate, natural, and necessary outcome of the time. He is a product by repulsion of that type of religion, of theology, which he has devoted his life to opposing so earnestly and so successfully. Given the teachings regarding God, man, and destiny of the old creeds, and then given a man who thinks, who has a heart to be touched, who has the sense of justice and brain enough to speak, and you have a man like Ingersoll—a natural, necessary reaction from the old creeds. And I am willing to put myself on record as saying, with all the emphasis of which I am capable, that—though, as you know, I do not agree with Colonel Ingersoll concerning some of the points that I regard as of unspeakable importance—if I must choose between the conception of the

world, of God, man, and destiny, as set forth in the authoritative creeds of the orthodox churches of to-day, if I had to choose between these and the positions of Colonel Ingersoll, I would take my place gladly and lovingly and tenderly by his side, let the outcome be whatever it might. Rather than accept the old view of God and of his relation to his children, as set forth in the old creeds, I would rather try to lighten human burdens, to lift the weight of some heart crushed, to wipe out the tears from some eye, to do some little thing in order to help to make the world happier and brighter, and then fall asleep forever; and I would thank God for the dust, and the worms, and the darkness, and the eternal silence, infinitely more than I would thank him for his heaven with me at his right hand, while from below rose the smoke and the cries of those in torment. I do not know one word of the teachings of Colonel Ingersoll concerning any of the great questions of human interest that is not noble, fine, true, sweet, healthy as the air and as fragrant as the lilies of the field. I do not know one word of his positive teaching concerning human interests that we need wish to blot out. The defects of Ingersollism are purely negative. I cannot regard Colonel Ingersoll's philosophy of the universe as a profound philosophy. I do not think that he grasps the meaning of the universe in its entirety. I believe with my whole soul in God as the necessary key to and explanation of all that is. I regard Colonel Ingersoll's philosophy of evil as not profound, for if there be a God the evil is destined to fly away in the presence of the eternal sunlight. I cannot regard his philosophy of human nature—this wonderful and mysterious human soul—as either profound or complete. He deals too much in the surfaces of things. I cannot think that he has estimated at their true worth those indications of what seem to me to be practical certainty of the final outcome of things—the outcome which shall redeem all the littleness, all the pain, all the cruelty, all the darkness that we must go through here. These, then, are the defects of what is called Ingersollism. I think, also, that Colonel Ingersoll, in his lectures and his writings, makes the mistake of confounding religion with theology, which is only a theory of religion. Because he finds the one so faulty and so easily overthrown, he seems to imagine that religion is only a passing phase of human life and will pass away. But one

thing I believe. If I meet Ingersoll over there, I believe that his true heart will respond to everything true, that his nature, which admires so much that is admirable here, will easily flame into worship, and that he will be the readiest to face the limitations of his thought there.

THE BIBLE CONTROVERSY.

BY F. L. OSWALD, M. D., A. M.

VII.

IN the Christmas performance of his sacred circus, Bro. J. R. Kaye treats us to an exhibition of metaphysical bubble-blowing, with interludes of galimatias rant enough to make the fortune of a Yankee humorist.

“When a party forgets its principles,” said Artemus Ward’s inspired stump orator, “the inversion of the object is followed by the collapse of the postulate, for it is clear that the recoil of the synthesis must lead to the loss of the metachronism, even if the multiple of the paraphrase should involve the retrocession of the transcendental fragments.”

“There’s some strong points in that,” remarked the sexton.

“Yes, and cussed hard to answer,” added the soapboiler.

Bro. J. R. Kaye, too, may have congratulated himself at the probability that words, skipping at random, have a superior chance to elude the grasp of criticism.

Take the following samples of his rhetoric:

“If the knowledge of opposites is one, what is the correlate of finite but infinite?” (Page 686 of the December Magazine.)

“Ingersoll has indicated the very relations of which the infinite should consist, and these are exceedingly conceivable; then what about the inconceivability of the infinite?” (Ib., page 687.)

Wherever the least ray of meaning gleams through the dust-whirls of his verbiage it will be found that the “arguments” of our metaphysical swashbuckler turn upon the most puerile quibble sophisms.

Ingersoll: “God is a guess.”

Kaye: "How does Ingersoll reach the judgment that God is a guess if it is not by *the insufficiency of his known facts* to prove his existence?" (December No., p. 685.)

The italics are mine. The passage quoted is followed by a long tirade against Ingersoll's presumption in criticising the theological conception of the Deity on a basis of such slender data, and translated into more intelligible English, amounts to just this: "If God is a guess, does not that very assertion imply that *you* know nothing about him? Then how can you prove that my doctrines concerning the Holy Trinity are wrong?"

Now the effect of the whole argument hinges upon the trick of substituting *his* and *you* for *our* and *we*. "God is a guess," says Ingersoll, but does not add a word implying the admission that free-thinkers are limited to a narrower sphere of conjecture than any manufacturer of theological evidence from St. Jerome to Bro. J. R. Kaye.

"Now watch me make that fellow admit that a dog has three heads," said the Dublin fakir with a wink at the audience. "Stand up—you there; now isn't it true that no dog has two heads? Isn't it? And is it not also certain that one dog has a head more than no dog? You admit that, don't you? Then, if no dog has two heads and one dog has a head more than no dog, you can't know anything about simple addition if you deny that one dog has got three heads."

"It will not be difficult to prove," Brother Kaye assures us, "that Ingersoll knows nothing about philosophy; that he is a bungler in stating the nature of things, as also their relations."

"Knows nothing about mathematical principles and their relations to three-headed dogs," as the Dublin fakir would say.

"There you see how he avoids my challenges," our champion of the Holy Trinity will shriek in the next number, "see how he dodges my problems; takes refuge in Dublin, Ireland, this time."

The return trip to Bro. J. R. Kaye's "arguments" will not be a long one. Doesn't Ingersoll admit that God is unknowable? is the burden he harps upon through some fifteen variations—then how can he know anything about God's love, his omnipotence, his omniscience? as if our trickster for the precious Saviour's sake did not know as well as any of his intelligent readers that Ingersoll used these words in stating the position of his adversaries.

From beginning to end, Brother Kaye's contribution to the December No. is an *argumentum ad ignorantiam*. "Did Ingersoll ever define to himself, or to anybody else, what he understands by 'proof'?" he asks the public after one of his linguistic contortion tricks. Let me ask him a counter-question: Does he really believe that any reader of common North American sagacity could fail to see through the sophistry of his "proofs"?

"His difficulties in trying to make correct statements must be attributed to his theological education," remarks Brother Waite, though another explanation is offered in the symposium essay of our Crusader's henchman—or doubleganger, since his field of vision seems limited to the object-glass of Bro. J. R. Kaye's trick telescope. It is his emotional love of Jesus, our symposium-guest informs us—"and when that love is trampled in the dust, and its object held up to scorn and contumely, a Christian soul is stirred to its lowest depths." From decidedly low regions of his own soul the same correspondent soon after evolves the statement (or repetition of our prize-trickster's statement) that my criticism of Kaye's diatribe deals all or chiefly with the morals and manners of the Middle Ages. (December No., p. 710.) The all-absorbing passion of our friend's theological affections must have prevented him from taking cognizance of such secular things as facts.

On page 691 of the December No. the flames of Bro. J. R. Kaye's love for the Son of the Holy Ghost rise so high that they inspire him with several astonishing aggravations of his former misstatements.

"Did he (Oswald) answer the charge against Agnosticism respecting ultimate principles?" he asks the readers of the Magazine. "Why, certainly, if the parrot reiteration of 'anti-naturalism' is to be understood in that light, then it has been most exhaustively answered."

Now it so happened that the obnoxious word does *not once* occur on the page of the Magazine devoted to an equally easy and conclusive exposure of Kaye's trick in ranting about ultimate causes, when he knew very well that Ingersoll referred to the proximate and wholly knowable causes of natural phenomena.

"Did he reply to the point of the early witnesses of the gospels in opposition to Ingersoll's claim? Why, yes, if hunting up a great

number of other 'Acts,' etc., that had nothing to do with the subject, together with a great lot of ridiculous twaddle, spun out of an active imagination, constituted a reply."

Our Brother's lack of an active imagination may have prevented him from imagining the surprise of such of his readers as should happen to compare his assertion with the September number of the Magazine. The "Acts," he considers irrelevant to the points at issue, were a striking illustration of the spirit that evolved his "Great Stupendous System of Truth," and the quotations from the "Fathers" proved his witnesses to be the most unconscionable liars on earth—with perhaps one single exception. The parallel which he (with a queer geometrical solecism) tries to represent as a digression, illustrated, to the satisfaction of all reason-endowed readers, the absurdity of his attempt to patch up a hopeless breach in his fortress walls by quarrels about the special year that witnessed the first record of the Galilean miracles, *at least a century after their alleged occurrence.*

"Did he reply to the position against Ingersoll, laying claim that the Synoptic Gospels know nothing of the Atonement—nothing of salvation by faith? If the usual reply involving the *Middle Ages Galilean, Buddhist, Mental Prostitution* was to the point, then we were certainly squelched." The italics are mine.

Love is blind. But if the optic obstructions of our Jesus-loving brother left him even a chance for a peep through a slit of their complicated folds, should he not have foreseen that an incidental preservation of a copy of the FREETHOUGHT MAGAZINE for October would result in a supplement of the memorable "squelching"? For it again so happens that NOT ONE OF THE THREE ITALICIZED PHRASES OCCURS ON THE TWO PAGES devoted to the refutation of the Atonement claim from Brother Kaye's own Bible.

"This, patient reader," he adds, "is a summary of the liberal side of the question."

Bro. J. R. Kaye, I fear, will get a chance to ascertain that he has overrated the patience of his readers.

[TO BE CONCLUDED.]

INGERSOLL'S PHILOSOPHY OF THE BIBLE—AN EXAMINATION OF THE LECTURE ABOUT THE HOLY BIBLE.

BY REV. J. R. KAYE, PH. D.

IV.

The character and teachings of Christ and the oration.

[CONCLUDED.]

WHILE we have confined ourselves to the lecture "About the Holy Bible," there is another interesting field of Ingersollian thought where we may know something definite about the future and the infinite, to which we shall divert for a few moments. It is because of the relation it sustains to this particular branch of the subject we are now discussing that I take occasion to put it under review. I refer to the funeral oration at his brother's grave. Certainly Mr. Ingersoll should have no objection to our entering such a sacred place, of such sacred recollections; certainly not, if we are in quest of knowledge regarding the future and his brother's god. Nor should he find any fault if we are disposed to debate a little with him over his sleeping brother, or should even feel amused at some of the "high mass" (mass of words) with which he buried him. He uses no ceremony in rushing into the death-chamber where the mother is bending over her dead child, praying to heaven with the Bible, her great comfort, clasped to her heart, and tells her that her God is a guess, that her Bible is a farce, and worse than a farce, and her prayer a silly superstition.

Let us see how much better is Ingersoll's substitution when we bend over the grave of a dear one. It has been several times noticed how he demands that in dealing with matters of religion and revelation, we should be scientific and philosophical. There is no place where we crave for certainty of knowledge more than at the tomb. Let us then have our soundest philosophy—not snowflake poetry, for poetry is neither science nor philosophy. Since this modern Socrates has dispatched the Gospel of light and life that has comforted the ages and has lighted up the tomb, has he enriched the thought

of the world and shown it a more perfect way at the time when he had the crowning opportunity for his task? Let us see.

THE ORATION.

Ingersoll:—He had not passed on life's highway the stone that marks the highest point; but being weary for a moment he lay down by the wayside, and using his burden for a pillow, fell into that dreamless sleep that kisses down his eyelids still. While yet in love with life and raptured with the world, he passed to silence and pathetic dust.

Being weary for a "moment," when will he pick up his "pillow" and proceed on his journey? What kind of a sleep is a dreamless sleep? To quote Ingersoll, Is there any "philosophy" or "science" in this expression? It may be poetry, but poetry is not science. Since science has so thoroughly informed you, that even in sleep the mind is in a state of activity, though we may not be conscious of it all in our waking moments, why do you presume beyond science in stating the condition of your departed brother? If you mean that he is dead, utterly dead, extinct body and mind, why don't you say so? "He passed to silence and pathetic dust." The statement of his silence is at least compatible with the dreamlessness of his sleep, but how does it come you know so much about the state of your dead brother? You remember, Mr. Ingersoll, you asked the question respecting Christ: "Why did he not say something positive, definite and satisfactory about another world?" Was it because he was expecting you would clear up the whole matter at your brother's grave in such rhetorical form? Certainly you are "definite and positive" in the matter, but whether it is "satisfactory" remains to be seen. Now surely in all honesty, standing over your brother's corpse you should be somewhat consistent with your principles at least, if that is possible.

According to your own complaint, Christ gave you in all the New Testament, nothing positive, definite and satisfactory about another world. But how does it come that you are so definite and positive about your dead brother? You tell us he fell into a sleep for a moment—it was *sleep*; it was also a *dreamless sleep*. In other words, a momentary, dreamless sleep. Now, Mr. Ingersoll, you are an adept in talking about ghosts and myths, but "honor bright," have

you struck more of a ghost of an idea since you buried your brother? Ghostly and emaciated as this idea is, even when you leave its poetic clothes on, you have made it a definite fact regarding the other world.

Again, you are positive that your brother is in silence, devoid of activity and energy. If you had taken a moment's "silence" before you had said that you would have refrained from being so "positive" about the state of the dead.

"He passed to silence and pathetic dust." Now pathetic has to do with the emotions, and these are predicated of rational beings, but the orator has transferred it somewhat. But I do not see how this kind of dust would not tend to alter that inactivity. You see, Ingersoll, you are not sufficiently scientific. This statement of dust may be a very popular one in the "School of Ingersoll," but that does not help it any. You surely have not forgotten how you smashed up Jewish Oriental imagery, so be careful that you do not unduly indulge in popular monstrosities that really possess no sense.

For an agnostic who disclaims the possibility of any knowledge concerning such matters you know altogether too much. To say that your brother is dead, soul and body, is saying too much, since that is positive knowledge beyond human experience, as you would say, and which is contrary to agnosticism. And to say that he is not thus dead but resting upon his burdens for a moment, is also saying too much for the same reason. Hence, I don't see but that you have hung yourself when you reduce yourself to your principles, trying to stand on nothing. Mr. Ingersoll, I shall admit, that lowering that casket into the earth was a very hard time for you to be consistent with your principles, but then I should have made a special effort to be, or have apologized for the failure the next time I got back to the high calling of slandering Christ for not having said something definite, positive and satisfactory about the future.

Huxley:—Agnostics who never fail in carrying out their principles are, I am afraid, as rare as other people of whom the same consistency can be truthfully predicated.

Ingersoll:—And every life, no matter if its every hour is rich with love and every moment jeweled with a joy, will at its close become a tragedy as sad and dark as can be woven of the warp and woof of mystery and death.

In the first place, how do you know that of "every life"? But why should every life so close, and what is the real relation (poetry aside) between that tragedy of death and the dreamless sleep that kisses down the eyelids still, and the beautiful silence mixed up with the pathetic dust? Now, Mr. Ingersoll, you have not forgotten, in the lecture which netted you a bigger sum than this funeral oration did, when there was nothing to bury just then but the Christian's Bible, how you held up with a noisy burlesque the idea of sacrificing something in the present life for the sake of the future one. You sported gayly with the notion of heaven's bribe. Now you admit that every hour may be rich with love and every moment jeweled with a joy, but at the close comes the tragedy as sad and deep and dark. Well, what are you grumbling about? Every moment of this life was rich and jeweled. You have accepted no bribe of heaven. You ought to be satisfied with the way such a life closes. According to your description your brother's life ended serenely, so he was an exception to the "every life." Are you not satisfied with your bargain, or will your last wail be that of another skeptic—"I am taking a terrible leap into the dark"? Perhaps the situation was a little more real to you when you were burying your brother, than when you wrote your blasphemy on the Saviour's Redemption, and laughed at a purchased heaven.

Ingersoll:—He climbed the heights and left all superstitions far below.

He was more fortunate, then, than his father, who probably had something to do with some of the fine traits you have enumerated, and who was a superstitious Christian minister. Would not this funeral sermon have to be revised considerably should it be your sad lot to tell the truth over your father? "Left all superstitions far below." In this he was much more fortunate than his brother also, who has not quite gotten over the education of a Christian home. The ghost scene, as we have noticed, is not wanting even in this oration.

Ingersoll:—He was a worshiper of liberty.

He had a god then. This was, I presume, one of the gods that was not a god. It probably was a "guess" god, it did not "think"

or "act;" still it was a god, for it had a worshiper. What kind of an abstract god would liberty be? Would it bother Ingersoll any to intelligently define his brother's god, or is it, too, beyond conception? A rational soul bowing down to liberty! I wonder if it is true that this brother was not superstitious. I find the orator so incapable of stating many religious matters properly, that I am beginning to believe it would have been better if his brother had stated his religious views himself.

Ingersoll:—Humanity the only religion.

Then he had two religions and two gods. Religion that does not issue in the Infinite is nonsense. How many gods did your brother have? If you keep on you will soon make him out a heathen, and still he was not superstitious. Ingersoll cannot get rid of a deity even at the grave. But what a deity! It is the Positivism of Comte, to try and throw some rays of light into the tomb. Respecting this religion let us notice the criticism of another agnostic, who has a more intelligent understanding of these matters.

Huxley:—When the positivist asks me to worship "Humanity" . . . I must reply that I could just as soon bow down and worship the generalized conception of a "wilderness of apes."

Ingersoll:—Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights.

So should any man who was fool enough to think he could. If the peaks are eternities why should we try to look beyond them? What kind of an eternity is that that we could look beyond? Would it naturally be eternity? And again, it runs to a peak. Moreover, out of what Bible or work on "The Science of Eternity" did you get such a definite description—"cold and barren"? At most other times you know nothing about such points. Did you mean that the peaks were barren, or that your thought of them was? It was probably the latter, since it is barren about most everything that is serious and deep. I shall admit that this was a peculiar occasion, but still I do not think it should have divested you of scientific accuracy in expression and interpretation. Yet, when a man never lives in the light of heaven and under the influence of its rays, it is not strange, when he comes to talk seriously about it, that it should become a very "barren and cold" subject, and he feel

himself to be deplorably in the "vale." We shall leave it with the reader to admit, that Ingersoll has in these two lines said something very definite about the future, or eternity, but he can settle with his own mind whether it contains much meaning on the ground of his ordinary scientific reasoning.

Ingersoll:—We cry aloud, and the only answer is the echo of our wailing cry.

That is, Ingersoll does, and those who stand in his agnostic position. But what is he crying about when he did not expect to receive any other answer? Why not exercise a little "reason" and "common-sense" in the matter? A man who knows that there is nobody to hear, to help and answer him, usually keeps quite and does not disturb the peace of society. The trouble is, Ingersoll has been howling ever since about people who do have very definite ideas about these matters, and a very comforting faith concerning the issues of life and death. The fact is, that the grave is a good test of character. The only man who is usually notoriously inconsistent there is the Ingersollian. He told all along that there could be no satisfaction in the thought of the future and no ear to correspond with the cry of the heart, and yet he goes straight to the grave and cries out with the result stated.

Ingersoll:—But in the night of death hope sees a star, and listening love can hear the rustle of a wing.

Here we have poetry, astronomy, psychology and natural history all mixed up together. Out of this combination it may be impossible to gather anything very definite. From what precedes we question if the man himself had a very definite idea of what he saw or heard. There are times when all men are liable to be more or less "superstitious," and it is possible that at this moment Ingersoll was overtaken and succumbed. But "hope sees a star." This, of course, refers to those barren peaks. The star then must have appeared after the peaks were first seen. Perhaps it was beyond the peaks where Ingersoll tried to look. Since the conditions have changed one would have suspected that he would have stopped crying, but since that time he has been bellowing around the country worse than ever. Thus Ingersoll in getting rid of the Bible has

given us something for our direction and comfort, though it be nothing more than a "star" and a "rustle." Of course this is extremely definite. We should, therefore, recommend every poor dying soul to keep its eye and ear alert for both, since the "gospel according to Ingersoll" has furnished no other comfort in the night of death. He has not told us what that hope is based upon, or what it refers to that it possesses such optics; nor has he distinguished for us the relations between "love" and the "rustle." But then we should be reasonable, and not expect an agnostic to have very definite ideas about the unknowable.

Glancing over the contents of this chapter, what can we think of "Ingersoll's Philosophy of the Unconditioned"? Can any thinking person contemplate him and his views with any satisfaction for a moment? And when we speak of his views we do not refer to the agnosticism of them, but the ridiculous self-contradictions in which he has distinguished himself. There is a certain degree of pleasure that one experiences in reading the destructive agnosticism of a Hume or a Kant, because of the real thinker behind the pen. But no such thing can be said of the verbal quackery we have taken occasion to hold up before the light.

CONCLUSION.

We close our criticism of "Ingersoll's Philosophy of the Bible" as seen in his last attempt of kicking at the base of the Divine Gibraltar and generously yelling himself hoarse to the people on top, that it is falling. The lecture without doubt is "the survival of the fittest" as to his own little notions. As to its fitness to survive, there is no great problem. We feel satisfied that some of his literary curiosities have been lifted up and seen in their disgusting deformities, but unfortunately, as has been shown, there are serious moral defects accompanying his theories. His own home may be very fine without a Bible, but his hook has no trouble in getting associated with the most destructive and unwholesome conditions where a Bible is never admitted. Here are practical issues which Ingersoll will be responsible for when he hears the "rustle of a wing." He may then see more stars than he would "hope" for.

Ingersoll has delivered a great many lectures. He has discussed various subjects before the public. He has tried to preach the Bible

out of existence as a human and malicious book. He has exerted all his powers to make people believe he was honest and was trying to tell the truth in showing them the evil consequences of such vile literature in the home and the state. The extravagance of his generosity in warning the public led him to assume that he was the apostle of truth itself, and alone capable of telling nothing but the truth.

But for all the attention he has gained around the country there is one position that, strangely enough, he and his gospel are not called upon to fill in this late day of his circulation of the "Truth." And that is, he does not preach very many funeral sermons. The uninformed skeptic who laughs at his burlesque in the theater, and is glad to get his infidel notion a little better settled, as Bacon stated, feels strangely different when death creeps into his home and he begins seriously to contemplate some "star of hope." At such a time Ingersoll is not called for. And while the whole community might have turned out the night before, it would shock the sensibility of every decent person to call for him to take charge of the funeral services. Strange, is it not, that at such an hour a man and his book are not wanted, and that a dime would not be contributed to bring them to the place? When the heart of the mother is crushed with sorrow in the death of her child, how appropriate to the moment and the need, that we read two or three choice chapters from Ingersoll's "System of Religious Truth"! How comforting it is to the afflicted! The common-sense of the people usually gets around on time to place things in their proper relations, and in doing so never think of relating Ingersoll with the afflicted, the bereaved, funeral sermons or the grave. To suggest it would be insult. There is a deep underlying principle here that good intelligent people never fail to understand.

In the dark moments of life even infidelity will forsake every apostle of agnosticism, and nestle close to the warm heart of Christianity, and seek the face of its Divine Author, which it never seeks in vain. At such a time it wants more than poetry about "dreamless sleep that kisses down the eyelids still;" more than the worship of liberty and the god humanity; more than "barren peaks of two eternities;" more than echoes thrown back from these cold peaks to

earth again; and more than an indefinite "star" and "the rustle of a wing." These constituting Ingersoll's whole stock in trade at the open tomb, is it strange that even infidelity does not call for him for any funeral sermons? Here then is one time when the lecturer is not wanted, but this after all is one of the best tests as to how much he is really worth to the public at any other time. In the sober, reflective moment this sentiment will be found to be universal. We conclude with the judgment that Mr. Ingersoll is well-nigh ruled out. The brain and intelligence of the people disclaim his shoddy pretensions as a thinker, and the heart and affections of the people have weighed him, and found him sadly wanting

INGERSOLL'S TRIBUTE TO HIS BROTHER.

[As Dr. Kaye, in the previous article, has ruthlessly mutilated the grandest poem of this century, as an Infidel might dissect the Lord's Prayer and ridicule it, and as there may be readers who have never read this divine chapter of the Bible of Nature, we publish it for their benefit.—EDITOR.]

DEAR FRIENDS: I am going to do that which the dead oft promised he would do for me.

The loved and loving brother, husband, father, friend, died where manhood's morning almost touches noon, and while the shadows still were falling toward the west.

He had not passed on life's highway the stone that marks the highest point; but, being weary for a moment, he lay down by the wayside, and, using his burden for a pillow, fell into that dreamless sleep that kisses down his eyelids still. While yet in love with life and raptured with the world, he passed to silence and pathetic dust.

Yet, after all, it may be best, just in the happiest, sunniest hour of all the voyage, while eager winds are kissing every sail, to dash against the unseen rock, and in an instant hear the billows roar above a sunken ship. For whether in mid sea or 'mong the breakers of the farther shore, a wreck at last must mark the end of each and all. And every life, no matter if its every hour is rich with love and every moment jeweled with a joy, will, at its close, become a tragedy as sad and deep and dark as can be woven of the warp and woof of mystery and death.

This brave and tender man in every storm of life was oak and rock; but in the sunshine he was vine and flower. He was the friend of all heroic souls. He climbed the heights, and left all superstitions far below, while on his forehead fell the golden dawning of the grander day.

He loved the beautiful, and was with color, form, and music touched to tears. He sided with the weak, the poor, and wronged, and lovingly gave alms. With loyal heart and with the purest hands he faithfully discharged all public trusts

He was a worshiper of liberty, a friend of the oppressed. A thousand times I have heard him quote these words: "*For Justice all places a temple, and all seasons summer.*" He believed that happiness was the only good, reason the only torch, justice the only worship, humanity the only religion, and love the only priest. He added to the sum of human joy; and were every one to whom he did some loving service to bring a blossom to his grave, he would sleep to-night beneath a wilderness of flowers.

Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word; but in the night of death hope sees a star and listening love can hear the rustle of a wing.

He who sleeps here, when dying, mistaking the approach of death for the return of health, whispered with his latest breath, "I am better now." Let us believe, in spite of doubts and dogmas, of fears and tears, that these dear words are true of all the countless dead.

And now, to you, who have been chosen, from among the many men he loved, to do the last sad office for the dead, we give his sacred dust.

Speech cannot contain our love. There was, there is, no gentler, stronger, manlier man.

THE BIBLE DEBATE.

A Symposium.

BY D. D. EVANS.

FROM his reply to Professor Oswald, page 629 of the November number, it seems that Kaye is not only a doctor of divinity, but a doctor of physic also. In kindness to the doctor it is suggested that at an early day he diagnose his own case. The thinness of his attempted answer to the following paragraph quoted from Colonel Ingersoll, leads one to believe that the double doctor is suffering from water on the brain:

Ingersoll:—"Was he wise, did he meet death with more perfect calmness than Socrates? Was he more patient, more charitable than Epictetus? Was he a greater philosopher, a deeper thinker than Epicurus? In what respect was he superior to Zoroaster? Was he greater than Lao-tse, more universal than Confucius? Were his ideas of human rights and duties superior to those of Zeno? Did he express grander truths than Cicero? Was his mind subtler than Spinoza's? Was his brain equal to Kepler's, or Newton's?"

Kaye:—"In all this combination Ingersoll is deluded enough to suppose that he has conceived the first great fact of Christ's life and philosophy. He is under the hallucination that he has even guessed at that divine philosophy of life in which Christ stands great in his solitude, and solitary in his greatness. From the manner he has stated the facts concerning Christ, or rather misstated them, it will appear by now that he is not competent to contrast anybody."

Anybody can understand that answer. It is as clear as the divine dogma that three is but one, and that one three. In my opinion, however, the doctor would have stood higher in the estimation of his readers had he answered the questions propounded as the early-day school-master on one occasion answered his pupil when presented with a "sum" which he was unable to solve. After several efforts and failures to arrive at the right answer, with a sly wink to his pupil, he said, "John, let's skip the darn thing!"

Hereafter when the doctor runs counter to such conundrums of the colonel, it is suggested that he had better skip the "darn" things and thereby thwart the issuance of a *writ de lunatico inquirendo*.

FROM HARRY C. BAILEY, M. A.

In every article that he has written so far, Doctor Kaye has taken special pains to impress upon the reader that Ingersoll is an ignoramus, a willful falsifier, destitute of honesty and common decency. In his last, he asserts that "no sensible man would lower his dignity by paying any attention to a great body of his childish assertions." Now this ranting, "eminent divine," "learned Ph. D." (his philosophy? needs a *doctor*) has contended from the first that "About the Holy Bible" was only a mass of "childish, ignorant assertions." Judging from his arrogant, pedantic style, he professes to be, at least, a "sensible man." Yet he is "paying" it a good deal of attention in his series of articles, trying to refute the "flimsical sophistry" of such ignorant blackguards as Ingersoll, Oswald and Waite.

If these intellectual Titans are devoid of honesty, destitute of learning and incapable of philosophical reasoning; if this "second Clark Braden" really has "no apprehension about the authenticity of the Bible," let him please inform the poor, deluded, ignorant skeptics of this country why "eminent divines," "erudite scholars" and boasted "champions of theology" have spent so much time in trying to answer the "childish assertions" of these same men.

Doctor Kaye, please tell us if Field, Gladstone, Swing, Fisher, Black and your great Kidd and Curtiss were ignoramuses. They did just what you said no "sensible" man would do. Are you quite sure that a certain Ph. D. himself is *compos mentis*?

Répondez s'il vous plait.

BY CHARLES L. ABBOTT.

Doctor Kaye, presuming on the ignorance of his readers, imagines that he has only to cite a "scholar," and Ingersoll is refuted. The latter's suggestion that God tried to pawn off one of the animals on Adam as his helpmeet, is disposed of by a quotation from Professor Curtiss, and the readers of the Magazine are expected to infer that scholarship is against the colonel. Curtiss, however, is not the only "scholar" who has discussed the text. Why does not Doctor Kaye cite Professor Batten, of the Protestant Episcopal Divinity School, Phila., who says:

"God is represented as experimenting. The one man must not be left alone; a suitable helpmeet must be found for him. The animals are created for this purpose, and it is only when man fails to find a helpmeet among them that the woman is created."

Or why does he not quote President Harper, of Chicago University, who recently expressed a similar opinion in his lectures on Genesis?

While Ingersoll has certainly exaggerated the effects upon art, of the prohibition of images, Doctor Kaye's references to the cherubim, brazen serpent, and temple of Solomon manifestly depend for their validity upon the accuracy of the traditional date of the Decalogue. But does he not know, or does he merely presume that his readers will not know, that some of the best scholars (*e. g.*, Wellhausen) cite these very images as indicating the non-existence of the second commandment? If the commandment first took shape, as these scholars think, in the time of the prophets, what becomes of the doctor's argument?

Lest he become too jubilant over Ecclesiastes, I quote the following from an account of "The Sacred Books of the Old Testament," "a magnificent monument of the scholarship of the closing years of the nineteenth century," now appearing under the editorship of Prof. Paul Haupt, of the Semitic department of Johns Hopkins University:

"Professor Haupt has assigned to himself the book of Ecclesiastes, and to those who are familiar with this, one of the best known portions of the Bible, the changes made will be nothing less than startling. All the strength and beauty of the wise king's words are brought out as they have never been before, but all religious sentiment is conspicuous by its absence. One of the earliest precepts of pious teachers, sacred among the memories of childhood, 'Remember now thy Creator in the days of thy youth'—for this and other equally familiar passages we shall look in vain. . . . The six concluding verses of the book, as found in the authorized version, and which contain among other things the injunction, 'Fear God and keep His commandments, for this is the whole duty of man,' are omitted entirely. All the religious sentiments which in the King James translation are throughout interwoven with philosophy the most Epicurean, Professor Haupt regards as interpolations in direct opposition to the teachings of Ecclesiastes, and evidently written to weaken the force of the author's words 'The conclusion of the whole matter' is not 'fear God and keep his commandments,' but amuse yourself while you are young and try to be in good spirits. Do what you feel inclined to, and enjoy what pleases your eye. Be no hermit or ascetic, but do not ruin your health."

If Doctor Kaye disagrees with all this, why does he not muster courage to attack the scholars whose opinions Ingersoll simply repeats?

CHAS. L. ABBOTT.

LITERARY DEPARTMENT.

TO MRS ELIZABETH CADY STANTON
ON HER EIGHTIETH BIRTHDAY.

BY HENRY FRANK.

THOU bright, brave woman and leader of women,
Who thy far vision caught on the hilltops of Freedom,
And burnt, in the bosoms of ignorant yeomen,
A hatred of custom and tyrannous creedom,
We hail thee, we crown thee, thou Champion of Right,
Who, like Minerva, flashed forth the glare light,
When Jupiter faltered, and creatures but human
Stood aghast at the advent of Woman's new Kingdom.

As hounds of the Spring course the wintry traces,
And tramp the white mantle of fast melting snows,
Till they run in the rivers and rippling races,
And soften the soil and smile in the rose;
So thou didst o'ercome tradition's derision,
The folly of fashion and vain indecision,
Didst rout ridicule, till beamed the fair faces
That erstwhile were white with the fear of their foes.

As the frost-bound rocks of winter are riven
With rivets of ice and withes of loud-gloom,
Which faster and firmer the Storm-King hath driven,
Whilst urging his sun-dogs, prophetic of doom;
So thy sisters were fast in the dungeons of death,
The playthings of men—the curse of their breath,
When thou calledst to them from Freedom's fair heaven,
Till burst were the bars of their age-accurst tomb.

Not as an infant comes pulling and purring,
Tenderly fondled in bosoms of down,
Didst thou come in meekness, the praises preferring
Of a world's admiration to the bane of its frown;
But startling as thunder from a zephyr-swept sky,
Or the bursting of bombs from an ambuscade nigh,
Flew thy flashes of wit and of logic unerring,
Till Woman reigns now, the age's renown.

As the first faint flush of the fair young year
 Deepens its hue in the flower and fruit,
 Till birds in the boughs and rivers anear,
 Sing the triumph of summer o'er winter's pursuit;
 So the fair faint hope of thy trembling plea
 Has illumined the world with the light of the Free;
 As conquers, o'er winter, the deciduous root,
 So has triumphed thy cause o'er the hypocrite's sneer.

Sharp were thy words as of poniard-points,
 Piercing the sophisms of plausible wits;
 Though mellow thy voice as the oil that anoints
 The storm-swept sea or the priest at his rites.
 "Women are weaklings, and unequal to war,
 Unfitted to cope with Wisdom's wide lore,"
 The philosopher growls, while the prelate admits
 Naught but men the Lord to his chancel appoints!

But how futile the charge, unhistoric the claim,
 The annals of time are abundant reply;
 Armed Artemisia puts a Xerxes to shame
 And bold Boadicea causes Romans to fly.
 The mother bird braves or the tempest or thief,
 In defense of her nestlings who seek her relief;
 Though his plumage is brighter, his notes thrill the sky,
 Is the masculine songster thence worthier fame?

As fleecy young clouds in the twilight of morning,
 Hug the warm red bed of the rising sun,
 The dark dread shadow of the Night-god scorning,
 Who secludes them in darkness till his torture is done;
 So thou, in thy youth, discerning the terror
 Of the laws which o'ershadow thy sisters with horror,
 Didst appeal to the light whose wisdom men shun,
 Till disaster o'ertakes them with direful warning.

And now when age crowns thee with white locks of snow,
 As a peak, in perspective each traveler beholds,
 Thou dost loom o'er the valleys and lowlands below,
 A picturesque statue Time's shadow enfolds.
 Thy praises are sung, and thy fair name is known
 Where Humanity worships at Liberty's throne,
 They rally round thee whom Freedom embolds
 The false customs of ages to bravely o'erthrow.

No more shall thy sisters in social abjection
 Scurim 'neath the scourge of domestic disgrace,
 Or bow to liege lords in submissive dejection,
 And disastrously drudge for the masculine race.

In union is peace, but severed the tie,
 When tyranny forges the hypocrite's lie.
 But futile all union till woman can grace
 Her home and the world without servile subjection.

Thy struggles are woman's, thy victories are hers,
 She shall bless thee, and crown thee, and praise thee for aye)
 As Æolian zephyrs attune silver firs,
 Till the woodlands re-echo a soft sylvan lay.
 The songs of thy sisters thy praises shall sing,
 Till humanity heeds the melodious ring,
 And woman in Civic Estate shall display
 The prowess of Empire she ever prefers.

—*Woman's Era.*

VARIOUS MODES OF DEATH NECESSARY.

BY JOHN SMITH KIRK.

“There is an order
 Of mortals on the earth, who do become
 Old in their youth, and die ere middle age,
 Without the violence of warlike death:
 Some perishing of pleasure—some of study—
 Some worn with toil—some of mere weariness—
 Some of disease—and some of insanity—
 And some of withered or of broken hearts,—
 For this last is a malady which slays
 More than are numbered in the lists of Fate,
 Taking all shapes and bearing many names.”

SO says Byron in his *Manfred*; and it being established that death is a necessary evil, an indispensable law, it is accordant with all other laws of creation, that every variety of means should be devised to insure its execution. In truth, the varied casualties to which life is exposed, necessarily, make this a matter of course

For this cause it is that epidemics, wars, famine and the like, sweep over the earth, pruning out exuberant life. All are but various modes of effecting that which, at some time and in some way, must befall every man at last. If the choice were left to every man *how* he should die, so great are the diversities of tastes, as exhibited for instance in suicides, that it is highly probable very little variation would take place from existing modes. This variety in time and circumstance keeps us in happy ignorance. Dread of death and whatever pain attends it, are necessary to protect life. Even with all its horrors, how often do the weary and the broken-hearted pray for rest in

“That solemn, silent, simple spot,
 The mouldering realms of peace,
 Where human passions are forgot,
 And human follies cease!”

We have no reason to suppose that any needless suffering attends the dying hour. The struggle is often relieved by insensibility, and the antecedent pains prepare us, tired of life, to meet as an angel of mercy the messenger who leads us to the peaceful shores of the silent land.

“O land! O land!
 For all the broken-hearted!
 The wildest herald by our faith allotted,
 Beckons, and with inverted torch doth stand,
 To lead us with a gentle hand,
 To the land of the great departed,
 Into the silent land!”

An American author, speaking of the physical fear of death, uses this language: “A little reflection will show us that the physical fear some have of death is groundless. Eminent physicians have shown that death being always preceded by the depression of the nervous system, life must always terminate without feeling. While apprehension is vivid, while a scream of terror or pain can be uttered, death is still remote. Organic disease, or a mortal blow, may end existence with a sudden pang, but in the majority of cases we pass as harmlessly out of life as we unconsciously came into it.”

Ponages, speaking on this subject, says: “Old age, I conceive, is by no means one of the evils of life; because in proportion as the infirmities of the aged increase in number and degree, their sensibility also becomes more languid; and because to them the mere pleasure of living, compensates the pains of life.”

The repulsiveness of Death, too; the rapid and loathsome decay of the body, is a wise provision to drive away the living from the clay they reverence.

“Why fear we death, the parent of repose,
 Who numbs the sense of penury and pain?
 He comes but once; nor ever throws,
 Triumphant once, his painful shaft again!”

PRAYING FOR INGERSOLL.

IN a great book, which has been the delight of millions of children and full of suggestion to their elders, Man Friday asks Robinson Crusoe why God does not convert the Devil. It seemed as plain as daylight to that fine, unsophisticated fellow, that as sin came through temptation, and temptation came through the Devil, it would be an act of wisdom to convert Old Nick himself, and thus put a complete stop to the emigration from earth to hell. Not another sinner would exist, and therefore not another soul would be lost. Salvation would be effected wholesale instead of retail. Not one man, but all men, would be saved.

Robinson Crusoe was cornered, and, like other theologians in sim-

ilar difficulties, he turned the conversation. Man Friday's question stands where it was raised by the wily Defoe. The clergy have never answered it. They have never *tried* to answer it. They never *will* try to answer it. It pays them better to pursue the policy of evasion.

Over in America there is a dreadful man called Ingersoll. He is the Devil of the United States. He goes up and down, like Satan in the book of Job, tempting people to desert God and join Humanity. A minister, the other day, said that he had two million followers in the land of the Stars and Stripes. All sorts of devices have been tried to stop his evil career. He has been slandered most outrageously, but pious filth falls off him like water from the back of a duck. It simply won't stick. The people look at "Bob's" face, and say "Lies! lies!" He has been challenged to mortal combat (with tongue or pen) by dozens of dirty little Christian apologists. He has been tackled by some superior men, such as Judge Black, Cardinal Manning, and Mr. Gladstone; and they soon had enough of it, leaving the "infidel" to look round the arena and wonder what had become of them. Some men of God have called him a fool; others have called him too clever by half, and said he would laugh the other side of his mouth when he found himself stewing in brimstone. Some have shouted "Police!" and begged the authorities to suppress this wicked "blasphemer." But it is all no good. "Bob" is jollier than ever. People flock to hear him in thousands. He is the most popular "devil" in the United States. It is said that people rub their hands with pleasure when they see him walking down the street.

Something must be done to save Christianity in America; and if natural means fail, resort must be had to miracles.

A brilliant idea occurred to the Christian Endeavor Society, which has members throughout the Union. It was an idea very much like Man Friday's. The way to save Christianity was to convert Ingersoll; and as *they* couldn't do it, they resolved to ask God to do it himself. Accordingly a midday prayer-meeting was arranged in all the Christian Endeavor churches. A quarter of a million people—mostly women, we suspect—assembled in the different cities, and offered a prayer of fifteen minutes' duration for the "conversion of Colonel Robert G. Ingersoll, the famous Atheist lecturer." We are not favored with the form of words used on this occasion. No doubt it would be very entertaining to every Rationalist.

Heine, in one of his most characteristic poems, depicts a young man standing by the seashore and asking a number of questions about the universe. And the end of it is this: —

The winds sweep, the waves scud.
The stars glitter indifferent and cold—
And a fool awaits an answer."

Were the witty poet alive now, he might say that, in America, a quarter of a million fools were awaiting an answer.

Have these people asked themselves *how* God could convert Ingersoll? There are only two possible ways—force or persuasion. Let us look at both.

Force might take several forms—internal or external, disease or violence. An apoplectic stroke, followed by softening of the brain, might be very efficacious. Or a sunstroke, such as Paul seems to have suffered near Damascus, might work wonders. It is astonishing what mental oddities are caused by sunstrokes. It is conceivable that a sunstroke might make even Ingersoll turn a Christian.

Persuasion is a different matter. It would leave Ingersoll's faculties intact. The appeal would be made to his intelligence. God, in short, would have to play the part of a Christian apologist. In that case, it is difficult to see how "Bob's" conversion could be effected. Infinite intellect is not required to prove the truth, and infinite intellect could not prove a falsehood. Take the Bible, for instance. Ingersoll points out its flagrant self-contradictions, absurdities, and immoralities. How in the name of common sense is he to see them otherwise, without a change in his mental vision or an alteration of his moral standard? And how is that to be brought about, unless God takes him to pieces and makes him up afresh?

These praying Christians might ask themselves whether there is *any* use in prayer. Some of us remember when all the churches in the United States were praying for the recovery of President Garfield, who fell by the bullet of a pious assassin. Prayers went up to heaven from all parts of the Union day after day, hour after hour; yet Garfield's life slowly ebbed away, and the only answer to millions of prayers was a cold white face upon the pillow.

Is it likely that prayers for Ingersoll will be heard and answered, when prayers for Garfield were neglected? Do the Christians of America fancy they have more influence with God at present than they had ten years ago?

Still, if the American Christians *must* pray, they should really ask God to supply the Church with a man of brains—equal to Ingersoll's; if, indeed, such a man could ever *enter* the Church. It is a scandal that they have not such a champion already. There are thousands of ministers, who are paid millions a year between them; yet none of them, nor all of them, can answer one "infidel," who has only his own mother-wit, without the assistance of inspiration.

This farce is a public confession of the weakness of Christianity. A miracle is the last resource of hard-pressed faith, and the miracle doesn't arrive. The game is up. Christian Evidences are played out. Christian apologists are at their wits' end—if they have any wits to get to the end of. Christianity in America cannot even stand up. It is on its knees, praying for Ingersoll.

G. W. FOOTE, in *London Freethinker*.

EDITORIAL DEPARTMENT

CHARLES H. KERR.

CHARLES H. KERR, whose portrait appears in this number, was born at La Grange, Georgia, April 23, 1860. His father, Alexander Kerr, now professor of the Greek language and literature in the University of Wisconsin, was then a "Yankee Schoolmaster" in Georgia, and escaped to the north with his family after the battle of Bull Run. They made their home in Wisconsin, and the subject of this sketch received his education at the Madison high school and the University of Wisconsin, taking the degree of Bachelor of Arts in 1881.

After serving a business apprenticeship in the wholesale paper house of Hinman, Moody & Co., at Beloit, Wis., he came to Chicago with the fixed ambition to enter the publishing business, and in November, 1882, secured a position with the Colegrove Book Company, booksellers and publishers, as the business agent and office editor of *UNITY*. The next decade of his life is well summed up in the following editorial paragraph written by Jenkin Lloyd Jones and published in *Unity* of March 2, 1893:

"Over ten years ago *Unity* found a willing pair of hands, a warm heart and a clear head in Charles H. Kerr, then a young man just from the Wisconsin State University. It was an opportune find without which *Unity* then might have been compelled to sing its "Swan song" and die. Three years after *Unity's* "boy" became a "man," and he assumed entire business charge of *Unity*, carrying all risks, paying all bills and running his own chances, the *Unity* Committee agreeing to edit the paper free of charge while the arrangement lasted. Under this arrangement we have worked for the last seven years, Mr. Kerr always fulfilling his share of the contract in cheerful good faith; never making money on *Unity*, always willing to lose on it if need be (as, indeed, was often the case), but building up around *Unity* an experience, and a publishing interest that has quietly grown until now it has reached the magnitude which is the chance, perhaps, of his lifetime, and it demands his

whole interest and undivided energy. *Unity*, with its hurried editing, was demanding more time and attention than he ought to give, and needing more of that same commodity all round, if it was to justify its claim for support."

After explaining how a new company had been organized to continue the publication of *Unity*, Mr. Jones added:

"Charles H. Kerr & Co. will continue, for the present at least, to be printers. That firm, as will be seen from their advertisement, will continue in their business of book making and book publishing on an enlarged scale. They go with the blessing of *Unity* and *Unity* readers, and they will carry our continued good will."

In April, 1893, the present corporation of Charles H. Kerr & Company was organized, Mr. Kerr becoming its president and treasurer. Among the incorporators were Mr. B. F. Underwood, the well known liberal lecturer, and Mr. Anson Uriel Hancock, now deceased. The company started out with a list of nearly a hundred books which Mr. Kerr had published during his connection with *Unity*, including "The Faith that Makes Faithful," a popular book of liberal addresses by W. C. Gannett and Jenkin Lloyd Jones, "The Evolution of Immortality," by Dr. C. T. Stockwell, "Inquirendo Island" and "The Last Tenet," by Hudor Genone, and many other books of free thought. Most of the new publications of his company have been in the line of social science. Early in 1893 he published "Money Found," a popular treatise on finance and banking, by Thomas E. Hill, of which over 20,000 copies have been sold. In the summer of 1894 he published Rev. W. H. Carwardine's history of the Pullman Strike, which was an instantaneous success. Last spring, when the free coinage agitation was at its height, Charles H. Kerr & Company published "Cash vs Coin," by Edward Wisner, the first and the most successful of the many answers to "Coin's Financial School." Among the company's later publications are the authorized American edition of Del Mar's great work "A History of Monetary Systems;" "The Courage of her Convictions," a radical and thought-provoking novel, by Caroline A. Huling, and "The Story of a Dream," a subtle and charming book by Ethel Maude Colson.

Mr. Kerr's place of business from 1886 to 1893 was in the Commercial Bank building at 175 Dearborn street. In 1893 the new company acquired the typesetting machinery formerly operated by

the Western Thorne Type-Setting Company at 175 Monroe street, and occupied the front half of the sixth floor of this building. The typesetting branch of the business was for the first year under the charge of Mr. Hancock, but his failing health obliged him to retire from the company, and Mr. Kerr was for many months obliged to carry the double responsibility. A few weeks ago he succeeded in making an advantageous sale of the typesetting machinery, and with the new year the company removes its book publishing business to the modern office building at 56 Fifth avenue.

The company is organized on a coöperative basis, the stock being divided into 1000 shares at \$10 each, many of which are held by employees or by those interested in the cause of free thought. Mr. Kerr retains the position of president of the company and it is his intention to issue during the coming year a monthly series of free thought pamphlets at prices that will admit of their widest popular distribution.

Through all the perplexities and anxieties of business, Mr. Kerr has been supremely fortunate in his home ties. His wife is in perfect sympathy with his religious and social ideas and their modest home in the suburbs is the scene of much delightful intellectual companionship, enlivened by romps with the two baby girls.

By birth and home training Mr. Kerr was a Congregationalist of the liberal school. He was never taught to hold authority above truth in religion, and while the developing thought of his manhood has carried him outside the present creed limits of his childhood's church, he still cherishes the dream of a time to come when Christians will welcome to their fellowship those whom their fathers called Infidels, and when both will forget their different ways of defining the undefinable in a common purpose to work with nature in developing the highest perfection of every individual and securing the happiness of all.

MRS. STANTON, THE WOMAN'S BIBLE AND THE CLERGY.

SOME six years ago the accomplished and courageous veteran reformer, Mrs. Elizabeth Cady Stanton, proposed a "Woman's Bible," or a series of commentaries on woman's position, relations and rights as directly defined or as implied in the Jewish and Christian so-called Sacred Scriptures. A committee for this purpose was formed and the work commenced, but from several causes it was delayed until recently, when it was resumed with increased enthusiasm. Part First, a volume of over 150 pages, has already been issued and it is confidently expected that the work will be completed by or before next fall.

The plan upon which the members of the committee are proceeding with the work is as follows: "To revise" all passages in the Bible in which are references to women and "those also in which women are made prominent by exclusion." Such passages as will, under this arrangement, be included in the work and be made the subject of comment form about one-tenth of the entire Bible. Two or three Greek and Hebrew scholars devote their time to bringing out the exact meaning of texts in the original. Biblical history, old manuscripts, the new version and recent theories in regard to the occult meaning of certain narratives and expressions are given careful attention. Among the committee on the plain English version, which numbers some thirty members, the various books of the Old and New Testament are distributed for study and comment. After the work of the various committees shall have been, by careful editing, brought into one consistent whole, it will be submitted to an Advisory Committee who will sit in final judgment on the "Woman's Bible."

The first volume of the work (which has been issued by the European Publishing Company, 85 Wall Street, New York), shows thorough study of the Bible and sensible as well as scholarly treatment of the selected passages from the Pentateuch.

The Introduction and several chapters of this volume are by Mrs. Stanton, though other ladies of conspicuous ability contribute papers which cannot fail to attract attention.

"The only point," says Mrs. Stanton, "in which I differ from all

ecclesiastical teaching is that I do not believe that any man ever saw or talked with God. I do not believe that God inspired the Mosaic code or told the historians what they say he did about woman; for all the religions on the face of the earth degrade her, and so long as woman accepts the position that they assign her, her emancipation is impossible."

So much has been said about the debt of gratitude which woman owes the Bible for its influence in elevating her from slavery to the companionship of man, that it is about time something was done to show women who have been brought up in this belief, the real character of Bible teachings concerning their sex, which are oriental in conception as well as origin, and not in accord with enlightened ideas as to woman's rightful personal, and social position. According to the Bible woman's natural position is a subordinate one. It was by woman that sin and death came into the world. She therefore deserves to suffer the pains of maternity and subjection to man. Motherhood was regarded as impure, and for every child born an offering was required—a penalty and a fine, greater when the child was a girl than when it was a boy. The New Testament instead of teaching woman's natural equality with man, as the clergy so often assert, merely reaffirms the Old Testament ideas of woman's inferiority and her duty of submissive obedience to man. Paul would not permit women "to teach or to usurp authority over man," for two reasons: namely, that man was made first, and woman sinned first. "Adam was not deceived, but woman being deceived was in the transgression."

It is well known to students of history that because of these low conceptions of woman in the early centuries of Christianity women were regarded as evils to be endured, but to be avoided as far as possible. They were believed to be infected with moral taint and were taught to be ashamed of their dress, since it was a memorial of their fall from innocence to infamy. By one Council women were, on account of the impurity of their sex, forbidden to take the eucharist in their hands. Husbands by thousands fled from their wives, and multitudes contracted no marital relations, but swarmed in monasteries. In Egypt alone the number that withdrew from active life and became monks equaled the entire population of all its cities.

Monasticism destroyed patriotism and manliness, and contributed to the decay of learning and civilization, and with other causes brought on the mental and moral darkness which lasted a thousand years, and from which the world emerges only by the revival of that Pagan literature which the early Christians despised and upon which the dust of centuries was allowed to accumulate, while popes and priests ruled the world.

Those who write in the interest of theology seem to be much disturbed by the determination of the committee on the "Woman's Bible" to bring out the real truth on this subject. The appearance of the first volume makes some of the orthodox leaders excited and abusive. Even Mrs. Stanton's exalted character, her learning and her many years of devotion to the cause of Humanity do not prevent some of the preachers from pouring vials of wrath upon her venerable head. The reason is obvious, the new work appeals especially to women; and women, the clergy have been accustomed to regard generally as beyond the reach of radical, free thought influence. Whenever a Paine or an Ingersoll has attacked the doctrine of the divinity of the Bible, it has been common for ministers to draw the darkest picture possible of women in slavery, and the brightest picture of woman in Christendom, and then to exclaim, "See what the Bible has done for woman!" They forget to note the fact that woman's position is advanced in those portions of Christendom only in which skepticism, free thought, "infidel" science and secular institutions have made the greatest progress. They omit to describe the condition of woman as it actually exists in those portions of Christendom which have been the least affected by the anti-Christian ideas and methods of the nineteenth century. They omit to compare the position of woman in Christian Italy, for instance, with the position of woman in Pagan Japan. They forget the position of the old Roman matron and of Roman wives, and that of German women centuries ago under Paganism as described by Tacitus in his *Germania*; but if they remembered these and other similar facts they would not be able to make out their case.

Now come Mrs. Stanton and her co-workers, who present the subject in a way to attract the attention and to awaken the interest of women, and to emancipate them from the thralldom of pietistic

pretension and priestly falsehood in regard to woman's indebtedness to the Bible. At once the orthodox clergy of the unprogressive type, scent danger, and we are not surprised to read numerous denunciations and misrepresentations of this work. We give a specimen from a religious weekly:

"It is a pernicious and dangerous book, which will tend to weaken the virtue of faith, and undermine respect for God and revealed truth. Mrs. Stanton, in the introduction, explicitly denies divine authority to Holy Scripture, declaring that it contains 'contradictory records of the same events, of miracles opposed to known laws, of customs that degrade the female sex, and all this is called the word of God.' . . .

"It was the word of God, announced by Christ and preached by Him and His ministers, that lifted woman from the position of degradation in which she was placed by paganism. The spectacle of woman to-day hurling insult and ridicule at that divine word, because it seems not to harmonize with her advanced notions, is not without a touch of sadness. Such a course is evidently suicidal. It cannot but result in positive evil. It is a movement backward. For the world in general, and for women in particular, it were better the Woman's Bible had been left unwritten."

"Respect for God and revealed truth" means respect for the clergy—for their position, their authority, their creeds—a respect which has been until recently so general and unqualified among women, but which is gradually being undermined of late, and is likely to be further impaired by the influence of the "Woman's Bible."

There are some parts of the Bible wherein women are mentioned which will tax to the utmost the ingenuity of the Committee to comment on, or to insert in the new work without offense to delicate and refined taste. Perhaps the wisest course in such case is that indicated by the following sentence from Chapter XII: "The texts on Lot's daughters and Tamar we omit altogether, as unworthy a place in the 'Woman's Bible.'"

The new work will aim to examine the Bible with impartial fairness. Mrs. Stanton in her Introduction says: "There are some general principles in the holy books of all religions that teach love, charity, liberty, justice and equality for all the human family; there are many grand and beautiful passages; the golden rule has been echoed and re-echoed around the world. . . . The Bible cannot be accepted or rejected as a whole; its teachings are varied

and its lessons differ widely from each other. In criticising the peccadilloes of Sarah, Rebecca and Rachel, we would not shadow the virtue of Deborah, Huldah and Vashti."

Success to Mrs. Stanton and her associates in the good work of emancipating women from bibliolatry—a work not less important than that of freeing the limbs of men from the chains of physical slavery.

THE MAGAZINE.—OUR EDITORIAL CONTRIBUTORS.

FROM the first number of this magazine, issued thirteen years ago, we think it has improved a little with every succeeding year, and now, with the commencement of the fourteenth volume, we are glad to know that the work of evolution still continues. We feel very sure that all our good friends will be pleased with this number, and be encouraged to introduce it to their intelligent, liberal-minded neighbors, and ask them to become subscribers. Friends, *our* special work is to give you as good a Magazine as it is possible for us to publish, and *your* special work to give it a wider circulation. We think you will admit, after looking through this number, that we have performed our part of the implied contract, and we doubt not that nearly every subscriber will take a pleasure in discharging his or her duty in the matter.

Our limited space will not allow of our extending this editorial, but we have one thing to announce that we believe will very much please every real friend of Free Thought. That is, that the following four well known Liberal writers have each consented to become an editorial contributor to this Magazine for the present year, viz.: Judge C. B. Waite, Helen H. Gardener, B. F. Underwood and T. B. Wakeman. Can any of our readers think of any other four names that would add more luster to our titlepage? These might justly be called the four great apostles of Liberalism in America, without any disrespect to others. And the beauty of it is they do not all chant the same old liturgy, as do most orthodox preachers, but each represents a different phase of Free Thought.

BOOK REVIEW.

Lovers Three Thousand Years Ago, by Rev. T. A. Goodwin, D.D. Open Court Publishing Company. Just out. Pp. 41. Price, 50 cents.

It was suggested long ago by Biblical scholars that the true nature of the Song of Solomon was that of a love-story in verse, and this result is very generally accepted by the scholarship of to-day. But in all the literature upon the subject, whether in the form of monographs, or of articles in magazines, or reviews, or encyclopædias, there is not found a single presentation of it in a form which would allow it to be read in its real character. All such discussions are in the form of critical expositions of the text, so that in most of them the text appears only in fragments. The plan of the author of this book has been to eliminate all textual criticism, and to restore the text to the form which made the poem a treasure with the ancient Hebrews, and which, when thus read, will make it as dear to every true lover to-day as it was when first read and recited three thousand years ago.

The little book is divided into three parts; the first, entitled, "The Historical Import of the Poem," tells the story of the poem, and assigns its place in the national literature of the Hebrews. The second part, entitled "The Character of the Poem," gives the author's justification for his arrangement of the text in dramatic form and depicts the condition of the times in which it is set. It affords us a beautiful glimpse into the rustic and domestic life of ancient Israel. The third part is the Song of Songs proper. The text is that of the Revised Version, slightly modified to meet the demands of recent textual criticism. Remarks explanatory of the personages and mechanism of the dialogue are interspersed throughout the text, so that the whole forms a continuous, connected reading. The book may be justly characterized as a charming portrayal of the life of an ancient and sacred period.

Automatic or Spirit Writing, with other Psychic Experiences, by Sara A. Underwood, with an Introduction by B. F. Underwood. Published by Thomas G. Newman, 147 South Western Avenue, Chicago. Pp. 352. Cloth, \$1.50.

Automatic writing, so-called—writing which occurs without volition or conscious effort on the part of the person whose hand forms the letters—is one of those phenomena which have thus far baffled the skill of science to explain. It has been made a subject of careful study by eminent scientific men, some of whom, like Flammarion the astronomer (himself an automatic writer), Wallace, the naturalist, De Morgan, the mathematician, Mr. J. W. H. Myers, the essayist, and Mr. Stead, the journalist, have accepted the spiritistic theory, while others, notably Ribot Binet and Janet of France, are still investigating the subject with the view that the phenomenon is in some way due to a "secondary personality," a "dual conscious-

ness" which appears to the individual as an external, independent being.

A few years ago Mrs. Underwood, well known as a journalist and a magazine writer, surprised many readers by an account of her "occult" experiences contributed to the *Arena*. In this volume just issued, the *Arena* paper is reproduced, with an extended description of the writing of the facts and circumstances relating to it, and many of the communications thus written.

Instances are given of knowledge received, purporting to be from departed human beings, of detailed statements personal in character, disbelieved by Mrs. Underwood at the time, but subsequently proved to be true—information which she had never had any means of acquiring. Many of the communications, relating to a great variety of subjects, often Mrs. Underwood says contradicting her own views, are certainly unique in thought and expression, originate where they may.

Specimens of autographic writing are given, showing some of the different chirographies in which the communications are written, together with specimens of Mrs. Underwood's ordinary handwriting.

In the Introduction Mr. Underwood denies that properly speaking there is anything automatic about the writing, and without committing himself to any theory whatever, he testifies to the correctness of Mrs. Underwood's statements regarding her experiences, and adds: "These experiences have convinced her as nothing in the orthodox faith held by her ancestors, in which she was educated, had or could of the truth and reasonableness of the soul's survival of death and of its progressive existence in spheres beyond this mortal life."

While our own personal investigations have left us an agnostic as to even the existence of mind after bodily dissolution, we have always respected the convictions of spiritualists, whose views are certainly a great advance beyond current theological creeds. This book will be, considering Mr. Underwood's reputation, as well as the character of the work, a noteworthy contribution to this class of literature.

The Story of a Dream. By Ethel Maude Colson. Chicago: Charles H. Kerr & Company. Cloth, 304 pages. \$1.25.

A story of two lives, one in Assyria centuries and centuries ago, the other in our own day and country, and of two men and a woman who lived both lives. It is a fanciful story based on the old theory of reincarnation. Whether the author believes the theory we do not know, any more than we know whether or not the theory may have some truth in it. At any rate she has woven a delightful story around it, and she has fast hold of the truth that nature never forgets, that every generous and every selfish act must work out its own results, that all must help either to raise or to lower the level of life for all who come after.

Proofs of Evolution. One of a series of popular lectures before the Brooklyn Ethical Association. By Nelson C. Parshall. Chicago: Charles H. Kerr & Company. Cloth, 70 pages, 50 cents.

This little book sums up in clear and concise shape the proofs of the evolution theory—the proofs from geology, from morphology, from metamorphosis, from rudimentary organs, from geographical distribution, from discovered links, from artificial breeding, from reversion, from mimicry. All these separate and converging lines of proof are clearly set forth, with introductory and concluding chapters on the growth of evolutionary thought and the effects of evolution on theology. It is a good book for ready reference and a good book to circulate.

A Breed of Barren Metal, or Currency and Interest. A study of social and industrial problems. By J. W. Bennett. Chicago: Charles H. Kerr & Company. Cloth, 256 pages, 75 cents; paper, 25 cents.

This is an original and thoughtful book on subjects of supreme importance at the present day. The author brings together a great mass of facts pointing toward the conclusion that the annual interest charge on public and private debts is in excess of the annual increase of wealth,—surely a dangerous state of affairs if he is right. We can not undertake in this brief notice to pronounce on the author's conclusions; we will only say that he has advanced some novel ideas in readable style on a subject where discussion is necessary.

The Standard Dictionary, published by Funk & Wagnalls, 1895. No. 30 Lafayette Place, New York. Price, 1 vol., \$12; 2 vols., \$15.

Some Liberals, who claim to be evolutionists as to pretty nearly everything, make a balk of it when we come to language. They will insist that words shall not grow in form or meaning; that if a word, for instance, "Religion," has been used with a certain application by theologians, it shall not have any other or further application or meaning when we outgrow theology, and that then the word must be dropped and lost. We have for many years past pointed out the folly of this position, which would practically compel us to get a new language whenever a new generation gets a new view of the world. If a Liberal of this stereotyped kind could spend a vacation in looking through a museum of dictionaries he could not help but see that evolution has not only made all religions philosophies and institutions *relative*, but equally if not more so all languages, and each particular language. All languages have grown up from a few hundreds of *roots* of one syllable each, and philology, the story of that growth, is that succinct and self-recorded history of the progress of our civilized races. All of that progress has been achieved by the growth of the meanings of words, with few exceptions. It is almost impossible to invent a new word and get it into

circulation. It is rare indeed that a compound word or an inflection of old words can be made to take root and grow. Auguste Comte had the exceptional honor of introducing two such words in the languages of modern civilization, viz., *sociology* and *altruism*—words which are now indispensable, but out of roots as old as Indo-Germanic speech. Generally, however, words acquire new meanings by new applications with little or no change in their form or spelling. Thus the Liberals who have most severely berated me for using old words with new meanings, like my good friend Judge. Waite, of Chicago, are willing enough to be called *secularists* or even *agnostics*, without thinking that the meaning they thus give to those words arose in our day—the first from George Jacob Holyoake, and the last from Professor Huxley. Even the word *liberal* in the sense in which we use it is quite new, and the word *populist* newer yet, but we are understood when we rejoice to be both. Thus *rationalism*, an old word with a new meaning, must conquer lots of old words and thus extend its intellectual domain over the old.

When I tried to help in this conquest of the old for the new, in this Magazine, my Liberal (?) opponents have been fond of hurling a lot of old dictionaries at my head, and crying: "See there now what Johnson and Todd, Worcester and Webster, Stormouth and 'The Century' have to say! and have you the conceit to suppose that you are wiser than they?"

My reply has been, and is, that under evolution, dictionaries, like bibles, are simply records of the past—the mile-stones of human progress, and of great use as such, but no evolutionist or real Liberal must be bound by any of them, but must keep on growing and inflect and define words so that they may represent their growth, and yet in such ways and with such definitions as will prevent their being misunderstood by those addressed so far as possible. Thus the *positive* liberals and the *monists*, like the *Open Court* of Chicago, insist upon carrying the war of progress into the darkest theological Africa and capturing their whole *nomenclature* or *lingo*, and reducing it to express scientific and human realities in regard to the higher conclusions and aspirations of mankind, instead of the old grounds and exploded imaginations of theological *spookdom*, as they have done until recently. But the amusing and yet somewhat sad result of this war so far, is, that many Liberals, who ought to know better, seem to think that because we forage in the enemy's country, and use their thought money for our purposes, we are bound by the enemy's old inscriptions on the coin. In a word, they refuse to see the new *minting* by which those words are brought to give their real metal or root value to mental trade and growth of our new world. Thus we have used *religion*, as social integration; *soul*, as a process; *God*, as the world; *Christ*, as an ideal of Humanity; *Holy Spirit*, as Love; *Heaven*, as ideal of the redeemed Future; *Hell*, (?) etc.—let each continue the list.

We have always thought that evolution would in time conquer everything, even dictionary-making, and make such word-treasuries

helps instead of hindrances to the growth of thought by recognizing the growth of words. That is, we have hoped for a Modern Dictionary. That hope, we are happy to report, has been largely realized by the "Standard Dictionary," about which, for the practical reasons aforesaid, we are called by our editor to say a few words here.

First, then, we can only repeat what has been said by a host of the best judges in America, Europe, Australia and "the islands of the sea," to such an extent, that a good "Book of Praise" is made by their commendations of it, that it is the greatest thing of the kind ever attempted and accomplished. We never expected the jealous English newspapers from the London *Times* down, and the English professors, like Max Muller and the Etymologist, Skeat, to join in placing an American dictionary at the head of the list, as "The Standard" rightly named—the great *word-book* of the greatest language on earth. Yet that is what they do say in words that may well make every American justly more proud than the winning of a hundred yacht races. For this triumph is one of intellect and industry which marks a great step of progress—for such the making of a great dictionary is—in the history of our country and of civilization itself. It is a triumph not only of capital—for nearly a *million* of dollars have been expended upon it—but also of coöperation, for it is really a *composite*, into which *fifty-one* special dictionaries, each one the work of a corps of specialists, have been condensed. This has been done by 247 editors and specialists, with the aid of over five hundred readers and searchers. It has 75,000 more words than any other dictionary in the English language, and every word is brought up to date in modernized and scientific spelling, and more nearly than any other dictionary in meanings. In many respects it answers as an encyclopædia by the aid of its appendixes. Take, for instance, specially the words of which illustrations and tables are given, and of which a list is found in Appendix 8, and follow them through the work and a condensed but admirable encyclopædia is the result. The appendix of foreign words and phrases is both new and true, which cannot be said of any other work. Indeed of the sixteen appendixes each is new, interesting and invaluable. Of course it is a large book—beats all of the Family Bibles in size about thrice over—but it is the Book, for the household or office. Here, instead of trying to handle it, let it lie on a stand or desk where you can sit before it and easily turn its pages, clearly printed, in a fair light, and you will know what it is to have a "well of English undefiled" under your roof, ever flowing and, like Keats' "thing of beauty, a joy forever."

How did this come to be a modern dictionary? We answer, because it was planned as a *coöperate*, composite, impartial work, in which each science, religion, sect or art was called upon by its specialists or adherents to make its own definitions, and then the other side is also generally given, where such there was. Thus for about the first time in lexicography growing elements got some chance with the conservative. Not so much of a chance, in many instances,

as it ought to have had, we think, but far beyond any other work of the kind. Of course the old definitions come first, but read on, and you will find the more modern, scientific meanings of the words we have named above, and of such text words as ether, atom, matter, life, mind, soul, ghost, spirit, spook, etc., etc.

This great work stands, therefore, as *the word-record and treasury* of the greatest speech of the human race, of our day and generation. But evolution forbids it to be a finality or a limitation. It is the last stage of growth merely from which the invincible English of all lands will rise to higher conquests of feeling, thought and action as their words, under new conditions, flower out into newer and higher meanings and uses. The greater word treasury that will in time succeed the present must, however, as we can see, be worked out on the same coöperative plan, only if possible more thoroughly, generally, liberally, and impartially applied—but, alas! how few of us will be there to see!

J. B. WAKEMAN.

ALL SORTS.

—This Magazine hereafter can be had of newsdealers at fifteen cents a copy.

—The "Woman's Bible" is going off like "hot cakes." Please send in your orders.

—We assure our friends that our new pamphlet by Prof. Ames, entitled "Biblical Myths," is a splendid missionary document.

—Prof. Oswald has written a reply to Eugene A. Barton's criticisms that appeared on page 709 of the December Magazine, that will be published in the February Magazine.

—Mrs. Hattie McBurney of Moline, Ill., sends us a club of twenty made up of the leading citizens of that town, the result of a few hours of earnest labor. Other liberal-minded ladies, we hope, will follow her noble example.

—We are sure all the friends of this Magazine will be pleased with this number, and we expect that nearly every one of our present subscribers will immediately obtain a club of five or more, or at least one new subscriber.

—A student in a theological seminary asked: "Why is ——— the greatest revivalist of the age?" and, on all "giving it up," said: "Because at the close of every sermon there is a 'great awakening.'"—The Woman's Journal.

—We are sure the reader will be pleased to learn that new editions of Mr. Henry Frank's "The Evolution of the Devil" and "Christianity by an Old Farmer" have been issued, and that Mr. Henry M. Taber's able articles entitled "Liberalized Christianity," which appeared in the last and the current number of this Magazine, have been reprinted in a neat pamphlet at 10 cents.

—We publish on a previous page what Rev. Mr. Savage, the most noted preacher of Boston, thinks of Col. Ingersoll. It will be seen that Dr. Savage and our friend, Dr. Kaye, are not in entire accord as to the character of the noted Agnostic.

—This issue of this Magazine will be sent to a number of hundred persons who are not subscribers. We request each not to be alarmed at the title, but examine it carefully, and if they like it to send us the subscription price, \$1.50, for one year.

—"I don't see why folks say that cigarettes do nothin' but harm," said Johnny Cadkins. "That's all they do," replied his father. "They do some good," persisted the lad. "What is it?" "They take bad little boys and make angels of them."—Indianapolis Journal.

—When George Whitfield recommended the Christian religion to Benjamin Franklin, he replied as follows:

"I wish the faith you mention were more productive of works of kindness, charity, mercy and public spirit; not holiday-keeping, sermon-reading or hearing, performing church ceremonies, or making long prayers, filled with flatteries and compliments, despised even of wise men and much less capable of pleasing the deity."

—"Are all the animals in?" asked Noah, taking another look at the barometer.

"All but the leopards," replied Ham, "and I think we have a pair of them spotted."

Noah shook his head gloomily and muttered something about "that boy coming to a bad end."—Cincinnati Tribune.

—Here is an epitaph inscribed on a tombstone in a Western New York cemetery:

The last remains of Mary Jones
Lies buried underneath these stones.
Her name was Brown, the name of Jones
Is used because it rhymes with stones.

—A novelty in advertising is shown in a Scottish church. The congregation could not pay its minister, when a soap firm offered to pay \$500 a year for five years on condition that its advertisement be hung up in front of the gallery in the church; offer accepted.—Chicago Chronicle.

—Parson (on his way to a new "call")
—"My boys, what are you digging for?"

The Boys—"A woodchuck, mister."

Parson (remonstratively)—"You don't expect to get him on Sunday?"

The Boys—"Get him—g-i-t him? We gotter. Th' new minister's goin' ter take dinner with us ter-day."—Judge.

—From the special effort being made by our Christian friends to keep people from doing wrong on Sunday it looks as if they were prepared to stipulate with "sinners" that if they would keep quiet on Sunday and let the preachers have the whole day to themselves the sinners might do about as they chose on the six week days.

—Judge Stephen Brewer, of Cortland, N. Y., our long-time friend and staunch Free Thinker, recently took a ride on his bicycle into the West a distance of 740 miles. This is pretty well for a man of 74 years. Judge Stephens and the other good Presbyterians who expelled him from the Presbyterian church for going on Sunday to hear William Lloyd Garrison, Wendell Phillips, Emerson and Theodore Parker, are now playing on their harps around the Great White Throne.

—Thaddeus B. Wakeman has business in Colorado in February. On his way home he will be prepared to deliver a number of lectures. As Mr. Wakeman is one of the ablest Free Thought speakers in this country, our friends should avail themselves of this great opportunity to listen to him.

—The February Magazine will contain as its frontispiece a full-page portrait and an obituary notice of the late Katie Kehm Smith, who died on the field, as it were, battling for Free Thought principles. Those of her many western friends who desire that number to circulate will please order them at once.

—B. F. Underwood will give a part of his time this season to lecturing on such subjects as "The Evolution of Religion," "Anthropology the Key to Theology," "The Influence of Christianity upon Civilization," "The Influence of Civilization upon Christianity," "The Positive Side of Modern Liberal Thought," "The New Science and the Old Faith," "Evolution vs. Creation," "A Common Sense View of the Bible," "Psychic Phenomena." Mr. Underwood's address is 262 Flournoy street, Chicago.

—Among valuable articles which our readers may expect in early numbers of this Magazine is a series by a scholarly writer entitled "The Origin and Growth of all the Fundamental Doctrines of the Christian Religion." We expect also at an early date to begin the publication of another series, entitled "Matthew, Mark and Luke, Some Collected Passages," by one of the best biblical students in this country. This article will present clearly the latest revelations of biblical scientific research in so plain and concise a manner that ordinary people—that is, people not scientifically educated—can fully understand and comprehend it.

—The following incident we never saw in print: Some years ago the late Courtland Palmer, one Sunday evening, accompanied Col. Ingersoll's two daughters to Henry Ward Beecher's church. After the sermon, as Mr. Beecher came down from his platform, Mr. Palmer introduced the two young ladies as the daughters of Mr. Ingersoll to the noted Brooklyn preacher. Mr. Beecher greeted them very cordially and pleasantly remarked: "They are the best looking heathen I ever met."

—Mrs. Sarah Granger, the sister of Stephen A. Douglass, was waited upon once by a good Methodist minister who, having complimented her upon her exemplary life, said that to be consistent she ought to make her peace with God.

"God and I have never had any trouble," was the quick retort of the woman. "But," insisted the Methodist brother, "you want to go to heaven, and you cannot do it if you do not join the church."

The woman replied, respectfully: "The best woman I ever knew was my mother; the best man I ever knew was my brother, Senator Douglass. They didn't belong to any church, and if what you say is true, I want to go to hell."

—Hon. Daniel K. Tenney, one of the leading lawyers of Chicago, has furnished us with a series of articles entitled "The Earth Not Created; the Fallacy of All Cosmic Theories." The first of this series will appear in the February Magazine. Mr. Tenney is not a professional scientist, but he is a scholar, a thinker, a profound student of nature, has an independent investigating mind, and has the courage to express his own convictions even when they come in contact with the orthodox opinions of scientific savants. We predict that these articles will attract the attention of intelligent independent thinkers, such people as read this Magazine.

—We particularly invite the attention of our readers to the books advertised by Charles H. Kerr & Company on the last pages of this number. Mr. Kerr offers books from his list to the full amount of \$1.50 free to any one sending through him a new subscription to this magazine with \$1.50. Please note that to take advantage of this special offer subscriptions must be addressed, not to the publisher, but to Charles H. Kerr & Company, 56 Fifth Avenue. If you are already a subscriber, you can send them \$1.50, getting your money's worth of books for yourself, and at the same time sending the Magazine as a present to a new subscriber for one year.

—Bishop Whipple, of Minnesota, says that the Dakota Indians once held a war dance near a mission house. He went to Wabasha, the chief, and said: "Wabasha, you asked me for a missionary and teacher. I gave them to you. I visit you, and the first sight is this brutal scalp dance. I knew the Chippewa whom your young men have murdered. His wife is crying for her husband; his children are asking for their father. Wabasha, the Great Spirit hears his children cry. He is angry. Some day he will ask Wabasha, 'Where is your red brother?'" The old chief smiled, drew his pipe from his mouth and said: "White man go to war with his own brother in the same country; kill more men than Wabasha can count in all his life. Great Spirit smiles; says, 'Good white man! He has my book. I love him very much. I have a good place for him by and by.'" The Indian is a wild man. He has no Great Spirit book. He kills one man; has a scalp dance. Great Spirit is mad and says, 'Bad Indian! I put him in a bad place by and by.' Wabasha don't believe it."—The Reform Advocate.



FREE THOUGHT MAGAZINE.

FEBRUARY, 1896.

THE EARTH NOT CREATED.—FALLACY OF ALL COSMIC
THEORIES.

BY DANIEL K. TENNEY.

WHENCE came the earth? This question seems to have worried the minds of both the wise and the ignorant, ever since there were such on this planet, a million years more or less. The theories which have been put forth at different times and places concerning it, are both numerous and amusing. Not one of them survives intact to-day. The problem has not been and cannot be conclusively solved. In my judgment, there is no sufficient reason to believe that the earth, in general substance, has not existed from eternity. The lines of thought which have led to contrary conclusions, though sometimes plausible, are fallacious. We are in no just sense authorized to conclude that our globe is not sufficient unto itself for all purposes, past, present or future; that it ever had a beginning or will ever have an end. The reader, who may be interested in the subject, is invited to give patient thought to the discussion which here follows.

It will be useful to consider a few of the cosmic theories heretofore held among men, and some of those which, in a measure, still survive. Before the dawn of civilization, when the human race now on the earth was divided into tribes, it seems to have been customary, as it was natural, for the tribal chief or some medicine man to consider, as best he was able, and to settle in an oracular way, all abstruse questions. His decisions were thereafter adopted without

question, and handed down from generation to generation as a truthful settlement of all such matters. This is what we call tradition. Among the difficult matters thus disposed of were always those which pertained to the existence of a Supreme Being and the origin of the earth. Those questions were determined among the savages as effectually, from their point of view, as they have been among the more civilized, from theirs. Each was the best that could be afforded at the time, and each was erroneous.

COSMOS OF THE ALGONQUIN INDIANS. As an instance of savage cosmogony, I cite that held by the Algonquin Indians, a powerful tribe which flourished on this continent some centuries ago. Their God or Great Spirit was named Manabozho. His father was the west wind and his mother a great grand-daughter of the moon. Being out hunting one day, on a frozen lake, with his grandson, the latter fell through the ice and was at once devoured by certain serpents lurking in the depths of the water. Manabozho, intent on revenge, slew the king of the serpents, whereupon the serpents mutinied and caused the waters of the lake to deluge the earth. No life remained above water, save the Great Spirit, Manabozho, who took to a tree, which he caused to grow up in advance of the rising waters. At length, from this dreary roost, he espied a raft on which had gathered a large number of animals. Instantly transforming himself into a Hare he joined the other animals on the raft, and was made their chief. The world was a waste of water. There was no land. Anxious to create a new world, he persuaded the beaver to dive for mud, but, later, this adventurous animal floated to the surface, dead. The otter next tried, and failed like his predecessor. A female muskrat now offered herself for the desperate task. After a day and night she reappeared, floating on her back exhausted beside the raft, with all her paws closed fast. In one of them a grain of sand was found, and of this Manabozho made the world. He married the muskrat, by whom he became the progenitor of the human race. The muskrat was ever thereafter regarded as a sacred animal, and the incense of its perfume is cherished to this day. It will be seen that the Algonquin god did not begin "in the beginning," but only restored a drowned world. He had also a grain of sand to start with, so was not entirely without materials.

This story of creation was received with worshipful reverence by the entire Algonquin tribe. If a doubter had arisen, would not the tomahawk have settled him? "If Manabozho did not create the world, who did?" was as good logic then, as that of a similar nature has been always and everywhere. He was a great god in his day. He satisfied the soul's desire of the savages. He was praised and prayed to by the devout, and their prayers, of course, were as promptly answered as those elsewhere poured forth throughout the world. But Manabozho is dead; so are the Algonquins. Every one good Indians at last. The odor of the muskrat still survives, but no one now believes that the grain of sand she brought up from deep water, was transformed into a world, or that she and Manabozho are our remote ancestors. We must look elsewhere.

COSMOS OF THE OLD THEOLOGY. In a remoter period of the world, the ancient Jews were disturbed over the same cosmic problem, some thousands of years ago. It was solved satisfactorily to them by the well known story of the creation. Some reputed sage among them, at an early day, decided that "Jehovah made the world" in six days out of nothing, and set forth the successive achievements of each day. Tradition handed down this complete solution, until such time as the art of writing was introduced, when the story was told in manuscript, and the date of creation was fixed, by implication at least, at about six thousand years ago. "It is thus written," settled the question for the Jews and for nearly all Christendom until recent times. The conclusiveness of the account was intensified by the accompanying opinion, urged on all sides, that Jehovah wrote the story himself. During the major part of the past two thousand years, any person who expressed a doubt of this story, lost his head. "If Jehovah did not make the world, who did?" Upon this proposition and others concomitant to the ancient story, many millions of good people have lost their lives in battle, in prison, in torture, in massacre and burned at the stake.

MODIFICATION BY MODERN THEOLOGY. By and by popular intelligence increased. Men devoted to science appeared. To the extent that they dared, they controverted the creation story by facts conclusively

demonstrated. Truth was reluctantly received by both clergy and people, but still it made headway. Astronomy, geology and chemistry gradually gained recognition as sciences. It was plainly seen by the more scholarly, even of the clergy, that the earth is, at any rate, countless millions of years old, and that it was not created by anybody in any specific period of time. Still, it would be fatal to theology to abandon the biblical tales of creation. It dawned upon the clergy, after a time, that by use of the word "days" in the first chapters of Genesis, certain indefinite periods of time were referred to, and not the ordinary days of twenty-four hours. In other words, that the cotemporary construction placed upon that word by the Jews, when the manuscript was first written, and held by them ever since, was a great mistake, whereby all true believers in the story had been deceived for some thousands of years. This modern clerical conclusion was reached only after it was discovered that geologists, for the purpose of classifying the rocks in the earth's crust, in reference to age and certain other characteristics, had arbitrarily divided them into certain groups, each with a different name. For many years the clergy eagerly seized upon this idea, and insisted eloquently, that the geological periods were really but six, and that these corresponded with the six days of Genesis. That, in truth, God made the world in six periods of indefinite and varying length, and not in six literal days. Thousands of clergymen who know better, and other thousands who do not, are still proclaiming this ineffable nonsense. More of them, however, still adhere to the literal "days" of the old story. The God Jehovah is good enough for them, and knew how to tell his own story. Ancient and long fixed opinion is slow to eradicate.

It has now, however, come to be seen by all whose opinion is of value, both clergy and laity, that the biblical tale of the creation is simply an ancient myth, unworthy of consideration except as such, and so most of them frankly admit. They plainly perceive that the crust of the earth, from which geologists derive their knowledge, is the product of evolution which has required æons of time to construct. That there are no arbitrary periods indicated in its construction, and that the whole is the product of universal law. In short,

that nobody created it in six days or six periods, or in any other number of days or periods, but still that it exists, in a process of never ending genesis. Thus it is seen that the story of the creation, devised by the ancient medicine man for the Algonquins, and that devised alike for the Jews are both worthless fabrications. One is altogether dead; the other fast dying. Even the "independent period" theory devised for its rescue, adds to its discredit and sounds its death knell. Among savage and civilized people in other parts of the world, there are a multitude of other cosmic stories, deemed sacred, each one of which is as profoundly absurd as those here referred to, but none more so.

SCIENCE TAKES A COSMIC HAND. While intelligence has been slowly advancing among the people, extending gradually even to the clergy, as thus shown, the scientific world has not been inactive. Indeed the progress of intelligence is chiefly due to scientific discovery. Men of science, perceiving the fallacy of all popular traditions, sacred or profane, touching the origin of the earth, and seeming still to think that it had an origin which investigation might reveal, have devoted themselves to the inquiry. There is no problem which scientists do not dare attack. A hundred years ago the distinguished French scholar and astronomer, Laplace, grappled with the subject of cosmic genesis. From a study of the starry heavens, chiefly, he advanced the theory since known as the nebular hypothesis, which may be briefly summarized as follows:

The sun was originally a mass of incandescent, gaseous matter, with a diameter extending so as to include the most distant planet, Neptune, which is now about three billion miles distant from the sun. So the sun's diameter was at least six billions of miles. It contained all the material now embraced in the entire solar system. This vast globe of incandescent matter, the sun, was revolving in space, but surrounded by a vaster and more powerful realm of cold, into which the heat gradually escaped. The cooling periphery separated from the more heated interior, and was cast off by the centrifugal force of the latter. This ejected material, still in a molten condition, gradually concentrated by its own gravital attraction, into the planet Neptune. The sun kept on its independent

course, gradually cooling at its surface, and from time to time cast off other planets, melted at the time, and which afterwards assumed the form of oblate spheroids, and cooled down around their respective gravital centers, until at length what is now the earth was thus cast off from the sun, and ultimately assumed substantially its present form. Subsequently Venus and Mercury were thus ejected and became independent planets. All these planets, together with the numerous asteroids, revolve about the sun in the same direction, just as they would do if cast off from the same source.

A necessary sequence of this hypothesis is, also, that the sun and all the planets are losing their heat into space continually, so that in time there will be none remaining. All will become absolutely dark and cold, and incapable of sustaining life in any form. One writer says this fearful period will not be reached in four million years, but certainly will be in less than ten million. Surely thus there is a cold spell approaching!

Thus it is made to appear that the earth was not created in any sense consistent with theological myth, but was evolved from celestial matter through the slow but immutable laws of nature. This theory of Laplace found immediate support with other eminent astronomers. The church denounced it as an attempt at the dethronement of God. It could not be that God did not create the heavens and the earth just as he had said he did, or substantially so. It could not safely be admitted that he had merely created a quantity of heated gas, out of which the heavens and the earth had developed. Moreover, the theory gave to the earth a greater age than could possibly be conceded, for Venus and Mercury were still younger. Everything theological was in confusion. The new theory, however, so readily received the acquiescence of the scientific world of those and later days, that many of the clergy fell into line and adopted it. They declared, upon close inspection, that there was no chronology in the bible at all. So they placed the starting point of creation further back, and insisted that if the heavens and the earth were really started in the incandescent manner indicated by this modern development, God had a right to start them so if He thought best, and let nature thereafter take its course. It was not for the

clergy to place limits on almighty power. Moreover, that the creation, in the manner indicated, was a greater wonderment and a bigger job than had been supposed, for which the Lord be praised!

This theory of the original incandescence of the earth, found general acceptance with geologists also. The science of geology was then in its infancy. It was thought natural for a globe, originally in a state of liquid incandescence, to cool off and form a crust on its exterior, retaining its molten interior. The earth was known to be hot inside, and to cast forth from volcanoes vast masses of liquid and incandescent matter. Therefore it was agreed that the earth must have a molten interior, just as it should have, on the theory of Laplace as to its origin. Therefore also, that the theory was correct beyond question. Each theory was thus summoned to prove the other. Nothing in concurrent knowledge was inconsistent with either. Everything known conformed to both. For a long time these proofs were considered indubitable. Both are now known to be untenable. The theory of cosmic genesis, thus indicated by Laplace, and so long ably supported by scientists, who look for facts and facts only, must therefore be abandoned. It must take its place with those of Manabozho, Jehovah *et id omne genus*. However satisfying they have been to the souls of the devout or to the minds of scholars, they no longer find support in the developments of modern investigation

Let us examine some of the wondrous tales which have been told by scientific men in virtue of this singular hypothesis. It is assumed in all of them that the sun is a gaseous body of intensest heat and radiance, wasting itself into space from day to day.

Prof. Young says:

“If we could build up a solid column of ice from the earth to the sun, two miles and a quarter in diameter, spanning the inconceivable abyss of ninety-three million miles, and if then the sun should concentrate his power upon it, it would dissolve and melt, not in an hour, nor a minute, but in a second. One swing of the pendulum and it would be water, seven more and it would be dissipated in vapor.”

“The thickness of the ice crust which the sun would melt off his own surface in a minute, would be nearly fifty feet.”

"To produce this amount of heat by combustion, would require the hourly burning of a layer of anthracite coal more than sixteen feet thick over the entire surface of the sun—nine-tenths of a ton per hour on each square foot of surface—at least nine times as much as the consumption of the most powerful blast furnace known to art."

"The temperature of the sun was estimated by Secchi at eighteen million degrees Fahrenheit; by others as low as three thousand, but Rosetti places it at eighteen thousand degrees, which is considered nearest correct."

Prof. Langley says:

"The heat of the sun is enormous beyond conception, for there is enough to warm two thousand million worlds like ours. Every minute there is enough of the sun's heat falling to the earth to raise to boiling, thirty-seven thousand million tons of water. But the heat which thus falls on the earth is not a thousandth part of one per cent of what the sun sends elsewhere, and all the coal beds of Pennsylvania, for instance, though they can supply the country for hundreds of years, would not keep up this heat during the one thousandth part of a second."

One of these days, when the heat of the earth is exhausted, and that of the sun waning, our planet and all the others in turn will tumble back into the sun. They will meet with a warm reception for a time, but later the sun will freeze up also. Among the numerous scientific predictions on this point, I will quote from Prof. Miller, only:

"When the earth crashes into the sun it will supply him with heat for nearly a century, while Jupiter's large mass will extend the period nearly thirty thousand years. . . . Looking into the ages of a future eternity, we can see nothing but a cold and burnt out mass remaining of that glorious orb which went out in the morning of time 'joyful as a bridegroom from his chamber and rejoicing as a strong man to a race.'"

Current literature has been padded with dolorous and shivery predictions of this character, ever since I can remember, and many are the glowing and gloomy lectures to which we have all listened with breathless interest, asserting a torrid beginning and a frigid ending of all things. When young I believed this. The subject has been one of interest to me with advancing years. Study and reflection long since convinced me, however, that all such talk is purely speculative and the theories imaginary. No two strictly scientific

writers on this or any other abstruse subject, ever reached uniform conclusions. Their skyward views are exceedingly nebulous. From the nature of the case it must be so. While this is so, their conclusions, however eloquently uttered, must be received as hypothetical only.

ALL THE OLD THEORIES DISCREDITED. If the sun is so terribly hot at home, it is not apparent to untrained minds why the tall mountains of the earth, even those at the equator, are covered with perpetual snow; that aeronauts have no difficulty in ascending by balloons to a temperature of zero, and that there is a known decrease in temperature and light for every additional one hundred feet of altitude. We are told that the difference is caused by the greater rarity of the atmosphere there.

Miss Proctor tells us in a recent article:

“In reality the sun’s heat is as effective directly at the summit of the highest mountains, as at the sea level, but the air does not get warmed to the same degree, simply because, owing to its rarity and relative dryness, it fails to retain any portion of the heat which passes through it.”

This supposed explanation of the diminished heat and light of great altitudes, instead of showing that our heat and light proceed from the sun, shows conclusively that they do not. Our atmosphere is known to grow dryer and more rare according to altitude, until its limit is reached, supposed to be twenty-five or thirty miles. Beyond that there is no atmosphere. If atmosphere is requisite for the development of heat and light, as stated, and as is undoubtedly true, then, surely, there can be no heat or light beyond the limits of that atmosphere. All must be dark and cold there. Heat and light cannot travel millions of miles *incognito*, as cold and darkness. Such a thought is the height of folly. But it is manifest that something does travel from the sun to the earth which produces heat and light when coming in contact with our atmosphere, less at high altitudes, and greater at lower. What is this imponderable and invisible force? Surely not *cold heat* and *dark light*, as claimed. Currents of electrical energy, interacting between the planetary bodies, do the whole business. As to this, more will be said in another part of this paper. While it is true that atmosphere is neces-

sary to the development of heat and light, it is not at all necessary for their transmission after development. They speed through a vacuum as readily as through the atmosphere. Consequently if heat and light were intense at the sun, they could radiate to the earth just as well without atmosphere as with. The fact is that no such fierce and brilliant heat exists there. And if there did, our distance from the sun is so great that it would not be perceptible here. The rare atmosphere theory is both ancient and unworthy. Cited in support of one position, it proves exactly the opposite.

But it is urged that the rays of the sun are hot, because, by concentrating them through a double convex lens, a match can be lighted, gunpowder exploded, etc., at the focus. Such phenomena are quite familiar, and may be produced as well by using a piece of ice, in the proper form for such a lens, even with the surrounding temperature far below zero. But it is not heat proceeding as such from the sun, that passes through the lens. It is rather rays engendered in our atmosphere by electrical currents proceeding in cold and darkness from the sun, and thus transformed into heat and light. Surely heat, as such, cannot pass through a cake of ice. Electricity can. Its currents, converged at the focus of the lens, produce the intense heat referred to, equally well with glass or ice as the concentrating medium.

But suppose we concede for a moment that the sun is as hot as the nebular hypothesis and most of the astronomers claim it to be. They say its heat is equal to that which would be produced by the combustion every hour of sixteen feet of anthracite coal over the entire surface. Surely that would make a hot fire. Think a moment. How far away from the sun would the heat of such a fire extend? Suppose the earth to have such a fire prevailing over its entire surface. How far above would a balloon have to ascend to be beyond the influence of that heat? One mile? Ten miles? One hundred miles? Ninety-three million miles? The strongest artificial heat is about four thousand degrees Fahrenheit. How far would we have to stand from a fire of that temperature on a clear zero night to be beyond its influence? Not many rods. The best opinion of the temperature of the sun, it is said, makes it four and a half times

hotter, or eighteen thousand degrees Fahrenheit. How many miles would such a heat be perceptible? Ninety-three million miles, we are told. Who believes it? Nobody nowadays ought to. Because our atmosphere is lighted and heated by influences mainly proceeding from the sun, it is assumed that it must be sufficiently hot and light to project its rays over the immense distance which separates us. No wonder Secchi thought eighteen million degrees of heat would be necessary. Light extends to a considerable distance from its source, heat only a short distance.

I have thus stated what to me seem elementary reasons for disbelief in that cosmic scheme which calls for an incandescent gaseous sun out of which all the other sky tenants of the solar system were ejected, as successive steps in a process by which the universe shall ultimately be frozen up and abandoned, so that even the original projector of that scheme of dismal failure, will have nothing to do but go out skating! It will better satisfy the reader, however, to know what some of the scientists and scholars think about it.

Prof. Holden, upon gazing through the most powerful telescope in the world at Lick Observatory, makes this most important statement:

“There is no object in the heavens which we must not observe as if viewed for the first time. It has compelled us to learn everything anew. Even the most familiar of supposed facts are found in this great revelator to be not facts, but errors.”

If such are the revelations of the Lick telescope, what may we expect from the Yerkes, when happily in position at Lake Geneva?

Prof. Heysinger says:

“There have not so far been observed in all the heavens any gaseous nebula which lends the slightest support to the nebular hypothesis.”

Prof. Helmholtz says:

“If the mass of the sun were composed of the two elements capable by combination of producing the greatest possible heat and light, to-wit, hydrogen and oxygen, in the proportions in which they unite to form water, calculation shows that the heat resulting from their combustion would be sufficient to keep up the radiation of heat from the sun only three thousand and twenty-one years. Even

profane history teaches that the sun has lighted and warmed us for three thousand years, and geology puts it beyond doubt that this period must be extended to millions of years."

Prof. Newcomb says:

"Should any one be skeptical as to the sufficiency of the nebular hypothesis to account for the present state of things, science can furnish no evidence strong enough to overthrow his doubt, until the sun shall be found to be growing small by actual measurement, or the nebula be actually seen to condense into stars and systems."

Prof. Heysinger says:

"It must not be supposed that this great generalization of Laplace is established, or that the difficulties in its way are not so enormous as to be almost insuperable, for Prof. Ball points out that thousands of bodies occupy our solar system and together compose it as a whole; that these have orbits of every sort of eccentricity and direction and occupying all possible planes which can pass through the sun; that the bodies circle around the sun *some backward and others forward*, and that only the planets seem to conform to the common order."

Again Prof. Heysinger, citing Prof. Proctor, continues:

"All the matter of our planetary system together is only one seven hundred and fiftieth that of the sun. If this were added to the sun's bulk, it would but slightly enlarge it. But all this solar and planetary matter together, if distributed over the space occupied by our planetary system—and by the nebular hypothesis this is requisite—and having an actual diameter one-half of its equatorial, would have had a density of only about one four hundred thousandth that of hydrogen at atmospheric pressure. That is to say, such a volume of the lightest substance known, would make four hundred thousand solar systems like our own. . . . But the great primal difficulty is in the first assumption of the theory, which is not only entirely gratuitous, but physically impossible. It is that this great plasma of nebulous material—in the case of our own solar system not less than six thousand million miles in diameter—should have, in some way, become aggregated into a homogeneous mass of the requisite tenacity, complete and perfect, and ready for the succeeding stages of the process, in which, however, the law of gravity has hitherto had no active operation whatsoever, for if gravitation existed and operated therein, such homogeneous mass could never have been formed, nor ever existed even if formed. The very forces which alone could have brought this vast mass together, must have been the forces which afterwards broke it up into the sun and planets, and the operation of the same forces must have prevented its original formation altogether."

Prof. Flammarion says:

“Outside of the atmospheric envelope of all spheres, there is only the black of infinite space.”

Prof. Ball says:

“The nebular hypothesis is emphatically a speculation. It cannot be demonstrated by observation, or established by mathematical calculation.”

The point and pith of the thought and quotation thus far appearing, may be summarized as follows:

1. The nebular hypothesis, which insists that the earth and all the planets were born of the sun, was never other than a scientific speculation. If the existence of only one antagonizing fact can be shown, the hypothesis must of course be abandoned. There are a great number of such facts:

2. It is known that as the sun is approached, cold and darkness increase.

3. Under no circumstances can heat, however great, radiate to any considerable distance.

4. There are no known gaseous nebulae in the heavens having gravital centers.

5. Many of the small planetary bodies, asteroids, are revolving in directions opposite to those of the planets.

6. It is said to have been mathematically demonstrated that if the matter of the entire solar system was at one time diffused through the space now occupied by that system, having a diameter of about six billion miles, its condition of attenuation and dispersion was *four hundred thousand times greater than is that of free hydrogen gas, the lightest substance in nature.* Such a condition is absolutely impossible.

7. If, however, such a diffused mass did exist, it must have possessed a gravital center, or it could neither have concentrated nor revolved. If it possessed such a center, attracting all its particles to a common point, none of them could have escaped into space to become planets. Planetary gravital attraction is necessarily greater than centrifugal force. Were this not the case, the starry heavens could have no orbs at all, for all would fly to pieces.

8. If the planets were evolved from the sun in the manner alleged, we must proceed further back on the line of evolution and assume, as indeed the hypothesis requires us to do, not only that the solar system but all the other centers and systems, indeed that universal matter, of which our sun is but an infinitesimal part, was once blended in a common mass of still hotter and infinitely more attenuated matter in a state of evolution, out of which by cooling and centrifugal force the original sun mass and that of the other suns and stars were evolved and separated into independent revolving bodies; all of which is definitely known to be an impossibility in nature.

This summary of the case seems quite sufficient to refute the nebular hypothesis, and the birth of the earth from the sun. Such delusions should be relegated to the back shelf of ancient curiosities. Men of science should stand firm under this structure of theirs before it tumbles down upon them. In cosmic matters, let Laplace have a rest. Give us something better or quit.

THE BIBLE CONTROVERSY.

BY F. L. OSWALD, M. D. A. M.

VIII.

IN the January number of the FREETHOUGHT MAGAZINE Bro. J. R. Kaye concludes his diatribe with a clown-attack upon Ingersoll's oration at the last resting-place of his brother.

As usual, the alleged arguments turn mostly upon the silliest bubble-sophisms; and the fervor of our brother's love for the crucified head of the clerical interest every now and then boils over in a froth of venomous vituperation and slander.

"He," (Ingersoll) says our champion of the Great Stupendous System of Truth, "uses no ceremony in rushing into the death-chamber where the mother is bending over her dead child, praying to heaven with the Bible, her great comfort, clasped to her heart, and tells her that her God is a guess, that her Bible is a farce, and worse than a farce, and her prayer a silly superstition."

Now the truth is that "the Bible, the great comforter," has done more to make death beds miserable than the craziest fables of Brahmanism, Devil-worship and Grecian polytheism taken together. It has driven millions to insanity, it has associated the ideas of death and resurrection with nameless terrors, but it is also true that it has enabled its exponents to wring infinite boodle from the agony of dying converts. If Ingersoll had done nothing but modify the prevalent notions of the meritoriousness of blind faith his doctrine would have helped to calm the last hours of thousands of his hearers, but he has done more than any freethinker of the present or past, more even than Voltaire, to demolish the death-bed haunting post-mortem bugbears of the Christian Church; he has made it almost impossible for his reason-gifted hearers or readers to retain their faith in the New Testament dogma of *Hell*—"a word that is the disgrace, the shame, the infamy of our revealed religion; a word that fills all the future with the shrieks of the damned; a word that embodies all the

meanness of which the heart of man is capable; a word that blots from the firmament the star of hope and leaves the heavens black; a word that is the assassin of joy, that extinguishes the light of life and wraps the world in gloom; a word that drives reason from its throne and gives the crown to madness; a word that adds an infinite horror to death and makes the cradle as terrible as the coffin; a word that drove pity from the breasts of men, lighted faggots, forged chains, built dungeons, and filled the world with poverty and pain; a word that is a coiled serpent in the mother's breast, that lifts its fanged head and whispers in her ear: 'Your child will be the fuel of eternal fire.'"

And the hireling defender of that infamous dogma has the audacity to accuse its destroyer of disturbing the peace of death-bed mourners!

"In the dark moments of life," he informs us, "infidelity will forsake every apostle of agnosticism and nestle close to the warm heart of Christianity." The "*warm heart*" of a creed that instructs its disciples to *hate* their parents, brothers and sisters, and aggravates the miseries of life by the menace of an eternity of all but inevitable torments; a creed that denounces reason, industry, mirth and every joyous impulse of the human heart, and has sent forth millions of dupes, ragged and shivering, into the desert of renunciation! Does the Rev. J. R. Kaye hold that the frosty grasp of death, stifling the life-sparks of the twenty-eight million victims of Christian fanaticism, is offset by a chance to defray the fuel bills of a Wisconsin winter from the profits of the professional prostitution of reason to dogma?

In a windy tirade against the indecency of substituting Ingersollism for Christian funeral ceremonies, Brother Kaye then contrasts the flippancy of able-bodied skeptics with their panic at the gates of eternity, and praises the common sense of good, intelligent people who prefer to conduct the obsequies of their relatives after the fashion of their orthodox ancestors. Among the aids to his quest of "truth as careful investigations have secured its apprehension," Bro J. R. Kaye should procure a copy of Foote's "Infidel Deathbeds," and note the proof—not assertions and literary forgeries, but *proofs*—of the fact that a large plurality of famous freethinkers sealed the sincerity of their convictions by the philosophical calm-

ness of their dying hours. Brother Kaye's predecessors who published stories of converted atheists, have either declined to furnish proof, or forgotten to add the explanation of death-bed recantations in the laws which up to the middle of the eighteenth century visited the sin of non-conformity upon the children of a dying heretic and often denied him the honors of a decent burial.

"*Au nom de Dieu ne me parlez donc de cet homme la*"—said Voltaire when a would-be convert adjured him to make his peace with the man of Galilee,—though his wish to avoid the risk of being buried in a ditch like a dog induced him to submit to the mummery of some ecclesiastical function; but King Frederic and the poet-prince Goethe, who could defy prejudice, would as soon have invited the ministrations of a Dahomey Fetich-fakir as of a Trinitarian clergyman.

And where did Brother Kaye get hold of the idea that agnostics must renounce the privilege of expressing an opinion on a question of probability?

"Are you positive," he asks, "that your dead brother is in silence, devoid of activity and energy? If you had taken a moment's 'silence' before you had said that, you would have refrained from being so positive about the state of the dead For an agnostic who disclaims the possibility of any knowledge concerning such matters, you know altogether too much. To say that your brother is dead, soul and body, is saying too much"—and so on, through a page of wearisome reiterations, all twirling on the little peg of the presumption that an agnostic has no right to express a surmise on the mystery of post-mortem problems. Brother Kaye is fond of quoting Professor Huxley, the father of agnosticism, who ought to be allowed a casting-vote on such questions. "In the interest of scientific clearness," says this unquestionable authority on the point at issue, "I object to say that I have a soul, when I mean all the while that my organism has certain faculties which, like the rest, are dependent upon its chemical composition and come to an end when I die"—thus expressing a very positive opinion upon the very question to which Brother Kaye would not allow an agnostic a conjectural allusion, even in the metaphorical rhetoric of a funeral oration.

"Then you do theorize upon the secrets of the grave, as well as

the gnostics whom you denounce as dreamers and visionaries?" our trickster for Jesus' sake will probably shriek in the next Magazine number. Even so, Brother, but with this difference, that while the belief in the permanence of the dead man's peace is in accordance with all the analogies of the moral and physical universe, your doctrine of resurrection in Cloud-Cuckoodom and everlasting *auto-da-fe* as a punishment of theological nonconformity is not only unsupported by a vestige of tenable proofs, but contrary to every principle of common sense, logic, justice and morality. The agnostic, indeed, declines to commit himself to a positive statement concerning the possibility or impossibility of a future existence, but distinctly reserves the right to emphasize the vast preponderance of probabilities in favor of the one-life doctrine, and the infinite improbability and extravagant hideousness of the Celestial Inquisition dogma in its Christian form.

The Rev. J. R. Kaye's attempt to squeeze theological capital out of a poetical thanatopsis, indeed, frequently borders on the grotesque, and has its only parallel in the comments of the Scotch bigot who objected to the conclusion of Robert Burns' idyllic monody:

"Now we must totter downhill, but hand in hand we go,
And sleep together at the foot, John Anderson, my Joe."

"Sleep? Not very long, mon, before you'll get jerked out again and flucked to blazes, if ye didn't pay your kirk-tithes."

As a sample of Kaye's quibble-criticisms take the following really unparalleled comment upon the most poetical passage of the funeral oration: "While yet in love with life, he passed to silence and pathetic dust." "Dust? pathetic dust?" muses our Christian critic; "hold on, I've got him at last." "The word pathetic," he informs his readers, "has to do with the emotions, and these are predicated of rational beings" "You see, Ingersoll," he apostrophizes the culprit, "you are not sufficiently scientific."

It may be doubted if there is a boy's debating-club in North America or Europe where such attempts at criticism would not provoke a storm of derision. Is it possible that any intelligent student of grammar—not to say philosophy—can be ignorant of the custom authorizing such figures of speech? "What! has a piece of paper eyes? Can it shed tears?" our Edgerton Pundit would screech in

reading Bolingbroke's allusion to a "tearful" document—"just note the unscientific statements of these unbelievers."

Byron: "Both shall live, but every morning wake us from a widowed bed."

Kaye (*in petto*): "Bed? Widowed? Matrimony must precede widowhood; what an admission! Oh, the immorality of these misbelievers!"

"The brain and intelligence of the people," says Brother Kaye, "disclaim his (Ingersoll's) pretensions as a thinker, and the heart and affection of the people have weighed him and found him sadly wanting."

This of a man who has made more personal friends than any other citizen of this country since the days of the freethinker Franklin; and whose popularity, in the best sense of the word, is unrivaled by that of any contemporary preacher, with the possible exception of a few temperance apostles and sincere friends of reform—the man whom an intelligent and fair-minded American clergyman classes with the most influential religious teachers of the nineteenth century.

"It is a suggestive fact," says the Rev. Dr. H. N. Thomas, of Chicago, Ill., "that Colonel Ingersoll can call together more people for a paid lecture than are generally to be found in churches where the admission is free, and that his pamphlets find so large a sale on the streets, when he has against him the united opposition of the united clergy, not only of this city, but of the whole country. The explanation is not only in the ability of the lecturer, his rhetoric, his power to amuse and please. Nor is it that people find satisfaction in doubt and denial. The mind delights rather in the positive than the negative attitude. Nor is it that the heart of man is opposed to the good. The fact is that there is in our own time a *growing doubt of the truth of the fundamental doctrines of orthodoxy*. If Colonel Ingersoll denounced the great virtues of life, every respectable theater in the city would be closed against him; his audiences would be counted by tens and not by thousands, and would come from the vilest abodes and not from the *homes of intelligence and morality*. There is also a feeling that there is a relation between the hard dogmas of orthodoxy and the cruelties committed in the name of Christ. Now that they can no longer banish and burn, they slan-

der and denounce heretics. . . . There is, perhaps, a place and need for Colonel Ingersoll's work . . . and more people in this country look to him as a religious teacher and guide than to any other individual."

Compare these statements of a man with those of our meretrix of Jesuitism. Ingersoll, he assured us, had been repudiated not only by the heart, but by the brain of his countrymen: "The brain and intelligence of the people disclaim his shoddy pretensions as a thinker."

Then either the thousands who have endorsed those pretensions must have dissembled their better knowledge, or "brain and intelligence" must be Christian monopolies. Does Bro. J. R. Kaye propose to compare the list of intellectually eminent Christians with the herald-roll of Freethought? Since the middle of the seventeenth century, *i. e.*, ever since the profession of rationalism has ceased to be a capital offense, a catalogue of great thinkers has been an almost uninterrupted index of skeptics and more or less outspoken opponents of the New Testament.

Voltaire's battle-cry: "*Ecrassey l' Infame!*"—"Down with the Wretch!" has been the motto of every philosopher who recognized in the teachings of the Nature-hating Galilean the germs of the insanities that turned back the hands on the dial-face of progress a thousand years, that covered earth with moral and physical deserts and deprived the nations of northern Europe of the springtime of their national development. The degree of dissent from the dogmas of the Christian creed has become almost the chief test of intellectual sanity and candor. In every country of every continent, in every city of every country, freethought and culture go hand in hand, like bigotry and barbarism. In the ebbs and tides of progress, too, the epochs of social emancipation coincide with revivals of nature-worship; during the eras of Bruno, Rousseau, Sir Walter Raleigh, Spinoza and Goethe, their nations advanced at a rate unparalleled during the centuries of their submission to the yoke of the Cross. The highest civilization of the present age has everywhere developed revivals of the philosophical tendencies of paganism; Grecian and Roman conceptions of life and death begin to supersede the pessimism of the Asiatic world-renouncer, even in the management of the

funeral solemnities which Brother Kaye proposes as a test of men's inmost convictions.

In the Museo Borbonico of Naples there is an Etruscan sarcophagus with sculptures representing a procession of flower-wreathed revelers, from the *torus* of Hymen to the temple where the Brother of Sleep awaits his weary guest—a graphic antithesis of the Christian coffin with grinning death-heads and symbols of torture; but such coffins are betraying a suggestive tendency to go out of fashion; our contemporaries are beginning to prefer garden-cemeteries to the gloomy grave-vaults of the mediæval churches, and if the mystagogues of the Cross had not exhausted their ingenuity in associating the end of life with suggestions of horror, Brother Kaye's emoluments from graveyard mummeries would already be reduced to the verge of zero; the dying would decline to disgrace their last moments with concessions to hypocrisy, and in the word of a German Freethought poet:

“They would reject your creed with their last breath,
 Preferring to renounce your swindle heaven
 For sleep eternal in the arms of Death.”*

*THANATOS.

Death seeme, a fair lad to the old world's vision,
 Drooping a torch, e'en like his heavy head;
 You make of him a gruesome apparition
 That sits by graves to scatter gloom and dread.
 You paint him in a despot's mad caprices—
 A loathsome monster, hideous and abhorred;
 A butcher who in ruthless fury seizes
 The wretch that trembles at his smoking sword.
 And, prithee, why?—Had death his olden station—
 A drowsing boy, drunk with the poppy's breath—
 There'd be no wars about the soul's salvation,
 Nor pious cant about the pangs of death.
 Then man would save the fees of his attorneys
 At heaven's court: as with a lovèd friend,
 He'd gladly go where'er the fair lad journeys
 Whose dreamy eye such hope of peace doth spend.
 He could not then with promises be cheated,
 Of resurrection joys in mansions blest;
 He'd drink the wine of life, and when life fled,
 Find in the arms of Death eternal rest!

By Hermann Friedrichs, in the Milwaukee, Wis., FREIDENKER, and translated from the German by George Selbel, of Pittsburg, Pa.

I am no enemy of natural religion. In entering upon this controversy I have tried to judge the heterogeneous scriptures of the Bible from the most lenient standpoint of expediency, and the readers of the magazine will remember that I treated the authors of the Old Testament with a respect which more than once provoked the animadversions of our more zealous brethren. I have no doubt that Moses introduced his creed with forged endorsements and propagated it with barbarous violence, but it is equally certain that the beneficial tendencies of that creed, its health-laws, its precepts of equity, its monotheism, its freedom from post-mortem vagaries, outweighed the mischievous influence of its hierarchic institutions, while the delusions of the "New Testament," with its mixture of supernatural fictions and anti-natural insanities, have proved a greater curse to the human race than war, famine, intemperance and the wrath of all the hostile elements taken together.

To treat that system of life-blighting chimeras as a sacred religion would have been a cowardly concession to its hireling bullies, and I believe that the time is near when its authors will be openly denounced as the worst enemies of human happiness that have thus far appeared on this earth. The time is near when the refugees from its dungeon of superstition will congratulate each other like survivors of a world-ravaging pestilence. Upon the ~~era~~ era of subjection to the slavery of the Cross they will look back as upon a Millennium of Madness, and upon the time of the Protestant Revolt as upon the first gleam of returning daylight after the total eclipse of science, reason and freedom, which, like an unnatural night, intervened between the sunset of Pagan civilization and the dawn of modern rationalism. They will make allowance for the influence of mental contagion, as well as for the paralyzing effect of religious terrorism, but will not dissemble their utmost contempt of the wretches who, for sordid bribes, labor to re-forge the chains of a despotism, vanquished at a price of treasure and blood which mankind cannot afford to pay a second time.

Even now, a large plurality of our fellow-citizens are Christians only in the sense that the contemporaries of Lucretius were adherents of polytheism: they observe some of the forms and participate in the festivals of a creed that has lost its credibility, but still recom-

mends itself as the creed of their forefathers. The zealous devotees of the Christian system of dogmas can be divided into three classes: Mental invalids (including those whom educational or hereditary influences have afflicted with fixed ideas), deliberate impostors, and dupes of clerical misrepresentations. I do not think that many readers of the Rev. J. R. Kaye will mistake him for a dupe of his own tricks.

[THE END.]

NATURE.

From the French of Alfred de Vigny.

BY WILLIAM HALE.

I AM the theater firm and impassible
 Which all the footsteps of its actors doth defy;
 My steps of emerald, my columns of marble
 Can for their sculptors claim the sovereign gods on high.
 I hear nothing—neither your cries nor sighs; scarcely
 Do I feel pass over me the human comedy
 Which seeks in vain its mute spectators in the sky.

I roll with calm disdain, without seeing or hearing,
 Beside the hills of ants and human habitations;
 I give to poor humanity no message cheering;
 In carrying them I do not know the names of the nations.
 They call me a mother and I am but a tomb;
 My winter takes your dead to fill its hecatomb,
 My joyous springtime does not feel your adorations.

Before you I was beautiful just as to-day,
 And I abandoned freely to the wind my hair;
 I followed in the sky my long accustomed way,
 I went serene and silent through the realms of air.
 After you, I shall go through space as I have gone
 Through all the varied centuries that now have flown;
 And vainly man will look to me his griefs to share.

HICKORY, N. C.

ALL ABOUT GOD.

BY HUDOR GENONE.

LAST spring, by special invitation, I attended what may be called a discussion dinner. They had a topic which one of the number opened, and then all the others who chose could in turn come in with comments.

The subject of discussion that evening was the tariff—whether a protective tariff or free trade was the better adapted to foster our industries and enhance our prosperity. Like many other matters not yet decided, a good deal may be said on both sides. It is one of those cases where one is entitled to an opinion. In fact there are only two matters in all the universe where freedom of thought and speech are not in their place permissible,—I refer to questions of pure mathematics and of taste.

My friend was very civil, and while we waited for the dinner hour, introduced me to a number of the guests. Two or three of these fell to talking and I to listening. As usual on such occasions after firing away at each other, the disputants tried to drag me in,—what did I think? and when I disclaimed having “views,” they shrugged shoulders, and one of them (of course the one who had the worse of the argument and was the crosser), said rather abruptly: “By the way, Mr. Blank, what *is* your specialty?”

Now I was there in my own proper, modest personality, and not, as you know me, a self-sufficient, egotistical purveyor of positive principles.

Somewhat abashed, because the others were waiting for an answer, I stood bravely by my principles, such as they were, and replied that while I did not know much about the tariff, I did know ALL ABOUT GOD.

If my new-found friends had been what are called “religious,” they would have been shocked at this. As it was, they all laughed. One said how glad he was to find the only man in all the world who did know, and there was a general jollification.

Perhaps they thought me a clever humorist, whose humor took the uncommon form of plausible hyperbole. Whatever they thought, not one of them, I am sure, imagined for an instant that I was in earnest.

And yet I was.

I am so entirely in earnest that it appears to me irresistibly ludicrous that the facts in the case should be ever called in question.

And the most remarkable thing about the whole matter is that the facts never are called in question; the most ultra of dogmatists and the most radical of "infidels" know—both of them—precisely the same things, and—if at no point of the comparison one or the other does not conclude that the sustenance of his "views" exacts a lie (which is unhappily too often the case)—at some time or other the variance of belief between them will be narrowed down to just this: Is the All wholly natural, or is there over the All something not of the All, and (as one says) "supernatural," or (as the other calls it) "unnatural?"

You have heard the story of the surveyor who went out (probably "in his cups") to survey a field, and ran a line by the compass so many chains and links from a red cow.

Now, according to my "views," the field is here all right, the compass works all right, and the chain and its links are all right, and the red cow would be all right too, if only it would "stay put."

The statement is often made, and by some of the brightest minds among those who are looking for light, that we can conceive of nothing except it be associated with matter.

Sometimes more plausibly this operation is limited to the inability of mind to conceive an objective unless so associated; but even in this seemingly more logical shape the idea conveyed is essentially erroneous.

For instance, twelve onions are unconceivable disassociated from the matter which composes them. But this, logically analyzed, is nothing after all but the vehicle (whatever it may be in its ultimate molecular and atomic structure) for the reception and conveyance of the qualities which in their sum and substance mean to a sentient and receptive organism onions.

Eliminate the physical onion; imagine if you can the qualities

alone, independent of the material. You cannot do it, of course. But another thing, and a more radical you can do, and in fact continually do—conceive of the twelve separate and apart from the onions.

“Ah,” cries some one, “there is a wrong assumption here, for the onions are concrete realities and objective, but the twelve is subjective and an abstraction,—an empty abstraction.”

Not so; the expression, which is, I admit, a common one, is faulty as an expression for philosophic principle; for how can that be “empty” which can at will be filled with anything and everything material? An “empty” abstraction! No, but rather a full abstract.

An onion is a fact; twelve onions are twelve facts; but twelve alone stands for not only the facts of the onions, but for any and all others.

Twelve is as much a fact and infinitely more of a fact than if pursued down and batted to onions or anything else. It is a thousand fold more objective because at the same time both objective and subjective.

Abstract facts are as truly facts as concrete, and vastly more imposing in their dimensions that they need no cooper to fit staves to hold them in kegs of imagination

As Bacon said for physics, I say for religion—“Experiment, try, taste, test, take nothing for granted, prove all and hold fast the good things.”

Theology claims that its truth is known, and that it has become known because it has been revealed. But has it been all revealed? If it has been, its revelation ought to be at least as comprehensive, at least as accurate, at least as sure and safely to be relied on, as a secular revelation. Religion ought to be as certainly and provably true as, for instance, geometry. If Christ be a revealer of religious truth, he ought to bear comparison with Euclid as a revealer of geometrical truth.

Surely religion, of all truths, ought to be a known truth, and not a surmised or guessed truth. It ought to be a fact, even if an abstract fact; fully as much so as the exact science of the relations of quantity in form.

But theology finds nothing of this kind of accuracy in its revelation,

and (no wonder) it refuses to admit that such accuracy is either essential or desirable. It knows well that dogmatic religion can bear no such test, and so, wisely declining the ordeal, declares that religion is not nor ever was intended to teach science. It admits that religion is unscientific, that it is not known truth, but unknown truth.

"You must have faith," the church declares, and I say so too, but that is not faith which affects to believe what it acknowledges to be unknown,—that is not faith, but credulity.

To believe nothing but known truth—that (and nothing less) is faith. It is faith to be sure, to know that if ye seek far enough and long enough ye shall find all truth.

If religion is to be a science at all it must begin, not by hypotheating God, not by doing what the Bible tells us the heavens do,—declare him; but by explaining him. If the beginning of all science rests upon the being of God, we must know what is meant by that being.

This faith must tell us facts, not fancies. It must be a science which shall evade nothing, fear nothing, ignore nothing. It must account for the cancer as well as the rosiest health; for the earthquake as well as the harvest; for the miseries and mistakes and malevolences of life as well as for its paths of peace and happiness. It must be adapted to the sage's thought as truly as to the fool's practice; it must not only be the substance of hope, but also the evidence of the eternal.

My wife's aunt was stopping with us recently, and on the Sabbath day she showed me, pasted in her "Testament," a little table she had found somewhere, thinking (and rightly, too) that I would be interested.

The table told a good deal about biblical matters—what a shekel of gold was worth in American money, and a talent of silver, what a cubit was, and an omer, and how much a firkin held—I remember that—it was seven pints. She said these things threw a great deal of light upon Bible history, and also upon the divine plan.

I agreed with her thoroughly, and said so; but when I ventured to add that a great many other things threw light too, and casually mentioned Mr. Huxley and Darwin and Herbert Spencer and a few

others, it was curious to observe how her manner changed, while remarking that she was sorry to see that our views differed so entirely. No, she didn't care to hear my explanation. She was satisfied with the simple gospel and didn't want anything said to disturb her faith.

My wife asked me that evening what I had been saying to her aunt to shock her.

I don't see how what I said could have "shocked" anybody; and as to what ground she had for referring to my remarks as "views" I fail to see. Oh dear! dear! Who would be a reformer? Is it, can it, by any possibility, be a simple gospel which is afraid of having its "faith" disturbed by a little truth?

And yet, simple or subtle, faithful to the truth or fanciful about it, no one can rid himself of the influence of that omnipotence for which the word God stands.

Did you ever try to free yourself from the attraction of gravitation? One man thought he had done it when he went up in a balloon; but in time science taught him different—that it was the same power hoisted up which under normal conditions pressed down.

In a certain church (as I remember, the church of St. John Lateran) in Rome, travelers are shown a spot where a whisper from another spot at the farther end of the nave is distinctly audible. It is said that in the good old times before Reform had done some of its work one of these localities was occupied by a confessional—there the penitent sinner came, confessed and was absolved, not as now by a material priest at his ear, but by an invisible voice that came (apparently) down from heaven and fluttered about him.

No wonder that sinner went down to his house justified. He was quite confident God had spoken, for he heard a voice, but saw no man.

How was he to know, poor devil, that he was in one of the foci (and a wily priest in the other) of an ellipsoid?

God is moral dynamics, ethical gravitations. Call the power what you like, conceive of it how you will, it is that which includes all powers, activities and processes, from atomic action to conscious volition.

What matters whether you say It (and call it nature), or Him,

and call him God? It is a quibble of phraseology—a mere matter of verbiage, of the active or passive voice;—the verb is there, here, everywhere, for *to be* includes all being—the I AM of all time.

True religion is the beauty of holiness. Christianity is not a theory, but an experience. The ideal man comes into the world not to condemn it, but to save it, to help it, to ennoble it.

The desire to help, the wish to save, the ardor to ennoble—this is religion. Be grateful as you are happy, not to anything or any being; this attitude of reverence is the spirit, as knowledge is the substance of all faith. Listen to what Emerson wrote forty years ago:

“There will be a new church founded on moral science, at first cold and naked, a babe in a manger again,—the algebra and mathematics of ethical law, the church of men to come; without shawms or psaltery or sackbut, but it will have heaven and earth for its beams and rafters, science for symbol and illustration. It will fast enough gather beauty, music, picture, poetry.

“It shall send man home to his central solitude. He shall expect no coöperation; he shall walk with no companion. The nameless Thought, the nameless Power, the superpersonal Heart, he shall repose alone on that. He needs only his own verdict. No good fame can help, no bad fame can hurt him. Honor and fortune exist for him who always recognizes the neighborhood of the great,—always feels himself in the presence of high causes.”

This Thought, this Power, this Presence, this Continuous and Constant Cause is God.

THE MOVEMENT OF THE EARTH'S ORBIT.

BY JAMES A. GREENHILL.

BY the study of geography, we learn that the earth, the planet we inhabit, "is an immense round ball which does not stand still as it seems to do, but is always moving with amazing rapidity around the sun, by which it is attracted."

We are, however, left in the dark regarding the form of the path, or orbit it makes in space, in performing its yearly circuit. But when we step from the study of geography to that of astronomy, we learn that it is elliptical. In most if not all of the drawings and plates given for the purpose of enabling the mind to understand the ellipticity, however, the ellipse is very much exaggerated. If any one will make an ellipse 11 3-8 inches wide, and 11 9-16 inches long, he will have a figure about as near to the shape of the orbit as can be made; and it will be difficult for most of people to notice that it is not a true circle. Each 1-16 of an inch will represent one million miles. The sun is said to be ninety-two and a half millions of miles distant; in summer ninety-four millions, and in winter ninety-one millions; the mean distance being 92 1-2 millions. Three millions of miles nearer in December than in June. Its place being in one of the foci of the ellipse. Now in view of the fact that precession shows the earth to reach the equinox from year to year, in less time than it takes it to make a full circuit of the heavenly vault; the solstices being half-way between the equinoxes are affected in like manner, and precede from year to year. And as we learn that the solstices occur when the earth is at, or near those parts in its orbit that are farthest from, and nearest to the sun, Aphelion and Perihelion, the questions naturally arise, Will the orbit swing so that the earth will always be at the solstice when near its greatest and least distance from the sun? And will that always be in June and December? Or will the orbit remain a fixture in space, always elongated in the same direction, without any regard to the precession? Or will the combination of movement between them, be of a yet different kind?

When at the solstice, the plane of the earth's axis continued, would pass through the center of the sun, without regard to what part of the orbit it was at.

If the plane of the earth's axis coincided at all times with the plane of the transverse axis of the ellipse forming its orbit, called the line of apsides, or apsidal plane, the solstices would equally divide the year at all times; but such is not the case, as it is now well understood that the orbit is moving in the opposite direction to that caused by the precession, though not so fast. It is therefore quite apparent that the two planes cannot coincide very often, nor be long in unison at any time of meeting.

The precession causes the pole of our earth to describe a circle in the heavenly dome around the pole of the ecliptic in about 25,920 years, from left to right. The orbit swings from right to left. And from the time perihelion passes from an equinox or solstice, till its return to the same again, it requires 20,900 years. This is called the anomalistic period. The earth is going backward, by precession, at the rate of one sidereal revolution of the pole in 25,920 years. And the orbit is swinging forward at the rate of one sidereal revolution in 108,000 years. The line of apsides and the plane of the earth's pole coincide in every 10,450 years, or twice during the time that it takes to pass from an equinox or solstice to the same point again. That is twice in an anomalistic period. And it is evident that when the axial plane and the apsidal plane are perpendicular to each other, the equinoxes equally divide the year. At the equinox the plane of the earth's axis is at right angles to the radius vector.

From the time that the axial plane and the apsidal plane are at right angles, to the time when they will coincide, is 5,225 years, or one-fourth of an anomalistic period. They were in unison, or together when the earth was at aphelion 627 years ago, and as the earth is going back at the rate of 50 seconds in arc in a year, and the orbit advances, or moves in an opposite direction at the rate of 12 seconds in arc in the same length of time, it is evident that the summer solstice and the aphelion point are separating at the rate of 62 seconds per annum; and in 627 years, the time that has passed since the planes coincided, they have separated $10^{\circ} 48'$, so that the earth does not reach aphelion, at the present time, till July 1. It reaches

the solstice on June 21st, but does not reach to aphelion till 10 days later. In 4,598 years more the axial plane will be perpendicular to the line of apsides; the vernal equinox will take place when the earth is at perihelion, and the autumnal equinox when it is at aphelion, the equinoxes at that time equally dividing the year. In 5,225 years more the summer solstice will take place when the earth is at perihelion, and the winter solstice when it is at aphelion. The equinoxes will always be in March and September, and the solstices in June and December.

Probably the meaning I wish to convey will be easier understood by the following simple illustration: Suppose a large circle 62 miles in circumference, on a level plane. Let two men, S and A, start from a given point, to walk in opposite directions around its circumference. Let S represent the earth's movement in precession, and A represent the movement of the aphelion point in the orbit, and their time of separating represent the earth at the summer solstice when at its aphelion point. S walks toward the right at the rate of 12 1-2 miles in a day, and A to the left at the rate of 3 miles in the same time. By the end of the first day they will be 90 degrees apart. Call the point where S has reached, F. By the end of the second day, they will be at opposite sides of the circle, or 180 degrees apart. Call the point where S has reached, G. By the end of the third day they will have reached within 90 degrees of each other, say S is at H. By the end of the fourth day they will have met. Call that point K. S will have traveled 50 miles, and A 12 miles. At F, S represents the earth at the summer solstice 4,598 years hence. The vernal equinox is then at the perihelion point, and the autumnal equinox at the aphelion point, the equinoxes equally dividing the year. At G, S represents the earth at the summer solstice when at perihelion. The apsidal and axial planes will then coincide, and the solstices will equally divide the year. At H, S represents the earth at the summer solstice. The vernal equinox will then be at the aphelion point, and the autumnal equinox at the perihelion, the equinoxes again equally dividing the year. At K, the summer solstice, S will have again reached aphelion. The length of time from the separation of S and A till they meet, represents an anomalistic period; each day's travel represents 5,225

years, or one-fourth of an anomalistic period of 20,900 years; but the period is short of a full circle, nearly one-fifth.

The student can familiarize his mind to the problem in thirty minutes by the following operation. Open a pair of dividers to 9 10-11 inches, and make a circle on a flat surface—card board will do; the circle will contain 62 inches in circumference; divide it into 62 parts; now take two counters or buttons, call them S and A. Select a point to start from, and move S 12 1-2 inches to the right, and A 8 inches to the left, and you have the first quadrant representing 5,225 years, with S at the point F. Continue as described above, and you will master it.

The solar year is the length of time from either equinox, to the like equinox. Its length is 365 days, 5 hours, 48 minutes, and about 49 seconds.

The sidereal year is the period required by the earth to make one complete revolution round the sun from the time of being in line with a given star till it comes in line with the same star again. Its mean value is 365 days, 6 hours, 9 minutes, and about 10 seconds.

The time which elapses between the earth's arrival at perihelion and its return to the same position, is known as the anomalistic year, and is equivalent to 365 days, 6 hours, 13 minutes and 50 seconds.

The fact must never be lost sight of that the direction of the earth's axis at all times forms an angle of 66 1-2 degrees with the plane of the ecliptic.

CLINTON, IOWA.

LITERARY DEPARTMENT.

THE WORLD WE LIVE IN.

BY REV. WILLIAM G. BABCOCK.

THE constitution and laws of the universe are absolutely perfect and immutable. The condition of mankind is variable and improvable because man takes part in his evolution and must learn from experience. This momentous prerogative of co-working with the natural laws of the universe is the source of our highest happiness and our deepest misery. If we know and practice the indispensable conditions of health and self-approval, we are elated with joy. If we do not know or do not practice the physical, intellectual and moral laws of nature, we are cast down with anguish.

One of the laws of nature is that enjoyment and suffering both contribute to advancement in the knowledge and practice of right living. Another fact of human nature is the preponderance of good over evil in all stages of human development, making life worth living notwithstanding its dark side. Three primary forces, the love of life, the love of each other and the love of perfection, assure the perpetuity and the improvement of our race. It is the easiest thing in the world to be mistaken, to transgress a natural law; and the hardest thing in the world never to make a mistake and never to swerve from the right. Hence the prevalence of sickness, poverty, immorality and catastrophe—also of superstition, bigotry, avarice and arbitrary power.

The constitution of man is not in fault, the facts of human nature are not in fault that life fails to yield its abundant resources for physical, mental, moral, æsthetic and social enjoyment, but improvable implies something to be improved, and an enlightened view of religion and duty is now leading to a larger love of life, of each other and perfection, with its corresponding effort to make the world better and happier for our living in it. The most astounding changes for the better have been effected on our globe, animating us to still greater exertions to realize the maximum capabilities of man's constitution in harmony with the rest of the universe.

Unending progress towards perfection in civilization, amelioration of the condition of our inhabitants occupy the attention and fire the enthusiasm of the good and gifted more than the contingencies of a life beyond the grave. A vision of heaven on earth cheers our spiritual eyes, as we anticipate the abolishing of poverty and intemperance, sickness and premature death, arbitrary government

and spiritual pride. Let the love of exercising our manifold powers have free course, let the love of perfection and of each other gain the ascendancy in our daily conduct, let educational advantages have free scope, and would not life from birth to death fulfill our highest possible conceptions of human blessedness?

Looking on the bright side of life in what we call enlightened communities, what delight is manifested on every hand by men, women and children, pleasantly engaged in their ordinary industrial pursuits, young people thrilled with marriage affection, architects planning convenient and elegant buildings, scientists absorbed with new discoveries of truth, associations comforting the unfortunate, crowds amusing themselves at games and theaters, multitudes intent upon pursuits genial to their tastes and desires! How lavish is nature in furnishing objects of interest on land and sea, under the ground and in the blue ethereal sky by night! Have we any right or reason to expect the constitution and laws of the universe to be any different in different abodes of men, in different planets or solar systems? If not, it seems evident, that our great business is to utilize our capacities and opportunities, correct our mistakes, reform our motives, eliminate our foolish and unworthy desires, remove unfavorable circumstances and live more closely to the line of immutable laws.

There is always room and demand for improvement. We need stronger love of life and a wholesome dread of death. The old fear of death has died out and ought to; but a more enlightened fear should take its place. Suicides would not be so frequent if life was felt to be valuable as it might be. They who have fullness of life have some to spare, and should share it with others—and they who have conscientious scruples against destroying themselves should cultivate the moral sense in others

We need more love for our fellowmen and more love for the perfect wisdom, holiness and beauty, and there is no reason for disparaging our embodied life by assuming that another and better world is in reserve for us or that to die is a gain or that at death we become perfect in character and condition.

I know that we have centuries behind us of faith in going to another world, either to be rewarded or punished or to be further educated. I know modern spiritualism has a large constituency, and that many instances of intelligent communications from unseen sources have been recorded; but for all practical purposes this world goes on without any participation in its affairs by those who have died.

Humanity may forever be modified by what the departed were in ability and character and by what they did, and by our cherishing love and admiration for them centuries after their death; but who can have any definite conception of what becomes of us after death? If there were no premature deaths, if all should round out the whole circle from birth to natural decay, there would be but little affliction

And so at the door of the Wintergreen girls
 This tribute of love I lay,
 With the hope that we at the foot of the tree
 May be equal to them one day.

Ah, Wintergreen girls! Oh, Wintergreen girls!
 Your debtors all are we;
 You have proved that the autumn and winter boughs
 Are the staunchest of all the tree.

* * * * *

Ye cruel and heartless Wintergreen girls!
 To close against us your door,
 Simply because, under nature's great laws,
 We're not "fifty years old—òr more!"

In time we will cure this pitiful fault,
 And then you'll relent, so you say,
 And take to your fold, with courtesy old,
 Your "only a guest" of to-day.

ELIZABETH CADY STANTON.—HOW SHE HAS PRESERVED
 HER HEALTH.

FROM THE JOURNAL OF HYGIENE.

Dr. Holbrook:—

DEAR SIR: To one who believes that it is as great a sin to violate a physical as a moral law; that it is as great a disgrace to have head aches and dyspepsia as to lie and steal; to write of your own daily habits and health, involving as they do your morality and intelligence, is to make an open confession of all your sins of omission and commission. And this is what the uncompromising editor of *The Journal of Hygiene* asks me to do. A general invalidism, feebleness, depression and nervous prostration are so common among women of all classes that our good Dr. Holbrook, in order to substantiate his theory that sound health is possible for all who will obey the laws of their being, desires to hear from one who is healthy and happy at eighty years of age. Believing that one fact is better than pages of philosophy, I am willing to sacrifice myself to help him maintain his oft-repeated assertions.

So here I am, to be set up as a bright and shining mark for all

the daws to peck at. One says, "If you *are* well and happy and *can* work steadily with your pen eight hours a day, yet weighing 200 pounds, you cannot enjoy good health." This, dear critic, is a hereditary tendency; all my ancestors on one side began to turn the beaming point on the shady side of fifty. One tried the Banting system, and reaching the goal of his ambition, was struck with paralysis and passed to the unknown land.

The rest of us thought we would rather bear the ills of undue *avoirdupois* and remain in our earthly paradise.

My parents both living to the age of eight-six, had wonderful constitutions. I have no remembrance of seeing either of them confined to the house with any prolonged illness, hence I had a good start in the world. Being naturally very playful and a great romp among children, I was much in the open air. The spacious academy, with innumerable windows and doors, was necessarily well ventilated, and to keep outside that temple of knowledge was my chief study. I always hated the sound of that old bell, presented by Queen Anne, calling us from play to the serious work of acquiring the rudiments of learning. However, I maintained a respectable position near the head in my classes, for I utilized all rainy days and seasons of penance in study, that I might play, when set free, in the sunshine. My companions often asked me, "When do you learn your lessons?" "When I can find nothing more pleasant to do," would have been my answer had I then known how to put the fact into words.

The only drawback to complete health and happiness when a child, was fear of the devil, especially at night. He was an ever-present reality, whom I was told I could not see because he always kept himself exactly behind me, and however quickly I might turn I never could catch even a glimpse of his shadow. People who teach children such superstitions little dream of the positive injury they are doing to their mental and physical condition. These fears were intensified in my case under the preaching of the Rev. Charles Finney, which in a measure marred my happiness and crippled my development, until I arrived at the age of seventeen years. I then read "Combe's Moral Philosophy," and his "Constitution of Man," and discussed the broad principles laid down in those volumes with a gentleman of liberal thought, and soon threw off all the old theological superstitions that had so long shadowed my life. I then struck the name of Milton's giant from my list of acquaintances, and with long walks and rides on horseback I finally recovered the normal physical and moral tone of my being. Health and happiness are impossible where one is hedged about with undue restraints and fears of the undefined and unknown.

Another, knowing my genius for sleep, says, "You cannot be in health and sleep as you do on the slightest provocation." This, too, is an ancestral tendency. My grandfather made Sunday a day of rest. After feeding his cattle and taking a bird's-eye view of his

farm, he slept until dinner, and after a frugal repast, again until tea, and as soon as the sun went down he retired and slept all night. My father, conforming rather more to the demands of a progressive civilization, solaced himself with a few short naps, both at church and at home. He has been known, in our old Scotch Presbyterian church, to sleep standing all through the long prayer, and on a few occasions to maintain the perpendicular after all the congregation were seated, much to his own mortification and the amusement of his children. Yet as a judge and a lawyer he was always awake to the interests of his clients and the sophistries of the advocates in his court. He was the oldest judge that ever sat on a bench in this country, resigning at the age of eighty-four. When as a child I was disappointed in any anticipated pleasure, punished, or suffered injustice, I hurried to my room and went to sleep. In the palmy days of Theodore Parker's popularity, I attended his ministrations regularly. As it involved a long walk, and I reached his place of worship very tired, I made it a rule to sleep through all the preliminary services that I might be wide-awake for the sermon, a friend near by rousing me at the right moment. Just so in going to a ball, party or dinner, I felt a short nap was an important factor in my toilet, as nothing could make me so attractive as the color and look of repose that follows sleep. No rouge or stimulus equal to it. If from no higher motive than vanity, I say to all girls in society, sleep. Cosmetics, laces and flowers cannot conceal a weary, jaded look, nor a chronic condition of dissatisfaction. I have emphasized this point because most people seem to think that sleep is disreputable, that there is great virtue in being forever on the watch-tower. This is one doctrine in the gospel of health that I have preached to nervous men and women in all my travels from Maine to Texas.

Occasionally you will meet a crotchety man or woman who has some theory about early rising, and not satisfied to get up themselves to see the sunrise, they will waken a whole household, pulling young children out of their nests, making them cross all day. The insane asylums are full of people whose sweet morning slumbers have been rudely broken by some ignorant theorist. One of the most pitiful sights I recall in my Western travels was a breakfast table surrounded by children under ten years of age, eating bacon and buckwheat cakes by candle-light, the thin, nervous, tired mother during the day utilizing the time she had stolen from sleep in hemming half a dozen yards of ruffling for a pillow-sham. Seeing her continually yawning and stretching, I said, "Why do you not lie down and take a nap?" "Ah," she replied, "I have too much to do to waste an hour in sleeping." Why not dispense with the pillow-shams and refresh the woman, in view of her comparative importance in domestic life? is a question any one of common sense would put to a mother under such circumstances.

My habits of life have always been comparatively quiet and reg-

ular—long walks and journeys on horseback in my young days; active work in the house and garden in later years, and now short strolls on the blue hills of Jersey, drives and moderate pacing on the piazza. Although I enjoy society, I love to be alone. To read and think and write are my greatest pleasures. I love children and a quiet, orderly home.

We usually breakfast at eight in summer and half-past in winter; immediately after is my best time for work. Some days, when deeply interested in what I am writing, I work all day without the slightest feeling of weariness; at other times I am soon weary, and accomplish little. I have but few fixed habits. I like to change the furniture in my house about in every possible way, and the current of my thoughts to various subjects.

I have been weary beyond description arguing the question of suffrage for forty years, and deeply sympathize with Poe's Raven, sitting on the doorpost, with his sad refrain, "Evermore!" "Evermore!" A legislator at Albany told me twenty years ago that if we could raise a million of dollars for our representatives we need make no more arguments. But I replied: "Setting aside the dishonor of your proposition, I would rather make the arguments than beg for the dollars," so we still stand knocking at the constitutional doors in the several states with a patience and persistence that to the indifferent observer passes all understanding.

I am a moderate eater, enjoying simple food. I neither smoke, nor dip, nor chew, nor drink anything stronger than tea and coffee, and at a dinner-party an occasional glass of wine. I have always worn my clothing loosely, resting on my shoulders, made of the lightest material, with the lightest trimming possible; large boots, broad soles and low heels, consequently my feet have kept up with the weight they were required to carry. Not a nerve or a muscle, from head to foot, suffers any pressure from clothing. My teeth are all sound, my hair luxuriant, my hearing perfect, and my eyes still able to read the fine print of the *New York Sun* with spectacles. I have brought up seven children, kept house half a century, and worked in all the reforms.

For eight months of the usual Lyceum season I lectured steadily for twelve years. Those only who have been the victims of a Lyceum bureau can appreciate the hardships of that life, traveling night and day, early and late, hurrying from point to point; uncomfortable beds, unpalatable food, and constant anxiety in filling appointments, none of which I ever lost when it was possible to fill them. And now, in the sunset of life, I am still busy with pen and tongue, as deeply interested as ever in all the questions of the hour, feeling with Longfellow that

"Age is opportunity no less
Than youth itself, though in another dress,
And as the evening twilight fades away
The sky is filled with stars, invisible by day."

ELIZABETH CADY STANTON.

THE BIBLE AND SCIENCE, DO THEY AGREE?

BY A. B. BARRETT.

ONCE heard a learned D. D. deliver nine lectures to prove that there was perfect agreement between the Bible and science. He claimed that science only emphasized and demonstrated that the Bible was true. His audience appeared to be highly entertained and strengthened in their various shades of belief, as evidenced by the liberal contribution which followed.

The other side was not heard.

It is the purpose of this article to present some thoughts on the other side and to attempt, at least, to show that in many, if not all the most essential points, they do not agree, but on the contrary, squarely antagonize each other.

By science is meant "certain knowledge," that is, demonstrated truth.

There are two, known as God and Devil, who constitute the central figures of the entire Bible. Eliminate these two and the book as a whole would be meaningless. One of these is said to be omnipotent, omniscient and omnipresent

The other almost omnipotent, equally omniscient and omnipresent, and for craftiness works in the lead. Both are represented in the Bible as being spirits, having neither body nor parts, but alike capable of walking, talking, seeing, giving vent to passions such as love, hate, anger, wrath, etc., and that both are striving for the human family after death, with the chances largely in favor of the devil getting much the greater number, for "broad is the road," etc.

Search the realm of science from the childhood of the race to the present, and nowhere is found the fact, or need of either of these wonderful personages, hence I conclude the Bible and science do not agree as to them, and yet on these two and these alone, hangs the entire Christian system of "believe or be damned," which has cost millions of lives, rivers of blood and mints of treasure.

World creation comes first in the order of great events. The Bible claims that God created both the heavens and the earth in six days' time, and that, too, out of nothing. Science teaches plainly that it is an impossibility to create something out of nothing, in any length of time; therefore I conclude, the Bible and science do not agree—are in direct conflict as to the question of creation at least.

The deluge may next claim our attention in the order of great events.

The Bible states plainly that it rained for forty days and forty nights, and that the fountains of the great deep were broken up and

all people save Noah and his family were drowned. All this at the behest of the "Good" one of the central figures above named. (I sometimes wonder what the "bad" one would have done had he been in command.)

To have organized and carried into effect such wholesale destruction would have required a complete suspension of natural laws. This science teaches has not been, nor can ever be done. The plagues of Egypt and the wonderful exploits of Moses, with his rod—the quail story, the raining of food called Manna—and Moses' account of his own death and burial, are all outside of and unknown to science. Nothing could be more unscientific.

The translation of Enoch—Elijah's chariot of fire in which he ascended while out on the common, leaving his mantle unscorched for his friend to wear home and report, is as clearly antagonistic to science as any one proposition can possibly be to another.

Next take the conception by Mary as found in the Bible. She felt herself overshadowed by "power from on high;" a spirit, without body, flesh or bones—a sort of ethereal something called spirit, not even a shadow, yet all powerful—met her, and she as in duty bound at once submitted. As a result of this wonderful contact, both a God and a child were born; the same God being the father of the child, and the child being the same God that created the worlds—author of the deluge, upholder of the universe. Had human agency been ascribed to both parties, and only a child been born, nothing would have been more natural, more common, or more in harmony with human experience or the teachings of science; but the moment spirit agency is substituted for man in the propagation of the species, and both a child and a God are born as a result of the unnatural contact between woman and spirit, science veils her face, turns her back, steps down and cut. Clearly science has no foothold here, but flatly contradicts the entire record as found in the Bible; yet our learned D. D. argued that both were in perfect harmony, the one emphasizing the truth of the other.

Faith—that is, a belief in this wonderful conception and what followed—is made the turning point in the road, one end of which leads to heaven, the other ends in hell. Surely none will claim that a belief in such an incomprehensible story is in harmony with science.

Much importance is attached to dreams in the Bible, as being a sort of medium of communication between one of these spirits and his subjects.

Viewed in the light of science, this whole dream business is ridiculous. The world has outgrown dreams. The dream age has past, but science remains.

The miracles narrated in the Bible are not confirmed by science. On the contrary, each requires a suspension of natural laws, and science knowing no such thing as a suspension of natural laws, necessarily antagonizes the theory of or truth of miracles.

The doctrine of the Trinity is another mountain science cannot climb. It contradicts mathematics, staggers human intellect, and sweeps science clean off the boards.

That there is a place called heaven, and another place within speaking distance called hell, where these two opposing spirits make their headquarters, and whither all souls, and bodies as well, are destined, is a cardinal doctrine of the Bible. Both alike including the soul itself, and a resurrected body after death, are equally and wholly unknown to science.

Life—that is, living after natural death—is prominently taught in the Bible. According to science, when one dies he is dead, all is ended except decay and resolving back into its native elements from whence taken, to live again in other forms of animal or vegetable life, on and on forever.

Another still more wonderful doctrine found in the Bible is its claim that there are two births and two deaths. One of the latter, not exactly a death, but an eternity of suffering, infinite in character. Before this monstrous doctrine science not only staggers, but to use a vulgar phrase, is completely knocked out.

The “plan of salvation,” originating wholly in the spirit world, yet requiring on the part of man the commission of the greatest crime—“the killing of a God,” to clear up a misunderstanding and hard feeling which had existed between man and this same God for some four thousand years, is certainly outside the whole scope of science, hence I conclude that upon this all-important (if true) subject, they do not agree.

The Bible *demand*s to be believed under penalty—eternal punishment.

Science makes no demands, simply demonstrates and the intellect accepts. In all this the two are as wide apart as the poles.

I have not read Colonel Ingersoll’s lecture on the Bible, being too poor to buy many books desired, yet I presume my conclusions, formed from reading the Bible itself, are orthodox, according to Ingersoll.

I do not in this connection care to raise or discuss any other question save the relation of science to the Bible.

What I do claim and have sought to maintain is, that science and the Bible do not agree, and in the very nature of things never can agree. One depends wholly upon faith without demonstration, the other depends wholly upon demonstration without faith.

LONOKE, ARK.

REPLY TO PROFESSOR OSWALD'S FEBRUARY ARTICLE.

BY REV. DR. KAYE.

It is really pathetic to see Oswald struggling with his problem—Ingersoll. He might do a little with the general subject if he did not have this man eternally in the way. It is hard work getting past the man to the subject, as he is in the debate, and at the same time do him the favor of helping him out of the mire. How grateful, on the other hand, Ingersoll must feel toward his "defender" for his side issues, evasions, complete omissions and general non-entities so as to strike some sort of balance between personal honesty and agnostic friendship, it is difficult to imagine.

The readers of the magazine will be interested to note two things: First, the charge of vituperation in handling Ingersoll's Funeral Production freely, while Ingersoll's ridicule and burlesque of the Bible are notorious; and, second, the necessity laid upon my "critic" to restrain himself to a considerable degree on this account. He notices the statement made respecting the mother clasping the Bible to her heart in the presence of her dead child, while Ingersoll calls it a farce, and then adds, "Now the truth is that 'the Bible, the great comfort,' has done more to make deathbeds miserable," etc., which had not the remotest relation to the point. But this does not surprise us, for he has said very little to the point at any time of the discussion.

Again, he remarks, "And where did Brother Kaye get hold of the idea that agnostics must renounce the privilege of expressing an opinion on a question of probability?" This is with reference to Ingersoll's brother being dead or alive. Will Oswald tell us why this should be any more probable on agnostic principles than many other things, the belief in which they do renounce? That is the amusing point of the whole agnostic philosophy, *i. e.*, calling some things "probable" for convenience' sake, and other things a "guess" that stand in the same relation to our knowledge. It is our critic's same old fad of admitting the principle of "Causation," a universal conception not deducible from experience, and then saying, "We can know nothing about ultimate facts."

The principle of the whole negative side of the discussion has been: "Where you can't help the poor Colonel out, don't say anything about it." The February criticisms (?) distinguish this principle very greatly; for, realizing that Ingersoll has suffered whether it be in stating the case of the Early Fathers, the agnosticism of the book of Ecclesiastes, the doctrines of the four Gospels, the silly exegesis of passages, the nature of the Infinite, or burying his brother, and being unable to help him out of the mud, he falls back on a liberal preacher of Chicago for endorsement of Mr. "Diagoras." Thus we are now, as the last resort, treated to a dissertation on the "popularity" of the man—the number of his personal friends. We

have before noticed many of Ingersoll's friends. At the close of the discussion Oswald is reduced to the last weak necessity, while "About the Holy Bible" is shrouded in "Pathetic Dust" with its brothers and sisters—"Skulls," "Mistakes of Moses," etc.

HENRY SHARP.—OBITUARY NOTICE.

THE death of Henry Sharp took place at his home in Alhambra, Ill., Dec. 30, 1895. He was born April 5, 1819, in Clinton county, near Carlyle, Ill. With the exception of two years spent in travel through the South for the benefit of his wife's health, he lived his entire life within a few miles of his birthplace. He received such early education as is obtained in the public schools, after which he completed his studies in the McKendrie College, displaying excellent proficiency. Fifty-three years ago he married Margaret J. Mills, of Kentucky, who with two sons and three daughters survives him. During his early life he became identified with the Presbyterian Church and for a few years held a prominent position as clergyman, which gave promise of wealth and fame, but his penetrating mind detected flaws in the doctrines he was preaching. His honesty debarred him from teaching that which he believed to be a false doctrine, hence he notified the synod that he could preach for them no longer, and retired to the honorable position of an honest tiller of the soil, which vocation he followed until the infirmities of age compelled him to retire from agricultural pursuits. Born of honest, industrious and liberal-minded parentage, the seeds of truth were instilled into his youthful mind and germinated into a broad liberality which characterized his manhood. He was a man loved and respected by all who knew him. A superior among his associates, and worthy of a sentiment akin to veneration. The subject of this sketch was one who made the air fragrant with worthy impulses and the world a desirable place in which to live. Of his many friends who survive him, those who were most intimately acquainted feel his loss most. In his domestic and social relationship, he was so kind, so gentle and so good that even his faults partook of the color of virtue.

Mr. Sharp was a bold and fearless writer and debater, ever ready to defend the truth from willful or superstitious assaults. He was a firm believer in a personal immortality. A short time before his death, in conversation with the writer, he said: "I feel certain that I shall soon attend a grand reunion with my friends who have departed from this life." In this instance it can be truly said that an honest man, at the close of an active and useful life, has gone to rest.

The World of Humanity was made better by the life of Henry Sharp. With him life was a success—not a failure. His good deeds will live on while his redeemed spirit will enjoy the reward which awaits an honest man.

MT. VERNON, ILL.

W. P. BILES, M.D.

EDITORIAL DEPARTMENT

REV. JOHN RUSK, PH. D., A FREE THOUGHT PRESBYTERIAN.

COL. ROBERT G. INGERSOLL AND THE MILITANT CHURCH.

REV. DR. RUSK'S portrait appears as the frontispiece of this number of this Magazine. We give the portrait this prominence for the reason that the Rev. Doctor is the first clergyman in America who has had the courage, liberality and fairness to invite Col. Robert G. Ingersoll to occupy his pulpit and speak his honest thoughts to the congregation. For this brave act Dr. Rusk ought to be honored and respected by every Free Thinker and every honest man. In the title of this article we have designated him as a Free Thought Presbyterian. He certainly is entitled to be called a Free Thinker, for in our opinion what constitutes a Free Thinker is not what a man believes, but what he does. The best definition we can give, in a few words, as to what constitutes a Free Thinker is this: The man who fearlessly expresses his own honest thought and freely grants to every other person the right to express theirs.

The three following letters will give the reader some knowledge as to the kind of a man Dr. Rusk is, and the good work he is doing for Humanity.

LETTER TO ROBERT G. INGERSOLL.

CHICAGO, ILL., Jan. 14, 1896.

COL. ROBERT G. INGERSOLL.

DEAR SIR:—The Militant Church, which is organized for the purpose of bettering the condition of mankind, regardless of creed or lack of it, desires to extend to you an invitation to preach for us some Sunday morning in the near future on the subject of your

views as to what the Christian church should do and how. The motto of our men's club is: "Act in this world—theorize in the next." Some of our most earnest workers hold your views, others are devout Christians. All work together, however, think to themselves and no criticism of creed is exchanged. We have a volunteer orchestra of twenty-five pieces, a legal committee composed of over thirty of the leading lawyers of Chicago, who are each pledged to try one case a week free of charge for the poor, or take up the prosecution of lax city officials or law-breakers. Our committee of physicians hunt up the poor and care for the sick, delegates visiting the police stations and curing drunkards by practical methods. The health committee of ladies fights the saloon by trying to provide for the working man a better club house, not by invectives.

Knowing your interest in honest, practical work for humanity, and feeling that the fact that I am a Christian and you are not, should not prevent us from working together for the uplifting of humanity and leaving it to the individual helped to judge for himself what is true, I earnestly invite you to give us the assistance of your ability for one Sunday in building up a movement great enough to embrace and love all humanity from the highest to the lowest.

Very sincerely yours,

JOHN RUSK.

LETTER TO THE EDITOR OF THE FREE THOUGHT MAGAZINE.

After reading Dr. Rusk's letter to Colonel Ingersoll in the Chicago city papers we wrote to him congratulating him on the bold move he had made inviting Colonel Ingersoll to speak in his church, and in reply received the following letter:

CHICAGO, Jan. 31, 1896.

MR H. L. GREEN.

DEAR SIR:—I would like to extend through your columns an invitation to all Infidels, Atheists, Agnostics, Free Thinkers, and others who wish to do anything toward helping humanity, to assist in the work of the Militant Church, 174 Monroe St (Willard Hall). We shall not scoff at their lack of creed and feel sure that they are broad-minded enough not to ridicule those of us who do believe things which seem absurd to them.

"By their work you shall know them," is one of our beliefs, and if infidelity can and will accomplish more for humanity than Christianity, it will behoove every Christian to see what there is in it.

In matters of works we can race together in a good-natured rivalry and preach sermons in action.

The world needs courageous men to fight against crime, heal the sick, lift up the down-trodden, aid the oppressed, and demand justice for all.

We have a volunteer orchestra of twenty-five men who play for us

every Sunday morning. We have not had the curiosity to question their creed, but we like their work. So with our committee of physicians, lawyers, and other workers.

We wish to extend this invitation to all who wish to do good, our motto being: "Act in this world, theorize in the next."

Truly yours,

JOHN RUSK.

RUSK'S SECOND LETTER TO THE EDITOR.

We then requested Dr. Rusk to write for the Magazine a short article, stating more definitely the position his church took as a religious organization, and what they were doing in behalf of suffering humanity. To that request we received the following answer:

CHICAGO, Feb. 17, 1896.

MY DEAR MR. GREEN:—

I promised to write you a letter about our church and work, and I thank you for the request that I write as freely as I would to a "Christian paper." I take pleasure in doing so. A work which amounts to anything is a growth out of a necessity or condition.

In the work for "The Society for the Prevention of Crime" I observed that society seemed to have no place for those it saved or corrected or punished. The idea grew with me day by day that the church should buckle down to more practical work. But men who endeavor to meet the broad demands of the age are told by officers, in which the secular press upholds them, a minister is paid to attend to his parish. Those who pay the piper settle the style of music. It was a question, for instance, whether Parkhurst would stand or fall. It was not till his triumph was won that religious bodies endorsed him. Yet if the city is to be helped and redeemed it must be by what the church talks about but refuses to permit their ministers to do. The hired men must attend to their business. A free hand, therefore, to attend to real work, was the cause of our beginning.

Our union was placed on a broad Christian basis, to include in it all we could, and to ask those who could not believe as we do to help us in our practical work, which they consent to. We have those who believe and also free thinkers at work with us.

As we looked on the world we found men needing advice and protection; abuses needed correction. We formed a committee of lawyers, some thirty in all, who volunteer to take two cases a week. We can take charge of 8,000 cases in a year. I need not tell you how many persons this has been helpful to.

Our corps of physicians has been doing a work which commends itself, particularly the reclamation of men and women given to the drink habit. Men have been, as well as women, restored to their families.

Our Home Seeker's bureau has been useful in aiding colonies and

individuals to homes in such sections of the country as they may desire. The bureau has been a sort of clearing house and house of information, on titles, firms offering land, quality of land, what could be raised, schools, churches, what kind of community, and all questions intending settlers should know. These have been supplemented by lectures and stereopticon views.

We have a committee on entertainment, Sunshine League for children, which we hope to strengthen in the year to come. We are only four months old. Our Health Committee seeks to establish cooking schools first, then to teach proper housekeeping, and hope also to furnish club rooms which shall provide a center for pure entertainment and recreation. Special and high grade lectures will be given in this department.

Our Rescue Workers visit the jails and places of sin to help the fallen. Our wish is to establish a home where women particularly, coming from the Bridewell, can recuperate, get moral force by good food and moral surrounding. Then they will have some chance to stand in the battle for life.

One subject which lies near our heart is a "Children's Home." It seems strange to say, but there is no "Home" in this city. We would like to get hold of every boy and girl in the streets and find under this roof a home for the homeless and abandoned child. You would marvel at the number.

We shall in a brief time have our own hospital for dipsomaniacs. We want to get an emergency hospital right in the city. There is no such thing. How many injured ones must be taken long distances! This ought to be remedied.

I know you will be interested in the fact that we are to have a "settlement of workers." We shall live there, each going to his and her work. This will begin with twenty people. We look forward to our life with the pleasure of officers to the talk and hour at "mess" on board the man-o'-war. We have a cadet corps of four companies. You should hear our orchestra at the church, twenty-five pieces. We are adding to their number from week to week. They form a very striking and efficient portion of our service. Last Sunday we had, "Lucrezia Borgia," "The Miserere," "Maritana" and "Calvary."

The service is attracting larger numbers every Sabbath. We endeavor to meet the fact that a large body of intelligent men and women do not come within the influence of the church. We have a growing success in meeting and gaining such. We usually have a prelude on some practical question and then a brief sermon. This keeps us in touch with the hour and profits two, shall I say two or many, classes of mind?

Of late our energies have been bent, and are being met cheerfully by the Women's Clubs of the city, to start what is known as the St.

Andrew stand. The idea originated in Scotland, was transplanted to London, and New York. Our wish is to sell to needy men and women a sandwich, bowl of soup, plate of beans, hot potato, cup of tea or coffee, for a cent each. This will bring a meal within the range of almost any one. These stands will be placed in different portions of the city. We hope to have business men interested to the extent of making donations, of purchasing tickets so that when approached by men for meals, these tickets can be given. With the Women's Clubs and our church, The Militant, with whom it started, back of this we feel its success is assured. This, in brief, is our reason for existence, our plan of work. We believe this world can be made better and happier. We shall try to do it.

On ground of a broad work we ask the coöperation of all. I have tried to place this work before you without any rhetoric; however, it has the work like that in the trench at Sebastopol, the siege of a long war, and yet with the flash of swords like Balaklava. We invite you and all men and women to help us. We are at 174 Monroe St. Our service is at 11 A. M. each Sunday morning. With kindest wishes and kindest regards, we wish for you the words of God: "At eventide it shall be light."

Very sincerely,

JOHN RUSK.

What Humanity most needs
Is not more creeds,
But lives of good deeds
That scatter valuable seeds.

EDITOR.

P. S.

The following statement that we clip from the *Chicago Tribune* shows in what kind of word one Free Thought Presbyterian is engaged. In this good work he ought to have the cordial support of every lover of Humanity:

Leases were signed yesterday which gave a twenty-four-room hospital to the Militant Church. The two buildings adjoin each other, being Nos. 2236 and 2238 Wabash Avenue. The hospital will be supported by a well-known New England capitalist and philanthropist and the club will derive its support from the members.

The Militant Church Hospital will throw its doors open on the first day of March, and all the delirium tremens cases at the Harrison Street Police Station will be sent there.

The following is the staff of the hospital: Dr. James C. Oakshette, Dr. J. J. Thompson, Dr. G. Frank Lydstron, Dr. W. T. Harvey, Dr. Cecil Stanton, Prof. Joseph Watry, Dr. Reuben Ludlam, Dr. W. S. Pechuman, Dr. W. C. McDowell, Dr. Julia Holmes Smith, and Dr. D. P. Saur.

Locations for North and West Side club-houses are being sought for, as the memberships are already made up. Several physicians are also making efforts to establish a North Side hospital to adjoin the club-house in that section of the city.

P. S. No. 2.

We are much pleased with the following, which we clip from the *Chicago Tribune* of February 25th: “The World Moves.”

INGERSOLL AT MILITANT CHURCH.—DR. RUSK HAS THE AGNOSTIC CHAMPION’S PROMISE TO SPEAK.

A letter was received from Robert G. Ingersoll yesterday by Dr. John Rusk, accepting the latter’s invitation to talk from the Militant Church pulpit on what practical work a Christian congregation can and should do for humanity. The following is a copy of the letter:

“MY DEAR MR. RUSK:—I saw in the papers that you had written me, but I received nothing until, on my return from the South, I found yours of the 27th of January. The next time I am in Chicago on Sunday it will give me pleasure to tell your congregation what my religion is and what I think a church should be.

“I was much pleased with the spirit of intellectual hospitality of your letter, and what I say, if anything, to your people will be in the same spirit of kindness and candor. Thanking you again and again, I remain yours sincerely,
R. G. INGERSOLL.”

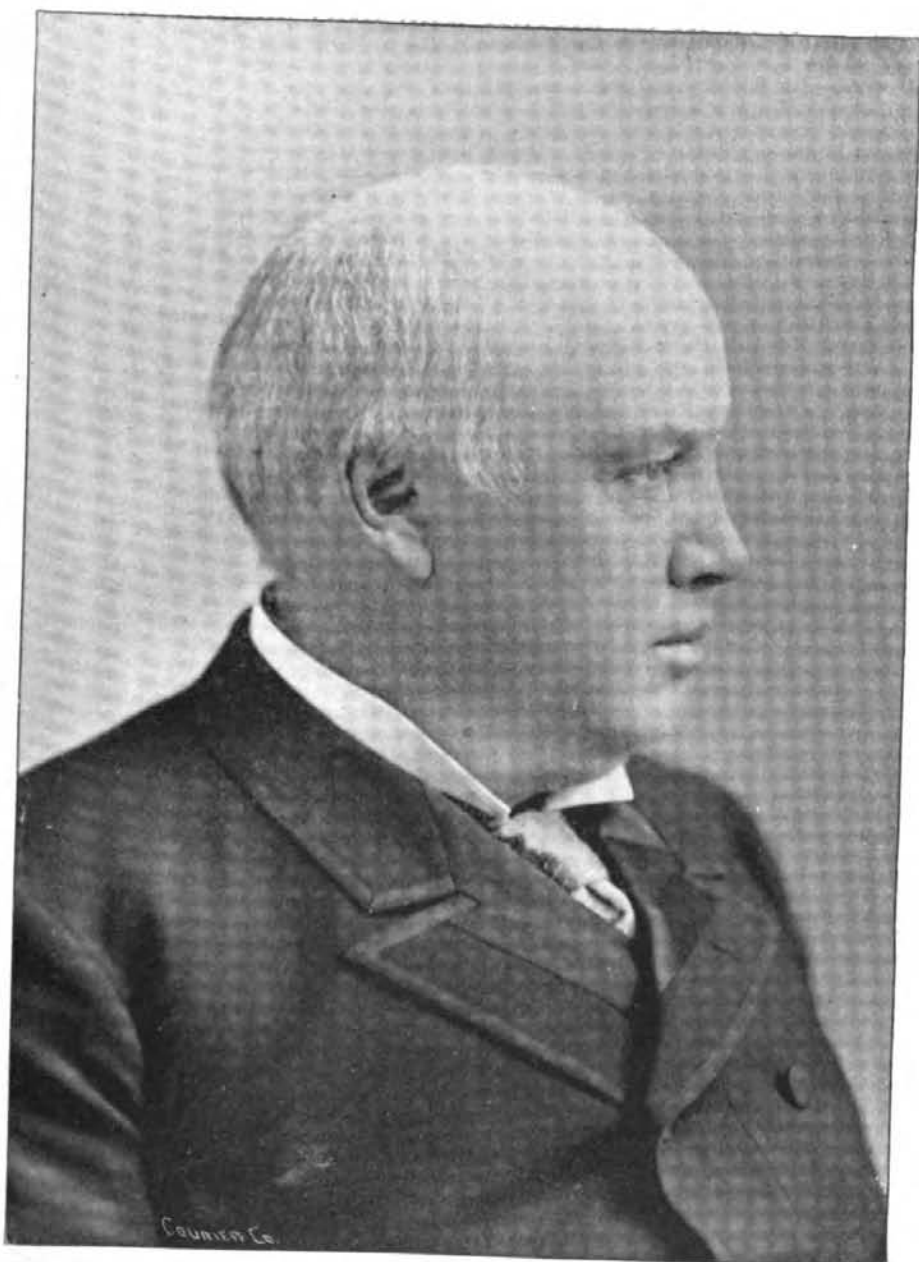
Dr. Rusk and the directors of the Militant Church are much pleased with the letter, and an invitation will at once be extended to Mr. Ingersoll to become a guest of the Militant Church club-house, on Wabash Avenue, during his next visit to Chicago.

“I expected just such a frank and manly reply from Mr. Ingersoll,” said Dr. Rusk. “It is a refutation of the slander so often repeated to me of late that Mr. Ingersoll would not talk for us unless we paid him, as he was in the business of infidelity only for money. I have my honest convictions, and I believe Mr. Ingersoll has his. I do not believe he will say one word which will hurt the feelings of those who believe in Christ.”

PUBLISHER’S NOTICE.

We have printed a large number of copies of this valuable number of this Magazine. Persons who would like to send copies to their friends can have them for 10 cents a number—mailed if they desire.

PUBLISHER.



Yours always
R. G. Ingersoll

ELIZABETH CADY STANTON CONVICTED OF HERESY.

AT the late "National Woman Suffrage Convention," held at Washington, D. C., Mrs. Elizabeth Cady Stanton, the oldest and most prominent woman suffrage advocate in America, was tried and convicted of heresy and punished, not by burning or imprisonment, but by resolution, passed by a majority of ten. The prosecuting attorney was one Mrs Catt, an appropriate name for such proceedings. The indictment upon which Mrs. Stanton was convicted charged her with being the author of "The Woman's Bible"—or in other words, attempting to improve on "The Word of God." The resolution was to the effect that Mrs. Catt, Mrs. Blackwell, and the other pious members of the association did not desire to be held responsible for the heresies of Mrs. Stanton. No one had ever asked them to be responsible. No one had ever thought of holding them responsible. No one suspected any of them of having the courage, the honesty or the ability to accomplish the work that Mrs. Stanton had done in behalf of Liberty and Humanity. It was generally understood that the Blackwells and Catts and the smaller fry—the recent converts who voted for the resolution—were a set of bigots who were constantly on their knees begging favors of the church, and that they all greatly enjoyed reading in the Holy Bible that their grandmother Eve was made out of one of Adam's smallest ribs—that they all admired the saying of St. Paul, who declared that if women desired to know anything they must ask their husbands at home.

But we suspect that this resolution will not entirely annihilate Mrs. Stanton's world-wide reputation, as the most advanced woman in America, and the acknowledged leader of the Woman's Suffrage Movement. As to the Woman's Bible, it will only increase its sale.

This is not the first instance in this world where a great reform leader has been arraigned, tried, convicted, and punished by a set of ignorant, bigoted, mental lilliputians, who had not the intellectual capacity to comprehend the great work that their convict was engaged in. We will here cite a few noted historical examples;

Some nineteen hundred years ago there was born in Bethlchem of Judea a child who became a radical reformer. Who, like Mrs. Stanton, believed that the Bible the people of that day all swore by as the only word of God needed to be revised, and he took the liberty to improve upon it—to make it accord more nearly with Liberty, Justice and Truth. The old version said: "Thou shalt love thy neighbor and hate thy enemy," but Jesus changed this orthodox statement and made it read: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." The orthodox Bible of that day taught the doctrine of revenge: "An eye for an eye and a tooth for a tooth," but Jesus revised that cruel doctrine and made it read: "Resist not evil, but whosoever shall smite thee on thy right cheek turn to him the other also." In fact nearly all of Christ's "Sermon on the Mount," now so much admired, consists of the revision or restatement of the then old Bible. But it appears that there were a class of bigots at that period who did not desire to be responsible for Christ's heresy, and we read that they "took counsel against Jesus to put him to death." Passing resolutions had not come into fashion at that time; they punished him by nailing him to a cross.

A later instance of this kind of heresy that Mrs. Stanton has recently been convicted of is that of Giordano Bruno. He did a little revising of the Bible. He denied that the Bible, when properly construed, taught the doctrine of Transubstantiation and of the Immaculate Conception, and like Mrs. Stanton, he endeavored to put a more humane, scientific and reasonable construction on "God's Word," but he found a large number of people who did not wish to be responsible for such vilification of the Holy Scriptures and, as up to that date, punishment by resolution had not been invented, they decided that the only way to save their reputations was to burn Bruno at the stake and scatter his ashes to the four winds of heaven. And so on the seventeenth day of February, 1600, the Blackwells and Catts and their bigoted associates of that ignorant day kindled a fire around the body of the brave and noble iconoclast and looked on with ecstasy as they saw his quivering flesh burn to embers.

But to come down to more modern times. A few years ago there

was in Boston a great preacher. His name was Theodore Parker. He was at one time the editor of the *Scriptural Interpreter*, a paper in which he was engaged in doing the very same kind of work that Mrs. Stanton has been doing—trying to make the Bible a little more reasonable—as it were, re-editing some portions of it. Like Mrs. Stanton, he considered the Bible the product of Man and not of a God. This grand man knew from his inmost soul that injustice was wrong, and he could tolerate it in the Bible no more than in any other book. And when he came to preach his ordination sermon in Boston in 1841 on “The Transient and Permanent in Christianity,” in vulgar parlance, he “let the cat out of the bag”—that is, he denied the special authority of the Bible and of Christianity, and asserted there was but one true religion, and that was the “absolute religion,” the religion of Humanity—love to God and love to Man. This alarmed the clergy and laity of the Unitarian sect, and as crucifying and burning at the stake were not then in vogue, punishment by resolution was introduced in their stead. It was resolved, as in the case of Mrs. Stanton, by the godly Unitarians that they would not be responsible for such abominable infidelity as Theodore Parker was preaching in Music Hall in Boston.

The three above briefly stated examples of persecution, for about the same identical crime that Mrs. Stanton has been convicted of, are sufficient to illustrate what we desire to establish: that such trials and convictions prove the truth of the new Gospel of Evolution,—that progress is the eternal law of the universe and can not be prevented or stayed by persecution. The advocates of a great truth may be nailed to the cross, or burned at the stake, or resolute out of “respectable orthodox society,” but as it was with the martyr John Brown, their souls go marching on, and future generations are sure to do them justice. Jesus Christ was killed upon the cross, but he, in spirit at least, rose from the dead. Bruno was burned at the stake, but ever since he has been more alive than ever he was before the day of his death. Parker was anathematized by his Christian brethren, for defending the liberty of mankind, and his natural body now lies buried under the silvery skies of Italy, but as he stated in his last moments, there is another Theodore Parker in

America who is carrying forward the works of reform inaugurated by the great Free Thought preacher in his lifetime.

Whether people believe in what Jesus is reported to have taught or not, there are few living in civilized countries but know something of the story of his life, and no reasonable person can doubt but that he was a man much in advance of the day and generation in which he lived, and that he was an honest reformer trying to make the world better. The parable of the Good Samaritan establishes that claim if it be conceded that he was the author of it. Now we inquire: Where can you find persons who would be proud to trace their genealogy back to the persons who put Jesus to death?

Giordano Bruno, whose body was burned in the city of Rome on the seventeenth day of February, 1600, by Christian bigots for the crime of endeavoring to give the world a better religion, is not dead. His soul has been marching on ever since. And on the ninth day of June, 1889, the Free Thinkers of the civilized world united in erecting a magnificent statue on the precise spot where his body was burned, amid the unbounded enthusiasm of some 30,000 spectators, to the joy and satisfaction of every lover of liberty on this planet and to the dismay of its enemies. Can you, reader, refer us to any such honor that has recently been paid to the bigots who kindled the fire that destroyed his precious and valuable life?

There is no minister of this country, living or dead, more revered than is the memory of the great humanitarian preacher, Theodore Parker. The Unitarians who cast him out of their fellowship while he was living can not now honor him enough. They have really made a saint of him and few of them visit Italy without making a pilgrimage to his grave. His sermons and addresses that were anathematized by Unitarians at the time they were delivered are now issued by the Unitarian publishing houses, and you can not find a Unitarian in America that will admit for one moment that any of his ancestors were the enemies of Theodore Parker. It would seem that Parker's Unitarian persecutors never had any children.

So we say to Mrs. Stanton and her many friends: Have no fears, past history proves conclusively that the future will do this brave, honest woman full justice,

“For Humanity sweeps onward; where to-day the martyr stands,
On the morrow crouches Judas with the silver in his hands;
Far in front the cross stands ready and the crackling fagots burn,
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into History’s golden urn.”

CRUELTY TO ANIMALS.—ANTI-VIVISECTION.

AMONG the most valuable reform societies in this country, are, in our opinion, the associations for the prevention of cruelty to dumb animals. It is only a few years that any organized movement in their behalf has existed. Christians heretofore, and most of them up to this time, have been so much engaged in saving the imaginary souls of men from an imaginary hell, that they have had little time or disposition to care for the “soulless brutes,” as they are often termed. But we are glad to know that a few good people, inside and outside of the church, are now taking more interest in this humane subject. Because people read in Genesis that man was given dominion over the “brute” creation, and learned from other portions of the Bible that man has a soul and that the beasts have none, they have taken it for granted that the lower animals have no rights that man is bound to respect. But the great Charles Darwin has taught us another doctrine. He has proved conclusively, by scientific demonstration, and other evidence, that the beasts are our grandparents, that we have descended from them; and we often think that “descended” is the proper word, when we see a cruel two-legged animal pounding an honest horse in our streets—a very common sight.

What a spectacle it is to see such noted men as President Cleveland and Ex-President Harrison spending their leisure time shooting innocent birds and catching innocent fish just for sport and recreation! There is some excuse for a poor man, who thinks he needs these fish and birds for food. And we noticed some time since, when Mr. Cleveland went “duck hunting” on Sunday, that some preachers and Christian papers severely condemned him, not for

killing innocent birds, oh no, but for violating the Sabbath. Taking the lives of these birds on the week day is all right in the eyes of these godly people.

Vivisection is a subject that we are not competent to discuss scientifically, as we have not made it a study. Some very good people that we know think it is all right. They claim that our physicians could not properly qualify themselves without the lessons they learn by the practice of vivisection—that is, cutting up live dumb animals. They also claim that in most cases the animals that are dissected are put in an unconscious state before they are experimented upon. Whether that be so or not we are not prepared to say. But we will aver that in all these disputed questions the “Golden Rule” is the right rule with which to try them. “Do as you would like to be done by.” We once heard William Lloyd Garrison say he settled the slavery question with that simple rule. He solved it in this way: “I know it would be wrong to sell my child on the auction-block, therefore I know it is wrong to sell the black man’s child on the auction-block.” Now we will ask any advocate of vivisection this question: “Would you like to have the practice applied to your children or yourself, under the most humane conditions that it is applied to the lower animals?” If you answer, “Yes,” then we will fully justify you in thus treating the animals. If you are compelled to say “No,” then the Golden Rule debars you from the cruel practice. For the animal’s rights are just as dear to the animal as man’s rights are to him. I know this is not Christianity, but it is the religion of Humanity, a much higher and holier religion.

These few comments were called out by the following letter that we recently received from Hon. Philip G. Peabody, the President of the New England Anti-Vivisection Society:

MR. PEABODY’S LETTER.

BOSTON, MASS., February 4, 1896.

MY DEAR MR. GREEN:—The New England Anti-Vivisection Society was organized March 30, 1895, largely as an experiment; but so great was the interest and encouragement manifested, that it decided

to become a corporation, which it did on September 12th, and soon thereafter opened permanent offices.

Although much remains to be done, it has already established a periodical, "THE NEW ENGLAND ANTI-VIVISECTION SOCIETY QUARTERLY," which may, later, become a monthly, and has published other papers, and circulated a large amount of literature. The first edition of its "Quarterly" numbered ten thousand.

A degree of strength in this cause has been developed that is surprising to its most hopeful members. We could already go to the legislature with reasonable hope of getting anti-vivisection legislation; we intend to work slowly and surely, however, and my own plan, which may not be approved, is not to hasten on legislation until we can get a really efficient law—one that will do good, and not make such an increase in vivisection possible as has always heretofore followed when attempts have been made to "restrict" this crime.

When we have educated the people to the point of realizing that

First—Tens of thousands of highly organized animals, horses, dogs, cats and rabbits, are each month tortured to the utmost capacity of nerves to feel;

Second—Anæsthetics stupefy the people and do not stop the suffering; and

Third—The boasted results of all this agony and depravity are practically zero.—

We will then be in a position to demand that this meanest and most cowardly and detestable of all crimes be driven from our state.

If our case were but just one-thousandth part as strong as it is, we would be justified in demanding the prohibition of vivisection—in other words, had vivisection done one thousand times the good it has done (admitting, for argument only, that it has done some good), it would still fall far short of being justifiable or, in the language of another, of "paying."

What better example of the depravity vivisection causes in those who practice it than the recent example of mendacity on the part of a professor in one of our leading New England colleges? The one well known fact that vivisectioners are, as a rule, utterly untruthful, is enough to show that the suffering of the animals is not the only objection.

Vivisection is depraving to the men who practice, to the audiences who witness, and to the community that tolerate it. If its moral effects constituted the only objection to it, I would still oppose it, as now, with all my power.

Yours truly,

PHILIP G. PEABODY.

EVOLUTION vs. SPECIAL CREATION.

THE old theological idea was that this earth—believed to be the principal part of creation—and the whole stellar system—regarded as an appendage to the earth—were brought into being by successive fiat of a personal creator. These efforts of divine power extended through six days. The earth was made first, “without form and void.” Then light was created and divided from darkness. Next the firmament was constructed to divide the waters on the earth from those above the firmament, which was conceived as a solid case or framework. Then the stars were made and set in the firmament, like bull’s-eyes in the deck of a ship or lights in the dome of a cathedral. Herbs and fruit-trees and grass were next made. Then the sun, moon and stars to give light to the earth by day and by night. Next came fish and fowl and whales, beasts and cattle, and finally man and woman—man first and woman afterwards. This was the end of creative effort.

Following this laborious work was rest and refreshment. “The Lord rested and was refreshed.”

God made the earth as a man makes a machine. “And he made the stars also,” evidently out of the stuff that was left over after he had made the earth. Herbs grass, fish, birds, whales, beasts, cattle and man were made by special creation. God willed that they should exist and they appeared on the earth. Everything was arbitrary; the conception of law, of a sequent order, was unknown. Man’s volition, so to speak, was projected into the external world, and every phenomenon, especially exhibited, that aroused the wonder or the fear of man—the lightning, the tempest, famine, pestilence, sudden death—was regarded as the immediate act of God. The idea was that a being like man, but more powerful—a being in whose image man was made—presided over affairs and made things come to pass as he saw fit, according to his capricious will. Conceived in the image of man, he, of course, acted like man, but with greater power to bless or curse as he loved or hated the creatures of his hand.

The Greek philosophers, from 500 to 600 years before the Christian era, had more rational conceptions of nature's ongoings. They had some idea of that continuity which is the fundamental idea of modern scientific thought. Their views were later presented in "The Nature of Things," by the Roman poet Lucretius, the finest didactic poem of classical antiquity. But these ideas were too advanced for the world to receive them. Pagan mythology, Hebraism and Pauline Christianity were more suited to the intellectual condition that existed up to a comparatively recent period, and even now they constitute the elements largely of popular belief.

But these archaic ideas no longer dominate the minds that represent the tendency and trend of thought to-day. They are utterly repudiated by men of science. They are no longer taught in our higher schools of learning. They are no longer believed by the more intelligent and independent class of readers—those who are untrammelled by the authority of creeds. Indeed, the more advanced minds among the clergy have abandoned these old forms of supernaturalism and adopted ideas more in harmony with the scientific conception of law and causation, of an orderly cosmos in which the Divine Power works and has always worked continually without any suspensions of the natural order.

The faith even of the mass of Christian believers is more or less shaken in the theory of special creation, although it has come to them as a traditional belief, to which many give passive assent without active endorsement of it.

The fact is, the conception of evolution has been gradually undermining the theological hypothesis of miraculous creation. Evidences, especially the last few years, with more extended scientific observation and with increasing freedom from the slavery of religious authority, have accumulated in support of the naturalistic view as to the formation of things. Kant, Laplace, and their successors in cosmology, by pointing out the large number of facts which indicate that our solar system has been evolved from homogeneous conditions, have made the notion of a miraculous creation of the world appear ridiculous.

The laborious investigations of biologists, especially those of

Lamarck, Darwin, Wallace and Haeckel, have put upon an impregnable foundation the theory of evolution as applied to organic forms, vegetal and animal. Held for centuries by a few philosophers as a probable truth inferrible from the continuity of Nature's processes, the conception of the evolution of the higher from and through the lower forms of life is now considered a well established fact, proven inductively by researches in almost every province of science. To Charles Darwin belongs the distinguished honor of having brought together the evidences which his predecessors had collected, and adding to them the splendid results of his own original investigations, presenting the whole with such power and fullness of knowledge as to make his conclusions irresistible to the scientific mind.

When his "Origin of Species" first appeared it was treated by the clergy with contempt, as unworthy of argument, as simply ridiculous. But Charles Darwin lived to see his work revolutionize the popular cosmogony; and so admired and honored was he for his great attainments and achievements that England's high church dignitaries were forced to have his body buried in Westminster Abbey.

What Darwin accomplished in proving the evolution of organic forms without any special creation, others, notably Spencer among them, have accomplished in other fields—mind, language, government, marriage, music, art, morality, religion, etc. Everywhere it is now seen that any given condition, whether it be that of an organ or a function, of a language or a religion, such condition is the result of the modification of pre-existent conditions. Everywhere it is seen that the things of one age have grown out of the things of previous ages, and that the growth, however many chasms there may seem to be, has been a natural process without supernatural intervention anywhere along the line. This is as true of the early forms of life as of the earth itself, and as true of the higher as of the lower forms. Man, "the head and crown of creation," the highest product that has appeared upon this planet, bears both in the structure of his body and in the faculties of his mind strong evidence of his primordial kinship with the brute world from which his superior intelligence now distinguishes him.

Thus Nature is viewed according to the modern scientific concep-

tion, as a unit; all parts are related and interrelated; the same power manifests itself in the rolling of a pebble on the ground and in the revolution of a planet through space, in the sensation of a worm and in the intelligence of man. Law—that is, uniform modes of action—prevails everywhere; and “miracle” is seen to be a word only that stands for human ignorance, which has been used when men have observed a phenomenon and have not been able to discover its antecedent. With the progress of science many phenomena once thought to be miraculous have been shown to be natural by the discovery of the immediate causes, or the coöperant conditions that produce these phenomena. Miracles have been driven out of the field of observation and experience, the field of exploration and verification, and now when they are affirmed without immediate exposure it is always in some province or under some circumstances that render rigid scrutiny and careful investigation impossible.

Miracles and special providences are of course in contradiction to the conception of evolution, the primary fact of which is continuity. Whenever an event occurs, whenever there is a manifestation of force, there is somewhere a diminution of the amount of force. A miracle, a special providence, implies an exhibition of force not correlated with any natural force, in other words an effect without a natural cause, a consequent without an antecedent, and an interruption therefore of the continuity of Nature’s operations and a disruption of the natural order of the universe. Such an intrusion of supernatural power, such an augmentation of the force of the universe uncorrelated with existing forces, would, if it were possible, derange nature and involve consequences catastrophic and chaotic in their nature.

Evolution teaches that there has been no such exhibition of force in the operations of the world, which have everywhere at all times been subject to those invariable laws, that, as one writer says, “are a stringent expression of necessity.” Where there appears to be lawlessness, chance, caprice in the operation of nature, as, for instance, in the weather, the conditions are such that we do not see all the antecedents of the observed changes; we do not see all the links in the chain of causation. In proportion as we come to understand

Nature, and are able to trace occurrences to their proximate causes, we find that connection between phenomena implied by the correlation and conservation of forces which positively exclude the possibility of miraculous intervention in the form of special providences.

Evolution does not, of course, furnish an explanation of everything. It does not explain the ultimate nature of things, which the finite mind does not and cannot know. It does not explain why the universe is as it is. This is inexplicable.

But the doctrine of evolution teaches what are the methods and processes of Nature, and it enables us to affirm that law is everywhere and miracles nowhere, and that instead of looking outside of nature for "special providence" we should rely upon the invariability of law and knowledge of Nature's uniform processes, for escape from avoidable evils of life. "Science is the only Providence of Man "

B. F. U.

BOOK REVIEW.

God in the Constitution. By Robert G. Ingersoll. A beautiful pamphlet, with portrait of Ingersoll. Price 10 cents.

We have just brought out a new edition of this most valuable address by the noted Agnostic. At this time, when the bigots of this country are plotting to incorporate into the fundamental law of this country their orthodox creed—just what the distinguished founders of our government, Paine, Jefferson, Franklin, and their compeers intentionally kept out of the constitution, this able argument ought to be scattered over the country by the ten thousand copies. Every lover of Liberty and republican government ought to be interested in its wide circulation.

John Tyndall Memorial. A tribute to the great scientist and philosopher, with an admirable portrait of Professor Tyndall. Pp. 50. Price 15 cents.

It is only necessary to name the contributors to this pamphlet to prove its great value. They are Prof. Thomas H. Huxley, M. D. Conway, George Jacob Holyoake, Elizabeth Cady Stanton, B. F. Underwood, T. B. Wakeman, Parker Pillsbury, C. D. B. Mills, A. L. Rawson. No Free Thinker can afford to do without this valuable memorial of one of the most distinguished writers and thinkers of the eighteenth century.

The Myth of the Great Deluge. By James M. McCann, with portrait of the flood taken, probably, from the deck of the ark. Pp. 32. Price 15 cents.

This masterly argument dries up the old flood story so that the reader is convinced that all there was of it, was that at the time it might have been a very wet season. B. F. Underwood says of it: "It is the most complete and overwhelming refutation of the Bible story of the Deluge I have ever read." T. B. Wakeman says: "To read it is to be astonished at the possibilities of religious credulity." Hon. A. B. Bradford says: "Mr. McCann's dynamite bomb has blown the fallacy of the flood story to atoms."

The Evolution of the Devil. By Henry Frank. Paper. Pp. 66. Price 25 cents.

We have just brought out a new and beautiful edition of this ably written digest of most of the theories that have heretofore been held relating to his Satanic Majesty, the orthodox devil, who we are told is constantly "going up and down the earth seeking whom he may devour." The ministers and priests ought to be interested in this biography of their old friend, who has, in the past, been their chief aid in getting up "revivals of religion" and scaring the "sinners" into the fold. Mr. Frank, having been a Jewish Rabbi, an orthodox and also a Liberal Christian clergyman, and since evolved into an outspoken Free Thinker, is admirably qualified to give the old "devil his due" in this biography of the old garden visitor and Eve tempter. He has done it to perfection.

The Earth Not Created. Fallacy of All Cosmic Theories. By D. K. Tenney. Pp. 34. Price 15 cents.

This new and most remarkable scientific theory, promulgated by Mr. Tenney in a series of articles now running through several numbers of this Magazine, that is already attracting much attention from learned and thoughtful people, has already been put into a beautiful pamphlet for general circulation. As we have before stated, Mr. Tenney is one of the leading lawyers of Chicago, a scholar and profound student of nature, has an independent, investigating mind, and has the courage to express his own opinions even when they conflict with the orthodox theories of noted scientific savants. We predict for this little scientific treatise a very large sale.

Prayer, Its Uselessness and Unscientific Assumption. By Henry M. Taber. Pp. 12. Price 10 cents; twelve copies for one dollar.

This pamphlet, that we propose soon to publish, if our friends desire it, for a missionary document, appears as the first or leading article of this number of this Magazine. In our opinion it is the most complete refutation of the prayer superstition that has ever before been published. The truth is, that millions multiplied by millions of prayers have been offered up to the orthodox God and

not a single prayer has ever been answered; still our good orthodox Christians keep right on praying. The only explanation of this insanity is that it is one of the fruits of superstition. The only thing that will kill this superstition is education, and this pamphlet would be a great educator. This article speaks for itself. Now we earnestly request the reader to turn back and read this able paper on prayer carefully, and immediately inform us if he or she will send us one dollar for twelve copies if we decide to put it into pamphlet form.

Woman, Church and State. By Matilda Joslyn Gage. Pp. 554. Price \$2.00.

Mrs. Gage, the author of this book, we have known personally for many years. Her father, Dr Joslyn, was an intimate and much esteemed friend of ours thirty years ago. He was a most intelligent, noble hearted man, a Free Thinker, an anti-slavery apostle, and an earnest advocate of temperance and of every other reform that has for its object the advancement of Humanity. As the saying is, Mrs. Gage is "a chip of the old block," with the added advantage of a good education and the light of modern science and criticism. This book is the culmination of her lifetime. Into it she has put her best thought. It is probably the most radical book upon theology, as connected with the rights of women, that has ever before been written. In this book Mrs. Gage completely knocks the entire underpinning out from under the old, oft repeated claim that Christianity has been the liberator of woman. She proves conclusively from the Christians' Bible and their creeds and practices, that the church has been from the first the greatest obstacle in the way of woman's advancement. In this book she more than corroborates all that Mrs. Stanton has claimed for the necessity of the publication of "The Woman's Bible." This book, when it first made its appearance, so exasperated bigoted orthodox people that they attempted to suppress it, but they failed in the undertaking.

What we now propose is to send a copy of this book free of cost to any person who will procure two subscribers to this Magazine at \$1.50 each.

Hypnotism Up to Date. By Sydney Blanchard Flower. Chicago: Charles H. Kerr & Company, 56 Fifth Avenue. Cloth, 75 cents. Paper, 25 cents.

Books on hypnotism thus far have been mainly of two classes, scientific works in a style too technical for the ordinary reader, or unscientific romances by quacks. The present work is produced in a way that will make it welcome to the non-medical public, while at the same time it represents the latest conclusions of science. The author is a newspaper man, evidently an experienced interviewer, and the source of his information is Dr. Herbert A. Parkyn of the Illinois Medical College, who is in the front rank of the medical profession and has made a specialty of the practical application of

hypnosis to the relief of suffering and the cure of nervous diseases. The form of the book is unique and entertaining. The author describes his experience in being hypnotized by the doctor, and their conversations on all the most interesting questions related to hypnotism. The popular superstition to the effect that a hypnotic subject can be made to do things that in a waking state would be morally repugnant to him is ridiculed. An interesting point made is that hypnotism is virtually a voluntary self-delusion, that belief of the subject in the operator's power is an absolutely essential condition. The book will be found immensely entertaining, and it will convey much sound information and dispel much prejudice.

The Unending Genesis, or Creation Ever Present. By H. M. Simmons. Chicago: Charles H. Kerr & Company, 56 Fifth Avenue. Paper, 111 pages, 25 cents; 10 copies for \$2.00.

This is a charming little book, as accurate in its science as it is delightful in its style. It treats the old Genesis story in a thoroughly rational way. Instead of ridiculing the ancient conceptions it shows how natural they were to the human mind at the stage when they took shape. Then it goes on to tell the truer and grander story of science. Such books as this are urgently needed by the friends of free thought, first, to educate their own children so that they will be proof against the arguments of the first ignorant revivalist that may try to "convert" them; second, to spread the light among those honest men and women who are beginning to question the dogmas on which they were reared. It is easy to make a fatal mistake with such inquirers by offering them books which shock their feelings by needless caricatures of old ideas. A favorite argument of orthodox preachers is that liberals tear down without building. Circulate books like "The Unending Genesis," and open-minded inquirers will see that we are laying the foundations for a religion that will stand, in place of the theology that is crumbling.

The Evolution of Immortality, or Suggestions of an Individual Immortality, Based upon our Organic and Life History. By Dr. C. T. Stockwell. Chicago: Charles H. Kerr & Company, 56 Fifth Avenue. Cloth, 104 pages, 60 cents.

This little book, now in its third edition, has been welcomed by the leading thinkers of the country as a most valuable contribution to the discussion of a great subject. Dr. Stockwell is a rationalist pure and simple, and treats the question in its scientific aspect. His book was well described in the *Boston Transcript* as follows: "In the physical sciences, in mechanics, one is always interested to note after some hidden principle is brought to light, from time to time, the application of this principle in various ways. So it is with the great theory of evolution; men are at first staggered by it, then rec-

onciled to it, and at last they begin to use it in their thought, and to apply it in a hundred different ways. This book of Mr. Stockwell's is an ingenious application of evolution to the theory of immortality. His main line of thought is not new, but he has worked out, in greater detail than we have yet seen, the idea that death is only one of many 'outgrowings of environment,' which occur all along the path of existence, from the earliest embryological moment, out into the unending future. The book is suggestive, though not conclusive, and is therefore quite within the bounds of our expectation and within the limits of the author's claim."

The Origin of Species. By Charles Darwin. Reprinted from the last London edition. Complete, with index, 507 pages. Chicago: Charles H. Kerr & Company, 56 Fifth Avenue. Price, 25 cents; 10 copies, \$2.00.

Until now the only cheap edition of this great work of the century was published in two thin pamphlets in small type and sold at 30 cents each or 60 cents for the complete book. The new edition is a beautiful volume of convenient size and printed from type as large as is used in this notice, while the price is low enough to admit of its free distribution as a missionary document.

A History of the American Tariff, from Washington to Cleveland. By Eugene C. Lewis. Chicago: Charles H. Kerr & Company, 56 Fifth Avenue. Cloth, 75 cents; paper, 25 cents.

This book is designed not for specialists but for those who wish to learn something of the history of one of the leading political questions of the day, without the expenditure of time and money demanded by more technical works. Most of the space is given to the period before the Civil War, because it was a time of experiment, of sincere effort on the part of statesmen to ascertain what policy was for the good of the country. The provisions of the successive tariff laws are tersely stated, and the effect of each law shown by contemporary authorities. The views of Hamilton, Jefferson and Jackson are given, and the instructive episode of South Carolina's attempt at nullification is fully treated. The author has carefully refrained from obtruding his own personal views, and the result of his labors will be found to be an admirable little book for reference and study, almost indispensable to public speakers and writers, as well as to those voters who like to do their own thinking.

ALL SORTS.

—We propose to make the April Magazine the most interesting and valuable we have ever published.

—Reader: Will you please see us one trial subscriber before this month expires?

—Missionary—"And what will you do, John, when I am gone?"

Chinaman—"Me chin-chin my own joss."—The Sketch.

—So many gods, so many creeds—
So many paths that wind and wind,
While just the art of being kind
Is all the sad world needs.

—Ella Wheeler Wilcox.

—Helen H. Gardener will be heard from in the April number of this magazine on the action of the American Woman Suffrage Association on the Woman's Bible.

—There is one very simple way for our Christian brothers to relieve the suffering missionaries in foreign lands. Invite them to come here and attend to their own business and let the poor heathen go to hell if God thinks it best that they go there.

—Games A. Greenhill, our highly esteemed scientific friend, in a private letter writes:

"Your February Magazine is a perfect daisy. The article of D. K. Tenney is a masterpiece. I have read it twice, and shall read it several times more. The manner in which he presents his points is completely captivating. I would like his address. Such a man would be a valuable correspondent and I would like to thank him for producing an article that has given me such unalloyed satisfaction."

—George Jacob Holyoake will contribute to the April Magazine an article entitled: "Some Curious Facts in Relation to Thomas Paine."

—The readers attention is especially called to what we say of Mr. Taber's article on "Prayer" in this number, in our "Book Review" department.

—Mr. S. Knodle, of Mt. Morris, when sending his renewal for this year, writes:

"I regard the Free Thought Magazine as the best publication of its kind with which I am acquainted and hope every Liberal in this country will feel it his duty to take it and encourage it patronage."

—"The Little Freethinker," edited by Elmina D. Slenker, "Aunt Elmina," and published by Francis Graves at Hastings, Mich., comes to us greatly improved. Still we feel sure if Aunt Elmina only had a bank account of ten thousand dollars, or even a little less, she would make it still better. Suppose all who can afford it send her 50 cents for a year's subscription and let the good woman see what she can do?

—A press dispatch from Carthage, Ill., says:

James McAvols, a groceryman, has gone crazy over religion. A protracted meeting has been in progress and McAvols was baptized in a creek through the ice. The excitement maddened him. While being taken to the asylum he continued to shriek: "Help! Help! The crucifixion." He claims to witness the sublime tragedy.

Can any of our orthodox friends cite as an instance where a person was ever thus affected by listening to a lecture by a Free Thinker, or a Scientist?

—Parker Pillsbury, the well-known apostle of humanity in a private letter among other good things says:

"Some seem to do right for the sake of the right, or because it is right. Some such are in the churches and even pulpits, but not all. Some never go near the so-called 'House of God' nor whatsoever pertains to it, and yet are men and women of most blameless lives, never intending to offend in thought, word or deed. And so I try to make character the only test of virtue and merit."

—George W. Taylor, of North Collins, N. Y., passed from life to death Feb. 6th, at his beautiful country home. Mr. Taylor was one of the best men we ever knew. For some twenty years we met him nearly every 1st of June at the Waterloo meeting of the Friends of Human Progress and heard him speak for Humanity from the old Quaker "high seat," in the old Junius Quaker church. His benign countenance and tender, pathetic utterances and kindly handshakes we shall never forget. His character was as pure as crystal and his daily life a continual benediction. Peace to his ashes.

—The reverence for the Sabbath in Scotland sometimes takes a form one would hardly have anticipated. An old Highlandman said to an English tourist: "They're a God-fearin' set o' folks here, 'deed they are, an' I'll give ye an instance o't. Last Sabbath, just as the kirk was skallin', there was a drover chiel frae Dumfries along the road, whistlin' and lookin' as happy as if it was ta middle o' ta week. Weel, sir, our laads is a God-fearin' set o' laads, and they yokit upon him an' a'-most killed him."—Agnostic Journal, London.

—A few words for the consideration of our young readers: Look at the sad and fearful effects which have resulted all around you from the use of intoxicating drinks, the wretchedness and unhappiness and sorrows in families; the drunkenness, crime, and insanity; the diseases of the brain, lungs, heart, stomach, kidneys, and even of the toe joints, which result from the use of intoxicating drinks. Look at the men staggering in our streets, or drunk on our sidewalks, steps and alleys. Do you wish to follow in their footsteps to poverty and ruin? If not, let beer, wine and whiskey alone. The average duration of adult human lives is shortened about one-third by their use.

—Col. T. W. Higginson, in an article in the Christian Register on Prayers, has this to say of his experience with Unitarian ministers in the matter of "saying grace" at the table:

"Last winter, having occasion to preside at a literary dinner of perhaps a hundred gentlemen and ladies, I asked one of the most eminent Unitarian clergymen, who sat near me, whether he thought I had better invite anybody to say grace. He said promptly that it was ceasing to be customary, and advised against it. It was not done. Last summer another eminent Unitarian minister, one of the elders in Zion, happened to dine with me; and I asked him, as a matter of courtesy to him, to ask a blessing. He did so; but it seemed as if he did not expect it, and I thought it would be better not to take the thing for granted again."

It must be very embarrassing for a Unitarian minister to go through the insane mummery of asking God to bless the food before them before so intelligent a skeptic as Col. Higginson. We had heretofore supposed that the colonel was a merciful man.

—We are pleased to read the following notice in one of our exchanges of the esteemed contributor to this Magazine:

"Miss Mary Proctor gave her one-hundredth astronomical lecture on Feb. 1, at Cooper Union, New York. The subject was "Giant Sun and His Family," and it was superbly illustrated with stereopticon views. The great hall was crowded to the doors with an interested and responsive audience. This was the first time Miss Proctor had spoken at the Cooper Union, and also the first time that she had spoken from a platform where her eminent father, the late Professor Proctor, had lectured before her.

—J. W. Millesack, of Agency, Iowa, in a private letter, writes:

"Your portrait and sketch of Kalte Kohn Smith, in the February Magazine was admirable. I know her well. For three years she taught school in our community. She was at our house scores of times. We all loved her. She was always welcome. She was noble, generous and brave. Her death was a calamity."

Constantinople, Feb. 18.—It has been decided that the Rev. George P. Knapp, the American missionary of Bitlis, accompanied by his family, is to come to this city in order to be examined by United States Minister Terrell in regard to the charge of sedition, brought against him by the authorities of that place.

This Rev. Knapp is probably one of these suffering Armenians that we hear so much about who are risking their lives to save the souls of the poor heathen. If these people would stay at home and look after the bodies of their poor neighbors they would be serving the cause of humanity full as well as they are now, but then, there would be no martyrdom in that kind of philanthropy.

—A Georgia paper tells of a raffle for a minister that was recently held in Parrott, Ga., the loser being compelled to take him. The Methodist congregation was having a revival which had dragged its length along until the congregation had become worn out with church-going and providing for the preachers, who came from all around to assist in the cause. The last preacher that came was the straw that broke the back of the dromedary. No one wanted him, and a meeting of the stewards was held to consider how he was to be provided for. One of them proposed to draw straws for him, which was not agreed to, but finally the question was settled by a proposition to raffle the minister off, and this actually happened, the steward who made the lowest throw taking the unwelcome preacher and providing for his physical wants during the closing hours of the long religious services.—Chicago Tribune.

—One word to the contributors to this Magazine. Please do not ask us to state whether or not or when your article will appear. We often get ourselves into trouble and hurt the feelings of our friends by promising, or giving encouragement, that an article will appear in a certain number, when, afterwards we find it is not advisable or it is impossible to publish it as promised. Send in your articles, keep a copy and watch the Magazines as they appear. All articles, when received, go into our article drawer unexamined until the day arrives to open it and select such as we judge will best please our readers. We cannot publish articles to please the writers; we prefer to publish articles that will please the readers. If, heretofore we have in an unguarded

moment, given some good friend a partial promise that his article will soon appear, we here and now withdraw the promise and ask the writers' pardon, and shall entirely refrain from making promises hereafter. Some of the articles in our drawer will not appear under a year and some of them, probably, never. Our friends must "learn to labor and to wait."

—Col. Charles Dudley Miller, a highly esteemed and distinguished citizen of Geneva, N. Y., died at his beautiful home known as "Lochland" Feb. 2d., at the advanced age of 78 years. He was an honest man and a life-long Free Thinker and for years had been a subscriber to this Magazine—often contributing financial aid. Col. Miller was highly esteemed by all who knew him. His religion consisted of doing good wherever opportunity offered. He preferred to use his money for relieving the wants of his poor neighbors whom he knew, to sending it to foreign lands to convert the heathen whom he did not know. His noble wife, Elizabeth Smith, the daughter of the great reformer and philanthropist, Garret Smith, was in full accord with his Liberal views and their home was one of great attraction to all intellectual, humane and progressive people. Prof. Felix Adler delivered the funeral address, and Col. Ingersoll sent the following message to Col. Miller's daughter: "I regret that I cannot be with you to-day and pay a tribute to your dear father. He was a free, generous and just man—one of the best in the World. I loved him living and I love him now." The death of Col. Miller is a great loss to humanity, but his good spirit will "go marching on."

—Soon after the close of the long French war in Europe a boy was standing on one of the bridges that crosses the Thames at London, with a number of small birds in a cage for sale. A sailor who was passing observed the little prisoners fluttering about the cage, peeping through the wires, and manifesting their eager desire to regain their liberty. He stood for some time looking at the birds, apparently lost in thought. At length, addressing the boy, he said, "How much do you ask for your birds?" "Six pence a piece, sir," was the reply. "I don't ask how much a piece," said the sailor. "How much for the lot? I want to buy all hands." The boy began his calculations, and found that they came to six shillings and sixpence. "There's your money," said the sailor, handing out the cash, which the boy received with evident satisfaction as his morning's trade. No sooner was the bargain settled than the sailor opened the door, and let all the birds fly away. The boy, looking quite astonished, exclaimed: "What did you do that for, sir? You have lost all your birds." "I will tell you," said the sailor, "why I did it. I was shut up for three years in a French prison as a prisoner of war, and I am resolved not to see anything in prison that I can make free." —Our Sunday Afternoon.

—In spite of the Yahveh of the Old Testament being such a mean monster of iniquity, we are commanded to love him. "Love the Lord thy God" (that is, Yahveh) "with all thy heart, with all thy soul, with all thy strength, and with all thy mind," else you will be converted into infernal fuel. The command. "Thou shalt fly to the moon, and to it only

shalt thou fly," would have been quite as rational, and would have been quite as easy of accomplishment. You can no more love because you are commanded to do so than you can, simply by willing it, turn your raven black hair to light green. Th's Yahveh "made" or "created" us, and he has given us commands which show that he is utterly ignorant of how he has made us. We cannot love because we are commanded to do so. We are not built that way, a fact of which our builder, who is omniscient, is utterly ignorant. A lady said to a girl applying for a situation: "I will pay you £12 a year if you will be careful in your work and love the children." Applicant (looking at the three hopeful ones) replied: "I will do your work all right, ma'am, but if you want me to love the children, you will have to make it a pound more, please."—Saladin in *Agnostical Journal*.

—Under the title of "When" a friend sends us the following interrogatories, clipped from newspaper:

When have Infidels founded Inquisitions to torture men into belief?

When has Infidelity afflicted mankind with twelve centuries of woe, most fitly described as "The Dark Ages"?

When has Infidelity carried on religious wars like the "Crusades"?

When has Infidelity slaughtered fifty million people as the Mother Church has?

When have Infidels murdered the teachers of our race, as Christianity did Hypatia, Bruno, Vanini, Servetus, and many others?

When have Infidels vented their spite upon the dead by digging up and burning their bodies?

When have Infidels begun, on St. Bartholomew's Day, and massacred seventy thousand of their fellow-men in one week?

When have Infidels persecuted the Jews?

When have Infidels sold "Indulgences"?

When have Infidels set up the worship of bones, hairs, rusty nails, "wood from the true cross," and other relics?

When have Infidels burned holes in Quakers' tongues, and dragged old, bed-ridden women from their couches and hung them, as witches, on the evidence of little children?

When have Infidels opposed comforts and refinements, such as the introduction of stoves, carpets, chandeliers, violins, and organs into churches?

When has any Freethinker ever characterized fire, marine, and life insurance, and the setting up of lightning rods, as "challenges to God Almighty"?

When have Infidels decried the use of anaesthetics in obstetrical cases as "an impious attempt to escape the curse" denounced against all women in Genesis iii. 16?

FREE THOUGHT MAGAZINE.

HOSPITABLE TO ALL TRUTH AND DEVOTED
TO THE EXPOSING OF ANCIENT ERROR
BY THE LIGHT OF MODERN SCIENCE
AND CRITICISM.

EDITORIAL CONTRIBUTORS:

JUDGE C. B. WAITE, THADDEUS B. WAKEMAN,
B. F. UNDERWOOD, HELEN H. GARDENER.

TESTIMONIALS.

Col. Robert G. Ingersoll: "Every Liberal in this country ought to take the Free Thought Magazine and I hope they will."

Hon. Geo. W. Julian: "It fills a place and meets a want which is not supplied by any other publication."

Hon. D. K. Tenney: "It stands decidedly in the front rank of publications designed to clear the religious atmosphere."

Elizabeth Cady Stanton: "I like the Free Thought Magazine because it breathes the spirit of liberty. It deserves the support of all Liberal thinkers."

Helen H. Gardener: "I have always liked and admired the Free Thought Magazine. I am glad to hear it is to be enlarged, though I am sure that all of us were satisfied with it before."

Rev. Henry Frank: "The Free Thought Magazine is doing valiant service for the cause of true Liberalism. It is clean. It is tolerant. It is not afraid to hear the other side."

Rev. J. E. Roberts: "The Free Thought Magazine is a powerful instrument in the work of making thought free."

T. B. Wakeman, Esq.: "The improved Free Thought Magazine is the greatest and best Free Thought and Liberal Organ of all real or would-be EMANCIPATED SOULS."

Hudor Genone: "I approve of the Free Thought Magazine. It is what a man ought to be—purposeful, but impartial—tolerant of churches, implacable to wrong."

B. F. Underwood: "The Free Thought Magazine, which has steadily improved from the first, is now a publication that reflects great credit upon its editor and corps of contributors."

Prof. Daniel T. Ames: "I regard the Free Thought Magazine among the very best exponents of free thought."

Monthly, \$1.50 a year; 15 cents a number.

H. L. GREEN, EDITOR AND PUBLISHER,
213 EAST INDIANA ST., CHICAGO, ILL.

\$3.00 for \$1.50.

Send us \$1.50 and we will send by return mail any books published by us to the amount of \$1.50, and the Free Thought Magazine one year to a NEW NAME. Address,

CHARLES. H. KERR & COMPANY,
56 Fifth Ave., Chicago.

They silently wandered, in pairs, and alone,
But took the direction the halo had flown,
And soon, lying under the southernmost wall,
They found the great halo, not damaged at all.

MORGAN A. ROBERTSON'S



ILLUSTRATED

By Carey K. Jurist.

The text is poetical and the illustrations are fearful to behold. There are 70 broad pages and the price is only: paper, 50 cents; cloth, \$1.

Address, THE TRUTH SEEKER,
28 Lafayette Pl., New York

Humanity

Published monthly at Kansas City, Mo. Is one of the surprising periodicals of the closing century.

It is original in matter;

Fearless in thought;

New in method;

And unique in every way.

It advocates the interests of humanity along all lines, without bias, prejudice, partisanship, or egotism. It knows no sect, sexism, or creed, but holds it true of all humanity that "An injury to one is the concern of all."

It should be in the hands of every thinker. Send 50 cents in stamps for a year's trial subscription.

Address,

HUMANITY,
Kansas City, Mo.

CHARLES H. KERR & COMPANY'S

Books of Rational Religion.

Lessons from the World of Matter and the World of Man. By Theodore Parker. Selected from notes of unpublished sermons, by Rufus Leighton. Large 12mo., cloth, gilt top, 430 pages, \$1.00.

The Morals of Christ. By Austin Bierbower. A comparison with the contemporary systems of Mosaic, Pharisaic and Græco-Roman Ethics. Large 12mo., 200 pages, cloth, \$1.00; paper, 50 cents.

Nature and Deity: A Study of Religion as the Quest of the Ideal. By Frederick Meakin. Large 12mo., cloth, \$1.00.

The Evolution of Immortality, or Suggestions of an Individual Immortality based upon our Organic and Life History. By Dr. C. T. Stockwell. Cloth, 12mo., 60 cents.

History of the Arguments for the Existence of God. By Dr. Aaron Hahn. Large 12mo., paper, 50 cents; a few copies with soiled covers at 30 cents.

Theodore Parker. A biographical sketch by Samuel Johnson. Edited by Horace L. Traubel. Cloth, octavo, 78 pages, 60 cents.

The Gospel of Matthew in Greek, with special vocabulary, by Alexander Kerr and Herbert Cushing Tolman. No theological notes, but the original text in large type with a vocabulary that will enable a man who has forgotten most of his Greek to read it. Cloth, \$1.00; paper, 50 cents.

Life and the Conditions of Survival: The Physical Basis of Ethics, Sociology and Religion. Popular lectures and discussions before the Brooklyn Ethical Association, by Dr. Lewis G. Janes, Prof. W. O. Atwater, Prof. Edward D. Cope, Rev. John W. Chadwick, Mr. Edward P. Powell and others. Large 12mo., cloth, 458 pages, \$2.00.

Evolution and Christianity. A study. By J. C. F. Grumbine. Cloth, square 18mo., 75 pages, 80 cents.

For sale by booksellers, or mailed on receipt of price by

Charles H. Kerr & Company, Publishers,

56 Fifth Avenue, Chicago.

CHARLES H. KERR & COMPANY'S

Novels of Liberal Thought.

Asleep and Awake. By Raymond Russell. Bold in choice of subject, delicate in its handling. Cloth, \$1.00.

The Auroraphone. By Cyrus Cole. A romance, full of adventure and incident, which introduces a remarkable theory of the permutation of personalities as opposed to an individual immortality. Cloth, \$1.00; paper, 25 cents.

Elsie. By Alexander Kjelland. Translated by Miles M. Dawson. A keen satire on the methods of church philanthropic societies. Half cloth, 50 cents.

Inquirendo Island. By Hudor Genone. A story of a country where the arithmetic was the only Bible, but there were plenty of sects. Cloth, \$1.00.

The Last Tenet Imposed upon the Khan of Tomathoz. By Hudor Genone. A story of a non-elect infant and a converted potentate. Illustrated. Cloth, \$1.00; paper, 25 cents.

A Modern Love Story. By Harriet B. Orcutt. An orthodox preacher and a radical woman are the lovers. Cloth, \$1.00; paper, 25 cents.

A Mormon Wife. By Grace Wilbur Trout. A story of Utah as it is to-day. Illustrated. Paper, 25 cents.

On the Road to the Lake. By Sam Flint. A realistic story of the blighting effects of bigotry on human lives. Illustrated. Cloth, \$1.00.

A Pure Souled Liar. An anonymous novel dealing with a question of conscience. Paper, 30 cents.

Sister Gratia (Satan's Simplicity). A sensational and humorous story of Parisian life, introducing his Satanic majesty as one of the characters. Paper, 25 cents.

The Zig-zag Paths of Life. By Matilda Vance Cooke. A novel in which an orthodox minister figures prominently. Cloth, \$1.00.

For sale by all booksellers, or sent postpaid on receipt of price.

**Charles H. Kerr & Company, Publishers,
56 Fifth Avenue, Chicago.**

CHARLES H. KERR & COMPANY'S
Books of Belles-Lettres.

- More Than Kin: A Book of Kindness: Things gotten of Life and fostered of Thought: In which the Author is more Obligated to a Dear and Noble Other One than to His Own Wit.** By James Vila Blake. Cloth, 16mo., 384 pages, \$1.00.
- The Beauty of Kindness: A chapter from "More Than Kin."** Antique linen paper cover, rough edge, silk stitched, 10 cents; \$1.00 per dozen copies.
- Essays.** By James Vila Blake. Subjects: Choice, Faculty, Public Education, Happiness and Time, Vainglory, Luck, Seeing Good Things, Sidelights of Intelligence, Individuality, Questions of Heroism, Praising, Censure, Flattery, Government, Handwriting, Knowledge, Meditation, Common Sense, Requit, Anger, Judgment of Others, Patience, Enemies, Immortal Life, Death, Emergency, Conscience, His Letters, Character as a Work, Superiority. Cloth, 12mo., 216 pages, \$1.00.
- St. Solifer, with Other Worthies and Unworthies.** By James Vila Blake. Contents: St. Solifer, Motive and a Story, Yima, Sprinkling the Thermometer, A Story from Meuleville, The Tripling of the Muses, A Dying Speech, A Like Case, From the Dabistan, Morning, Death as a Neighbor, Thamyris, Syrinx, Antæus. Large 12mo., 179 pages, cloth, \$1.00; paper, 50 cents.
- A String of Amber Beads** By Martha Everts Holden ("Amber"). Square 16mo., cloth, 50 cents; paper, 25 cents.
- Outline Studies in Holmes, Bryant, Whittier, Their Poems.** By W. C. Gannett. Paper, 10 cents.
- Outline Studies in James Russell Lowell, His Poetry and Prose.** By Mrs. Susan B. Beals. Paper, 10 cents.
- Outline Studies in George Eliot.** By Celia Parker Woolley. Paper, 10 cents.
- Outline Studies in the History of Art.** By Ellen D. Hale. Paper, 10 cents.
- Outline Studies in Religious History and Thought.** By John C. Learned. Paper, 10 cents.
- Outline Studies of Holland.** By Edwin D. Mead. Paper, 10 cents.
- Outline Studies in the History of Ireland.** By Prof. William F. Allen. Paper, 10 cents.
- Outline Studies in the History of the Northwest.** By Frederick J. Turner. Paper, 10 cents.
- Outline Studies in Lessing's "Nathan the Wise."** Paper, 10 cents.
- Outline Studies in Dickens' Tale of Two Cities.** Paper, 10 cents.
- The Study of Politics in Unity Clubs and Classes.** By George L. Fox. Paper, 10 cents.
- Any of these books will be mailed promptly on receipt of price.

Charles H. Kerr & Company, Publishers, 56 Fifth Ave., Chicago.

CHARLES H. KERR & COMPANY'S

Books of Social Science.

Money Found. By Thomas E. Hill. A treatise on banking and currency, with a proposed reform of the present banking system. A complete glossary explains all financial terms in common use. Flexible leather, \$1.00; cloth, 75 cents; paper, 25 cents.

The Garden of Eden, U. S. A. By W. H. Bishop. A most entertaining novel, introducing a plan of practical co-operation by individuals without state action. Cloth, \$1.00; paper, 50 cents.

How to Govern Chicago. By A Practical Reformer. A study in municipal government, applicable to other cities as well. Paper, 25 cents.

Money: Gold, Silver or Bimetallism. By "Eli Perkins" (Melville D. Landon, A. M.) Illustrated with 38 cartoons by the best artists. Paper, 25 cents.

Cash vs. Coin. A reply to "Coin's Financial School." By Edward Wisner. Paper, 25 cents.

Silver Campaign Book. By Charles R. Tuttle. Paper, 176 pages, 25 cents.

The Rights of Labor. By R. Waite Jocelyn. An inquiry into the relation between employer and employed. Paper, 25 cents.

The Pullman Strike. By W. H. Carwardine. A history by an eyewitness. Paper, 25 cents.

A Story from Pullmantown. By Nico Bech-Meyer. Illustrated. Cloth, 50 cents; paper, 25 cents.

An Illustrated First Reader in Social Economics, for backward pupils whose minds have been injured by a too exclusive attention to daily newspapers. Paper, 10 cents.

Shylock's Daughter. A political novel. By Margret Holmes Bates. Cloth, 75 cents; paper, 25 cents.

Letters from Jimtown: Showing how its Citizens Grappled with the Silver Question. By William Dana Wilcox. Cloth, \$1.00; paper, 25 cents.

For sale by booksellers or mailed on receipt of price. For \$1.00 we will mail a sample set of the twelve books named above, all in paper covers.

**Charles H. Kerr & Company, Publishers,
56 Fifth Avenue, Chicago.**

WHAT WEBSTER'S DICTIONARY is to the English language, **Del Mar's History of Monetary Systems** is to finance. It is a record so complete that its presence on the library shelf will greatly lighten the labor of the financial student, who otherwise would be compelled to spend hours of tire some research to ascertain facts which are plainly set forth in this work."

That is the testimony of **THE FINANCIER**, the leading bankers' journal of New York. It is valuable as a tribute from the enemy, for the one all-important conclusion to be drawn from the study of Del Mar's great work is that the volume of a nation's currency should be fixed, not by bankers and bullion-owners, but by the government alone.

The contents and the value of the book are well described in the following paragraph from the **INDIANAPOLIS SENTINEL**:

"Alexander Del Mar, the authority on precious metals and their history as money, has published in this country the history of monetary systems which he published about a year ago in England. It is a critical and complete record of actual experiments in money made by the various states of the ancient and modern world, as drawn from their statutes, customs, treaties, mining regulations, jurisprudence, history, archaeology, coins, nummular systems and other sources of information. This work is of great importance, especially at this time, and its reception in this country will doubtless be as warm as its welcome was in England, since Mr. Del Mar has long been an American of great prominence in this field of thought. The work is especially adapted to the need of the American people at this day. The volume is full of copies of tables, laws, orders and other matters relating to the history of money."

The book contains 444 large pages, including a complete index. It is beautifully printed and well bound in cloth, library style. It will be sent, expressage prepaid, to any address in the United States on receipt of \$2.00, and, as the **DENVER NEWS** remarks, it is well worth the sum.

CHARLES H. KERR & COMPANY, Publishers,
56 Fifth Ave., Chicago.

A Great Book.

The Effects of the Gold Standard, a new book, by Dr. W. H. Smith, shows what ails the farmers and industry generally. The cause of panics and hard times, the absurdity of the over-production theory, our financial dependence, cornering the gold, the robbery of the silver miners and other producing classes, how England is enriched at the expense of America, why bimetallism gives us the better dollar, legislation by which the American people are legally robbed, these and many other topics fully treated. A remarkable book, full of information, well written, entertaining, logical and highly instructive.

"By a profound thinker and good reasoner. Its facts and statistics are well arranged, and the reasoning therefrom is well nigh unanswerable.—*Chicago Inter Ocean*.

"A very clear and comprehensive discussion of the one and only great issue before the American people."—*News*, Port Huron, Mich.

"It carries conviction in a way that no other work does, and the best service that any person can render to silver and the cause of monetary reform is to buy and induce his neighbors to buy and read this logical and forceful book."—*Bimetallist*, Charleston, W. Va.

"The writer strikes into the vital points of the money question, and treats the subject in that popular form which is opening the eyes of the public to the humbuggery and deception which has been so long successfully practiced by the money power."—*Midland Journal*, Rising Sun, Md.

"If this book could be read and carefully studied by every voter in the United States, Cleveland could not issue bonds enough to corrupt the electorate in 1896 for any gold bug, whether he was called a Republican or a Democrat. No writer on the money question has more clearly, accurately, concisely and truthfully described what money is, its necessities to civilization and the disasters of the gold standard, than Dr. Smith. The book is simple in style, convincing and conclusive in statement, and ought to be a text-book in every institution of learning in the United States. If properly understood and appreciated it would do more to rescue the United States from the horrors of the gold standard and the descent to slavery and barbarism which follows a shrinking circulating medium than any other known instrumentality, because it strikes at the root of the evil which has produced universal distress throughout the civilized world. Buy the book and read it if you wish to qualify yourself to vote and act as a patriotic American."—*Silver Knight*, Washington, D. C.

The campaign of 1896 is coming on. As you love your home and country you cannot afford to vote on the wrong side, therefore you should read this masterly work, as its clear enunciation of the underlying principles of money is necessary to intelligent voting. Send twenty-five cents for the book; write the publishers for special terms and see that each of your neighbors provides himself with a copy.

CHARLES H KERR & COMPANY, Publishers,
56 Fifth Ave., CHICAGO.



Fairly young
Maud P. Baker.

FREE THOUGHT MAGAZINE.

APRIL, 1896.

ARE ALL THE TEACHINGS OF THE NEW TESTAMENT
INFALLIBLE AND FOR ALL TIME?

BY ARCHIBALD HOPKINS.

ONE of the inevitable results of the theory of the inspiration of the books of the Old and New Testaments, has been the belief that their teaching is in all respects perfect, infallible, and unlimited in application, binding upon all races under all circumstances, and incapable of modification or improvement till "the last syllable of recorded time." In fact, that it is the very utterance, in the very words, of God Himself. As the belief in inspiration is being swept away by the profound critical research of Biblical scholars, the growing enlightenment of the age, and the application of reason and common sense to this, as to all other subjects; and as the comparative study of the great religions of the world brings out in clear relief the fact that they all teach substantially the same morality as the ten commandments, with the injunction to do as one would be done by added; and as the further fact has become apparent, that all religions are manifestations of the same primitive instinct and idea, variously modified by environment and progress, no one more than another being a revelation, though all claim a supernatural origin; and that in the realm of morals, as everywhere else, the process of growth, improvement, evolution, has been going on, it has come to be a natural and proper inquiry whether the teachings of the Bible on sociological and moral questions are per-

fect, and final as applied to our age and conditions. In examining the subject somewhat in detail, we shall confine ourselves to the New Testament, for it is, if inconsistently, yet tacitly if not expressly, conceded, that many of the precepts and much of the conduct chronicled and approved in the Old, cannot be wholly endorsed or used indiscriminately for the guidance and training of the young.

That the New Testament morality is lofty and improving is not questioned, but are all its teachings to be considered as final, and binding on us? I think not. In citing examples bearing upon the discussion we must insist upon language being used in its natural, usual, apparent sense, without interpolations; for once a process of explaining it away by interpretation and inference is admitted, every one can reach, and as a matter of fact, does reach just such results as they wish.

These methods of interpretation are too familiar to require illustration. A text meeting the views of the expositor, is held to mean literally and exactly what it says, while the next verse will be given a meaning the very opposite to its plain import, and should any one question this method, he would probably be told he was incapable of discerning things spiritually. There are a number of topics under which pertinent observations may be made, and the first one we will consider is that of "non-resistance." It is inculcated in the broadest and most unmistakable terms. "I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man take away thy coat let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." "Put up thy sword, for they that take the sword shall perish by the sword." There has never been a time since these words were uttered, when their complete opposite was more widely practiced in all Christian countries, and it may be fairly said, with the sanction of the churches, and there has never been any attempt, save partially by a small sect now rapidly disappearing, to carry them into effect.

Christian nations, as nations, were never so universally armed and trained for deadly conflict as now, military prowess and success never more looked up to, glorified and rewarded; and the whole spirit and tendency of training in schools and colleges, with the growing impor-

tance given to athletics, is contrary to their teaching. Indeed the churches stimulate this spirit, and while followers of the "Prince of Peace" put in practice the exact opposite of his teachings. And so we have Catholic, Presbyterian, Episcopal, and various other denominational cadets marching and camping, and drilling with real muskets, being made accustomed in connection with sectarian differences and as a part of them, to militarism and readiness to fight, which is encouraged by such exercises. Indeed there exist "Military Schools" named from the evangelists. Stranger things have happened than that some of them should turn their guns on each other.

The very missionaries, if threatened or interfered with, invoke the armed power of their governments, and demand the punishment of their assailants, and Christianity is in effect still propagated by the sword; nor, in countries like China and India where it is rightfully regarded as threatening the existing order of things, could it ever have obtained a foothold without force to back it.

Since the departure of the French expedition to Madagascar, the inauguration of a war for conquest and plunder, wholly unprovoked and as unjustifiable as the baldest act of piracy, the Cardinal Archbishop of Paris has, in a special pastoral, implored the Divine blessing on it, as begun and carried on for the extension of Christianity and its blessings, to the heathen.

The most fruitful source of foreign complications to-day, is the presence of missionaries in un-Christian countries, and if force were eliminated from the situation large numbers of them would be compelled to leave. The President's messages to Congress, touching our relation with China and Turkey, confirm this. So, much may be said as to the practice of non-resistance; just so long as courage, manhood and self-respect continue, just so long as bullies and highwaymen exist who will smite their unoffending neighbors on their cheeks, or rob them of their coats, just so long as large nations are rapacious and aggressive and smaller ones patriotic and brave, will the existing conditions last, and just so long ought they to last. Society is organized with police and armies that the individual may as a rule resist evil by society's recognized instruments, but if the occasion arise for a man either to defend himself or another under his care, or who by weakness or dependence appeals to his manhood,

it is his duty to do it, or justly be regarded as selfish and craven. Were it otherwise, ruffianism and the rule of the worst would soon prevail, and crime be the easiest way to a livelihood. The precept, carried out now, would be destructive of all social organization; and the clergymen themselves, who constantly repeat it as divine teaching, neither practice it nor intend to. Nowhere, not even in courts or in bodies organized for purpose of contention, is there exhibited more pugnacity, or less readiness to turn the other cheek, than in ecclesiastical assemblies, where members claim to hold divine commissions and to act under the special guidance of the Almighty.

Were the world what it ought to be, there would of course be no need of such teachings. With it as it is, they are surely out of place, and except as they may tend to a spirit which will minimize the sense of aggression, and conciliate rather than aggravate hostility, may be justly said to be, if carried out as written, under any fair interpretation which can be given to the direct and positive words used, mistaken and harmful.

Confucius, like Jesus, taught the principle of non-resistance, and China, much more than any other country, has adopted and been formed by it. As a consequence the classes looked up to there, and most influential, are the scholars, the mandarins and the great merchants. The vocation of the soldier is little regarded and no men of ability or ambitious of advancement or consideration seek it. The result is, China, with her swarming millions, was in an incredibly short time beaten into submission by her comparatively weak but warlike and disciplined neighbor. And this would have happened just the same, had Japan been the aggressor and wholly in the wrong.

The second general topic which we shall refer to is almsgiving. Here again the language is clear and positive, and the New Testament being supposed to furnish an exact code, the attempt to comply with it has worked infinite harm, and is still a menace to the welfare of society. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." It is strict obedience to this and similar injunctions, resulting in indiscriminate giving, that has fostered idleness, encouraged vice, and contributed largely to the creation and continuance of a permanent vagrant,

and resulting criminal class. This fact is now universally recognized among educated social reformers, and their efforts are mainly directed to methods and aims which patiently pursued will cure pauperism, and not to giving to beggars or even to raising money for charities, to which the efforts of the churches have been almost exclusively confined. Quite possibly the teaching as locally applied, where it was first made public, when life in all its conditions was so much simpler, may have been comparatively harmless, but it surely was not intended for the complicated system and changed conditions of our time. Like the teaching in regard to non-resistance, instead of being honestly repudiated, it is added to or taken from, according to the theories of him who uses it, and is "interpreted," that is, twisted from its plain, obvious meaning and unlimited application, to suit the most widely divergent opinions.

There is probably no series of maxims more thoroughly instilled and insisted upon everywhere, and with more forcible reiteration, than the duty and necessity of providence, forethought, laying up for a rainy day; or which, if followed, would do more to regenerate society. Fully carried out even the drink evil would disappear, for the two cannot exist together, and poverty itself would come to an end; and yet the New Testament clearly tells us to ignore and disregard all such teaching. "Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on." "Take therefore no thought saying, What shall we eat or what shall we drink or wherewithal shall we be clothed?" "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself." The usual method of getting over this, is to say that it of course *means* no anxious thought, or not an undue amount of thought, changing its sense and scope absolutely, but we must take it as it is written. It is needless to say that it is only by taking constant and most anxious thought, coupled with steady endeavor, that the majority of mankind is able to live at all, and it is our bounden duty to controvert such doctrine, antagonize and try to remedy its results, and inculcate its direct opposite. The most probable explanation of its having been put forth is, that Jesus believed and explicitly and repeatedly taught, that the existing order of things was to end almost

immediately, and His Kingdom to be inaugurated with signs and wonders, before some of those with whom he was talking should "taste death." "Verily, verily," He says to emphasize it, "ye shall not have gone over the cities of Israel till these things be fulfilled."

"Verily I say unto you, this generation shall not pass away, till all these things be fulfilled." "There be some standing here which shall not taste death till they see the Son of Man coming in His kingdom." "Verily I say unto you, ye shall not have gone over the cities of Israel till the Son of Man be come."

Nothing could be more explicit and positive than the declarations and predictions of Jesus in regard to his speedy second coming. When Peter and James and John and Andrew "asked Him privately, "Tell us, when shall these things be?" first warning them to let no man deceive them, He spoke of numerous dire portents and terrible afflictions that would come, after which would be seen "the Son of Man coming in the clouds, with power and great glory." "And then shall He send His angels and gather his elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven." And He goes on addressing Himself all the time to them personally. "So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors." And then to emphasize and put beyond doubt what He meant, He said: "Verily I say unto you, this generation shall not pass till all these things be done." "Heaven and earth shall pass away, but my word shall not pass away." He says the same thing in substance again and again in different form. If there is any certainty in regard to anything which Jesus said, it is this, not simply because of its repeated occurrence, so plainly stated that it cannot be "interpreted" or explained away, but because it appears from their sayings if correctly reported, and from their actions, theories and conduct, that it had been taught to all his disciples, and that they all believed in his immediate second coming.

Paul says, "We that are alive and remain shall be caught up into the air," and he charges Timothy "to keep this commandment until the appearing of the Lord Jesus Christ." Peter says, "But the end of all things is at hand;" John, "For the time is at hand;" and James, "The coming of the Lord draweth nigh." In Revelations Jesus Him-

self is made to say, "And behold I come quickly," and later, "*Surely* I come quickly." So strong was this belief, that in spite of disappointment, it persisted till the formation of the earlier creeds, in one of which the phraseology used is, "He shall *soon* come to judge." That generation did pass away, and nothing of the sort came to pass, nor ever has since, and yet we are told we must believe it was God Himself who said it would.

With a belief so confidently held and expressed, in the immediate coming of the Kingdom, of course thought and care for the morrow would be useless. That this mistake greatly affected the disciples careers, and colored and distorted other of their views, cannot be doubted. How potent it was, may be seen from the fact that although the language used limits the prediction to that precise period, promising the disciples that they should rule over the twelve tribes of Israel, a promise made absurd by the sense now sought to be given to it; there are still those who are looking for a second coming, and the churches continue in a doubtful sort of a way to maintain it. It is to be said also in general, as has been before indicated, that improvidence in those surroundings would be much less harmful than in our day and place.

We now look briefly at the attitude assumed by the New Testament toward wealth and the accumulation of property. Were wealth a hideous disease, and its pursuits the blackest of crimes, it could not be more severely denounced and reprobated, and its consequences more deplored. "Woe unto you that are rich, for you have received your consolation." "A rich man shall hardly enter the kingdom of Heaven." "Lay not up for yourselves treasures upon earth." And in the parable of Dives, nothing is alleged against him except that he was rich, which seems to have been of itself sufficient reason for his waking up in torment. In spite of all this, the principal occupation of all civilized nations from that time to this has been the accumulation of wealth, and it has only been as treasures have been laid up on earth, that nature has been subdued, civilization made possible, education advanced, charities founded, and Christianity itself proclaimed. The desire to get property, and the use of it when obtained, have been the most powerful factors in the world's progress. There is no Christian who will refuse proffered riches on

account of the risk to his soul, and all of these sayings, again by the use of addition and subtraction, and by a method of interpretation which can easily make black white, are qualified and modified and finally shown to tolerate and encourage, if not openly to advocate the very opposite to what they teach. They are, in fact, too straightforward and plain spoken to admit of the slightest question that they mean just what they say. "Lay not up for yourselves treasures upon the earth."

In a city vast and opulent, where poverty and ignorance abound, and crime is rampant, we enter a magnificent church costing millions, lavishly decorated, aflame with colored glass, and luxurious with cushioned pews, where the garb of indigence or the stains of toil are never seen, built with earthly riches, not for the pleasure of men, the housing of fashion, or the promotion of ecclesiasticism, but purely to the "glory of God." The contribution plates are handed to millionaires, who pass them to people who the whole week through have striven above all things to become like them, and a clergyman whose very outline and tone expresses income, and generations of gathered treasure, says with serious countenance and solemn, rotund utterance, "Lay not up for yourselves treasures upon the earth." Whence, then, the expected thousands in the plate, to be credited in the heavenly account?

Of course believing, as we have seen Jesus did, and his disciples also, from his repeated teachings, that "the end of all things was at hand," any thought for the morrow and any accumulation of riches would be foolish and useless. Why attempt to apply theories having such an origin, to a condition of things for which they were clearly not intended, and are manifestly unfitted? Where limitations are so plainly declared, and so obvious, they should be respected.

Growing out of these teachings, and the communistic theories and experiments of the early disciples doubtless based upon them, have been the numerous futile and harmful socialistic doctrines and experiments, which, ignoring human nature and experience, and the fact that progress has been largely the result of individual discontent and aspiration, would reduce mankind to a dead level by enactment and hand over all the functions of society to the state.

Such theories have always been attractive to the unthinking multitude, and of late different churches, in their zeal to bring "the people" within their special folds, have been like political parties bidding for votes, seeing which could go farthest in advocating them, under the name of "Christian socialism," thus adding another to the reasons which are fast alienating the educated thought of the time from them. The world owes every man a living, it is said, and the obligation would be met in every case, were each man in the first place, primarily through the means provided by the law, but individually if need be, to manfully resist and repel all aggression of whatever kind and from whatever quarter upon his rights; and in the second place, by adding to industry and temperance the most careful and painstaking thought for the morrow, earnestly seeking riches and treasures on earth, and having gained them, refusing to waste them in indiscriminate giving, and lending to whomsoever might ask for them, doing injustice to those dependent on him and fostering pauperism and crime. Thus, under the unrestricted play of individual capacity, and by entire freedom under impartial laws, gaining for himself and securing for others a natural and diversified development of character, talent and civilization, which, were the teachings we have quoted put in force, with their resulting order of things, must disappear. In short, it would seem that if the individual is to reach his highest development and society its best condition, it must be by disregarding the teachings attributed to Jesus in respect to non-resistance, almsgiving, providence and forethought, riches, and communism; and that they are totally disregarded and must be, none know better than they who continue to proclaim them as divine.

There can be no question that the teachings of Jesus, as we have them recorded, were communistic and socialistic, and the Church ought officially, as an organization, either to adopt and inculcate them as such boldly, as many of its ministers are doing to the great detriment of society, or else to recognize the plain fact that they do not fit this world and never will, their impracticability and lack of adaptation having been proved by long experience; and teach sociological principles that are abreast of the times.

There is an aspect of New Testament ethics which, while it is not

so positively declared, is yet unmistakable, and which is, I venture to believe, wholly indefensible. In the final analysis of human actions they are all traced by philosophers to one of two motives, or rather instincts—self-preservation and reproduction. Growing out of the latter, are most of the institutions and refinements which make life worth living. The home, love, the love of beauty, the desire to be beautiful and to please, music, the arts, poetry, chivalry, and all the tenderest ties as well as the greatest joys that exist, are shown to have been evolved from this instinct, and to be the outgrowth of the heaven-ordained sexual relation. And yet the attitude of the New Testament teaching toward it, is that it is something to be tolerated rather than encouraged and made the most and best of. Self-mutilation is commended, that the instinct may be eradicated, and matrimony is held up as something to be resorted to in an extremity, rather than to commit sin.

“His disciples say unto Him, If the case of the man be so with his wife, it is good not to marry.” Part of Jesus’ answer follows: “And there are some men which have made themselves eunuchs for the kingdom of heaven’s sake. He that is able to receive it, let him receive it.” Matt. xix. 11-12.

Due to this teaching there sprang up in the early Christian times a sect, of whom the celebrated Origen was one, all of whom were self-mutilated, and it still exists in Russia. Needless to say, the morality and law of this day repudiate such doctrine, no matter for what purpose nor from whence, and forbid its practice.

“I say therefore to the unmarried, and widows, It is good for them if they abide even as I. But, if they cannot contain, let them marry, for it is better to marry than to burn.” 1 Cor. vii. 9.

“It is good for a man not to touch a woman; nevertheless, to avoid fornication, let every man have his own wife, and every woman her own husband.” 1 Cor. vii. 1-2.

“Art thou loosed from a wife? seek not a wife.” 1 Cor. vii. 27.

No normal, healthy, high-minded man or woman will agree that their relation to each other has such a basis, or that but for that it would have been better to remain single. Surely matrimony stands on a higher plane than that, and surely woman’s position has rightly come to be very superior to what he would have kept it, who wrote:

“Let the woman learn in silence, in all subjection.

“For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.”
1 Tim. ii.

“Wives, submit yourselves unto your own husbands as unto the Lord.” Eph. v. 22.

“For they are commanded to be under obedience, as saith the law. And if they will learn alything, let them ask their husbands at home.” 1 Cor. xix. 34.

There is no limitation, and on the theory of all church teaching being the very will of God Himself, divinely inspired and revealed, it applies to all time, and is strictly binding upon every married woman of to-day. Let alone the question of morals, would any gentleman be willing to stand in such a relation to a woman.

Lecky and Draper, in fact all the best historians, show that it is due to such teachings, and the consequent attitude of the Church hostile to the development of woman, that she has been degraded and denied equal rights and education, to her own detriment and that of her race. A great many women are beginning to realize the true source of their enslavement in times past, and to speak out boldly, and they are not alone. Professor Boyesen says in a recent article in the *Forum*:

“I had heard so many times, both in and out of the pulpit, that woman owed to Christianity her social elevation and the amelioration of her lot, that I had come to accept it as a truism. At all events, it had never occurred to me to question the postulate until, one day, I read in the ‘Germania’ of Tacitus, that among the ancient Teutons a kind of sanctity seemed to pertain to women.

* * * * *

“There is to me something very noble in the comradeship of husband and wife which appears to have existed among these rude and hardy warriors,—a comradeship half resembling that of boy and girl before the consciousness of sex has markedly differentiated them. Not even from the tribal council were women excluded. Tacitus expressly states that they were attentively listened to, and that their advice was never left unheeded. I was once inclined to suspect a bit of courteous exaggeration in this, induced by the writer’s desire to emphasize the contrast between the weight of personality and serious worth of the barbarian women and the flimsy frivolity of his own countrywomen. But a deeper study of Germanic paganism convinced me that the suspicion was unfounded. Paganism in the North did, undoubtedly, tend to evolve sturdier types of womanhood

than Christianity has done; and it accorded a recognition to female intelligence which Christianity has been far slower in according.

* * * * *

“I cannot but think that the Oriental view of womanhood, implied in the Bible, has had an enormous influence in forcibly checking the normal development. The Catholic church not only adopted, but immensely exaggerated the disabilities under which the sex had labored in Semitic lands; and the result was that the free-born, sagacious, and nobly self-dependent daughter of the Teutonic forests was dwarfed, subdued, and spiritually crippled until she became the commonplace, insignificant, obedient Hausfrau of to-day.

* * * * *

“It would be an exaggeration, perhaps, to maintain that Christianity is alone responsible for this undoubted degeneration of womanhood, as regards civic worth, weight of personality, and strength of character; but that it has been the strongest of a number of co-operating factors is beyond dispute.

* * * * *

“It will, perhaps, surprise many to learn that the legislation regarding marriage and divorce was in Iceland and Norway far more mindful of the wife’s interest than it has ever been during the Christian era.”

We notice here in passing, that Paul bases the position he assigns to woman upon the childish and exploded legend of Eve and the apple, and the fall of man, as he does the whole structure of his sacrificial and propitiatory theology. This foundation for both assumptions has crumbled to nothingness, but the Church, while silent on the woman question, still clings to his baseless theology.

The belief of both Jesus and his disciples in the speedy end of all things may have been at the bottom of such views: but upon whatever based, it was such teachings that led to the establishment of celibate orders with their hideous corruptions, and which still lead so-called Protestant monks, with the sanction of prominent bishops in imitation of a superstitious and ignorant mediævalism, to take vows of poverty, chastity and obedience. There lingers the false assumption that celibacy means sanctity, that everything relating to sex is of the devil, and that there is something unholy about marriage, else the vow of chastity could not be held to inhibit it. It is this false theory, probably an Oriental importation, which in order to exalt him, it was thought later on necessary to make the basis of the legend of the miraculous birth of Jesus.

Another saying of Jesus we must either believe to have been misreported or must conclude that it should be disregarded. "If any man come to me, and *hate* not his father and mother, and wife and children, and brothers and sisters, yea and his own life also, he can not be my disciple " Under no circumstances can it be right to hate all those whom it is not only our natural instinct but our first duty to love, nor are we called on to do it for any cause, no matter how sacred. How many disciples are there now, or have there ever been, who meet this requirement? A great deal of very violent interpretation must be resorted to if the saying is left to stand as genuine, or is not repudiated in substance, and it is needless to say it has been forthcoming.

Two other things positively and distinctly taught in the New Testament are all but universally disregarded throughout the Christian world, and were it not so, two of the learned professions must cease to exist.

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Is it so, that there is not a wise man among you? no, not one, that shall be able to judge between his brethren? But brother goeth to law with his brother, and that before unbelievers. Now, therefore, there is utterly a fault among you, because ye go to law with one another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?" 1 Cor. vi.

Perhaps the reason was that they knew as well as we do that such a course would before very long demoralize and destroy society.

If these injunctions were followed all controversies between man and man would be settled in the churches, and there would be no more use for courts and lawyers, and the cunning and strong would have their will.

"Is there 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, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." James v. 14, 15.

If this be true, doctors and medicine are worse than useless.

There is a small sect which follows these directions implicitly and Christian Science seems to be based on them, but the results in many cases have been such that the persons responsible have fallen into the hands of the law.

What reason, however, is there to suppose that these inspired teachings are less binding than any of the others? A good churchman, whom nothing would prevent from bowing at the proper time in the creed, will sue his brother in the secular courts, and will not anoint his sick with oil, nor have in the elders to pray over them.

Absolute and universal non-resistance; unlimited and unchecked beggary; improvidence for the future; prohibition of wealth under the complete sway of socialism; the discouragement of matrimony except on the lowest grounds, and the entire subjection of woman; the destruction of the courts by transferring all controversies to the jurisdiction of "the saints," and the abolition of disease by prayer and anointing with oil. No one can deny if we adopt the "plain and literal sense" of words, insisted on by the recent pastoral letter of the Episcopal Bishops, but which the theologians constantly disregard, that this program is authoritatively laid down in the New Testament, and it is the Holy, unchangeable word of God. How long would civilized society survive if an attempt were made to administer its affairs in accordance with these teachings, and be it ever so long, who would wish to remain a member of it? There is another doctrine which, while it may be considered theological, has always been supposed to be so closely connected with morality, and so essential to it, that it may be briefly referred to. It is, that there exists, and awaits a vast majority of the human race, an actual, literal and everlasting brimstone hell. Here the language of Jesus is too repeated and explicit to admit of the usual method of escape by interpretation, and it is to be said for the orthodox, that they have as a rule been too honest to attempt it. "Depart from me, ye cursed, into *everlasting fire*, prepared for the devil and his angels." "And shall cast them into a furnace of fire, where shall be wailing and gnashing of teeth." "Rather than having two eyes to be cast into hell fire." "And not that thy whole body may be cast into hell." "Than having two hands to go into hell, into the *fire* that shall never be quenched, where the worm dieth not and

their fire is not quenched." "Fear Him which after death hath power to cast into hell." "And in hell lifted up his eyes being in torment . . . for I am in torment in this flame." "Whosoever shall say, 'Thou fool,' shall be in danger of hell fire." Notice in passing the monstrous disproportion between the offense and the penalty threatened, in the last sentence. There is no single doctrine so impregnably fortified by the repeated and emphatic teaching of Jesus Himself, as reported, as that of a literal, everlasting hell, of literal, actual fire. No imagination can depict the wretched foreboding, and the mental anguish and despair these words have caused. All the unspeakable horrors they imply, and which imaginations like Dante's and Milton's, reinforced by theologians of all sects, have but dimly shadowed forth, have been believed to be real, and under the theory of the churches they must be real, and no amount of agony and terror which they are calculated to inspire is sufficiently great, for they are the unquestionable, unimpeachable utterance, not of a great teacher, but of "God the Son," who can speak only unchangeable truth. A clever Catholic writer, St. George Mivart, has recently attempted to demonstrate that hell, while eternal, may be a very tolerable sort of a place, and the abode of happiness. He was promptly put under the ban of the Inquisition, and his book "indexed" for the avoidance of the faithful. Not very far back he would have been given opportunity of proving the correctness of his theory by means of temporal fires, as introductory to eternal ones. While the Roman church thus consistently and manfully stands by hell, the Protestant sects have of late made no official declarations on the subject, and have pretty much wholly ceased to discuss it. There it stands, however, the ineffaceable, reiterated, solemn teaching, as it is insisted we must believe, of "God the Son," and cannot be explained away. Silence is their only refuge. Meanwhile the developed moral instinct and emancipated common sense of mankind repudiate the doctrine with detestation, even with scornful amusement, implying on the one hand if it be of God, that He is not a God worthy of love, veneration or worship, but in reality meaning, whatever may be said, an underlying and prevalent belief that He who spoke such words, if indeed he did speak them, was subject to human limitations, and shared the mistaken beliefs and superstitions of his time.

The churches all teach criminals that they can be saved by blood at the last moment, while at the same time insisting in their creeds that a man of the best, most upright, unselfish life, who does not believe this, must go away into outer darkness and torments forever. Character counts for nothing unless a man has been consciously and with his own consent bought and paid for with blood and deserts not his own "imputed" to him. This whole "plan of salvation" that the sacrifice of God the Son to the Trinity alone enables the Almighty to take care of the creatures He has made, or them to find their proper place, as everything else in the universe finds it under unvarying laws, is barbarian in character and barbarian in origin; and its foundation in theology, the fall of man in Adam, has been destroyed by the acceptance of evolution. It is said, "Judas went to his own place," a law that will solve all problems. It is this "plan" which the Church still maintains in all its services which lead up to the crucifixion as the great central event of all time, without which there never could have been "salvation" for anybody, which requires a hell for its completeness.

The simple fact is that all these teachings, which there is not the slightest reason to believe were otherwise meant than the plain sense of the words indicate, and which, if carried into effect, would be destructive of the society of to-day, have been interpreted and manipulated by the church into conformity with its usages and subservience to its interests. The only alternative was to declare courageously that whatever may have been true when they were first promulgated, they are not appropriate or applicable here and now, but that would have involved the abandonment of too many cherished theological dogmas.

And here it may appropriately be said in closing, that while the records we have are of a character to give us certainty as to the general tenor of the teachings of Jesus, which is all that is necessary, it is impossible for us to know with exactitude anything he said, or beyond question what he did or did not say. The whole of the fourth Gospel is discarded by the best scholars, as neither historical nor representing Jesus' real personality or teaching. It begins with a ready-made Greek philosophy and theology, and is constructed throughout, to support that, on lines irreconcilably contradictory

to the other three, and must have been written much later than the others by some other person than St. John. The nearest we can get to what Jesus actually was, and taught, is taking what the three synoptics agree in, which eliminates a vast amount of accepted legend, superstition and theology. Even then, it must be borne in mind that so confident were his disciples, relying on his own repeated words, of his immediate return, that for very many years after his death they wrote down nothing that he said or did; then when it was recorded, it was not by original disciples or by actual witnesses, or hearers, and had long passed from mouth to mouth undergoing great and inevitable change, suffering eliminations and receiving numerous additions.

Furthermore Jesus spoke Aramaic and what he said was either first written down in Greek, a language as different from Aramaic as English is from French, or was, if written as he spoke, subsequently translated into Greek, and that of itself, even supposing the best scholarship and the greatest care, means necessarily much change. Even to the diminishing number who cling to a belief in inspiration, the difficulties are numerous and formidable. Not only must every one who repeated these sayings and the original transcriber have been inspired, but the translators and copyists as well. Is it possible that God inspired palpable and refutable misstatements, incredible wonder tales, and irreconcilable contradictions? All of these are found, and are no longer denied by scholars, in the record as it stands. Then, too, of what was written down we have no copy earlier than the fourth century, and we know, supposing the first to have been inspired, how many changes must have crept into the numerous manuscripts that intervened in those many hundred years, between the first and our earliest one. It is, for instance, demonstrable with a certainty from which there is no escape, that the words, "Go ye, therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," by which the rite of baptism is made out to be of divine origin, the doctrine of the Trinity claimed to be established, and the duty of supporting foreign missions declared, were never spoken by Jesus at all, but were of much later ecclesiastical origin.

The impossibility of knowing just what He said on any subject,

and the absurdity of making systems of theology and salvation itself, turn on a word or a verse, is well illustrated by Lincoln's famous speech at Gettysburg. It was made on a conspicuous occasion, of which he was the central figure, with thousands present, eager to catch his every word, several reporters took it down as it was spoken, he himself furnished a copy to the press, and it was at once telegraphed over the country. In spite of all this, discussion and controversy are now going on as to just what he said, and there are two or three distinct and differing accounts extant, as to the place, time and circumstances under which the address was written.

The interpretation referred to, and which is so familiar, is simply an attempt to adjust the advance which has been made in the science of ethics to teachings, many of which are mistaken or outgrown and obsolete; and this attempt made by and in the interest of theology is essential to it, because theology claims that these teachings are either the utterances of God the Son, or of His inspired Apostles. But the time has come when the demand for a science of ethics based like all other sciences on observed and verifiable facts, and not solely on any teachings or opinion, however lofty, disinterested and sincere, can not be thrust aside. A science capable of being applied to things as they are, without interpretation so fantastic as to make it mean the exact opposite of what it says.

In all other spheres of intellect we have come to appreciate and insist upon absolute freedom of thought and investigation, in all that concerns religion and the Bible, we have been and still are hampered and enslaved by shackles that tradition, inheritance, and most of all, ecclesiasticism in its own interest, not in ours, have succeeded from childhood in fastening upon our minds. But we are learning to think freely and fearlessly here as elsewhere, and there are wide-spread signs of emancipation.

Doubtless every contending ism which traces its peculiarity of belief or observance, or the beginning of its priesthood, back to God the Son through unbroken Apostolic descent, each conflicting tenet and requirement being founded on inspired utterances interpreted to suit the varying phases of human character and preference, and each putting the other in the wrong, will say I am attacking Christianity. I do not so regard it. When the young man came to Jesus and

asked him the fundamental and far-reaching question, "What shall I do to inherit eternal life?" He did not reply, you must believe I am God, or trust my atoning blood, or take part in any rites, or assent to any creed. All that was partly invented and partly adopted from pagan sources, long after. He said simply—and He surely would have told a sincere inquirer, as the young man evidently was, what He really believed and all that He thought necessary—"Keep the commandments." That is, learn the laws of the universe in which you are, physical and moral and conform to them. Add to this the golden rule, which He taught and exemplified, and reverence to "the Father," the great mysterious Energy in us and all around us, that animates and sustains all things, that we can not comprehend or define, the "power not ourselves, that makes for righteousness." That I believe to be the essence of Christianity as Jesus taught it; and I believe that through it, if at all, we are to slowly reach the solution of the problems that are pressing upon us. Anything more than that—creeds, dogmas, plans of salvation, prescribed experiences, compulsory rites,—is binding upon men's consciences and intellects, burdens too heavy to be borne, and under which widespread and incessant restiveness, amounting almost to revolt, is everywhere appearing.

THE EARTH NOT CREATED.—FALLACY OF ALL COSMIC THEORIES.

BY DANIEL K. TENNEY.

PART III.

TRANSFORMATION BY GLACIAL AGENCY. Another agency most potent in the transformation of the earth's crust, deserves further mention. It is that of glacial action. Every one knows something about this. In my judgment it is not given credit for the immensity of its achievements. Geologists unanimously agree that there has been a glacial period in the northern hemisphere, during which the ice cap reached, in this country, from the north pole to and beyond the Ohio river, and on the European continent to the Mediterranean. It is a contested point between these scientists at present, whether there has been one such period or two. Now the astronomer steps in with his mathematics and demonstrates that glacial periods are as inevitable in the world's life, as the rising and setting of the sun. That they have occurred, at long separated periods, forever, and so will continue. Not one or two, but in number without limit.

The power and method of action of these vast ice bodies seem imperfectly understood. It is commonly thought that they exist exclusively or mainly on mountain ranges or upon lands at great elevation, that their action is chiefly confined to grinding their way down to a melting point, through gorges and ravines, or to the sea, where they are broken off and float away as icebergs. This comes very close to a description of all glaciers now known. But this is not a glacial age. At many remote periods the temperature of the northern hemisphere has been intensely cold. If it was sufficiently cold at the Ohio river to maintain there a continuous ice sheet for ages, how cold must it have been further north? How cold at the pole? The waters of the ocean, vaporized by the heat of the tropical regions, were wafted northward, descended as snow and remained

unmelted on the earth. These periods were vast in extent. How much of the waters were thus transferred to the land? If the time occupied was long enough and there was nothing to prevent, every drop was thus evaporated and deposited. The snow became by its own pressure, ice. How thick was that ice? Some investigators place it at a few thousand feet, others at many miles. It covered not the highlands only, but the entire region northward. Those portions which covered the mountains, pursued the usual downward gravital struggle for an outlet, grinding into powder the rocks which obstructed their pathway, as we see glaciers doing to-day. That which covered the more level and much more extensive surface, could not so move, but continued to increase in thickness as the snows descended upon it. If this ice thus continued to accumulate until the waters of the seas were exhausted, what an overload would press upon the crust of the northern hemisphere! What great relief of pressure would be experienced on those portions of the crust formerly covered by the seas, constituting about three-fourths of the entire earth's surface! If such a state of things ever occurred, the polarity of the earth would have been changed, and may be the poles by reason of this greatly increased diameter, exchanged places with the equator, and thus that the ice load was melted away, or perhaps with this immense and unusual overlying weight at the poles and relief upon the crust before covered by the sea, gravity bore down the crust at the poles, and cast upward into elevated dry land, that of the former sea. Many of the contortions, depressions and upheavals which we know to have occurred in the history of the earth, are by some writers thus accounted for. The fact that the fauna and flora of the present polar regions are found in a fossil condition in the regions of the present equator, and that in like manner are found in present polar regions, the fossil evidences that tropical life once abundantly existed there, give color to such line of thought. My own judgment is that such was not the case.

As the entire northern country was thus deeply covered with ice, it seems to me that the immense pressure of such a body upon itself, would engender heat at the base. If compression produces heat, here you have it. Given a temperature of zero at the surface, the

pressure of only a few thousand feet of ice would be necessary to produce a temperature higher than the freezing point at its bottom, and this pressure might be either perpendicular or lateral. And so I think it was. The ice covered every mountain, every hill, every plain, every lowland, every marsh, with its vast pressure, and was gradually thawing at its base everywhere. The waters were forced to seek outlet. Moving along with almost irresistible force, they wore away and bore along the soil and abraded rocks beneath, to the southernmost coast of the ice sheet, where it was deposited as gravel, clay, sand and other material recognized as glacial, over the entire northern half of this country.

The volume of this universal river forced along under such vast overcrowding pressure, was almost inconceivable. It did its work well. As the ice sheet receded, the terminal deposits necessarily receded, and so gradually covered the entire traversed space with its accustomed deposits. River beds were formed, and the beds of what are now lakes were worn away, and washed out in places where the underlying crust was more soft and easily eroded, or where the glacial river was more fierce in action by reason of swifter current or greater overlying load.

Thus is reasonably accounted for, the vast drift formations with which all are so familiar. The theory that they are the product of glacial moraines, in the ordinary sense, or of icebergs, has not proved satisfactory, though the potency of these agencies is well understood. Thus also it is seen that the seas were only measurably exhausted, for though much of their water was vaporized and transformed into ice, it was later, and all along, gradually returned to them again, laden with glacial mud.

ALTERNATE SUBMERGENCE AND UPHEAVAL OF THE CRUST. Now it is certain that what is now dry land, has been alternately under the sea and out again, times without number. This is the conclusive testimony of the sedimentary rocks, all of which were formed under water and under great pressure. Equally certain is it that all present dry land will be beneath the sea again, many times, in endless succession. In like manner, it is certain, that as the present continents, or portions of them, subside beneath the sea, others will rise from the

sea. The equilibrium of sea and land will always prevail. The product of the last glacial period, that is to say, the ground of this northern region, will disappear for ages under the sea. Upon it will accumulate sediments, as of old. These, by chemical action and under pressure, will become stratified rock. Likewise this glacial debris will be transformed into rock, and at some still remoter day will be elevated in turn, for the attack of the future quarryman and the investigation of the wiser geologist. So while in the present geological period there may be evidence of not more than one or two glacial epochs, there have been many of them in the past, and will be many in the future. If those eminent and patient scientists could determine with accuracy the origin of all the rocks within the vision of their investigation, surely they would discern several aggregations which were of remote glacial production. If the astronomers are right as to the past frequency of glacial periods, the ever patient and persistent geologist will before long find—if he has not already done so—confirmation of the fact in the rocky pages of the earth itself. The present crust of the earth is geologically recent. From eternity its materials have incessantly acted and re-acted, combined and been torn asunder, been alternately exposed to the sun and atmosphere, reburied, descended again into the depths of fusion, and will so continue in a never beginning and never ending sequence of modification and improvement.

TRUE SOURCE OF NATURAL LIGHT AND HEAT. Confirmatory of the eternity of the earth, as here presented, and further discrediting its nebulous origin, let us inquire into the source of its natural light and heat. In my opinion, natural heat and light come to us on a stupendous scale, just as the artificial article does on a smaller scale through the retarding coil of our incandescent lamps. In other words, there are interchanging currents of electrical energy between the sun and all the planets of the solar system, and between the earth and stars as well. By the direct and refracting course of these currents, retarded by the atmosphere of the earth, the sun and planets, natural light and heat are developed to us and to them, and in *no other way*. This theory is consistent with every known fact in science. It is inconsistent only with some scientific speculations.

On this subject Prof. Crossland says:

"If we suppose the sun and fixed stars to be gigantic fountains of magnetic influence acting upon our globe and its atmosphere, and likewise upon all the other planets, the phenomena of the universe would then become susceptible to the grandest and simplest interpretations."

Prof. Heysinger says:

"It is an absolute certainty that electrical currents of enormous quantity and high potential, are constantly passing between the earth and the sun, and that these currents have so free a passage, far more free than through any metallic circles that we know of, that they pass over this enormous distance absolutely without appreciable resistance. . . Each of the planetary bodies, large or small, takes its proportionate part in the generation of electricity, according to its volume, mass and motion."

Prof. Stewart says:

"We cannot help believing that there is a material medium of some kind between the sun and earth. Indeed the undulatory theory of light requires this belief."

Aristotle, the father of science, declared even in his day:

"All terrestrial phenomena, every conceivable form of force, must be referable to the impulse of the motions of the heavenly spheres."

Dr. Rogers, an eminent scholar and philosopher, says:

"Brilliant and dazzling though the sun really appears, its brightness, like its heat, is but seeming. The same process which develops sun heat, also develops sun light. It is now well known that light diminishes in the direction of the sun, in the same ratio as heat diminishes. Captain Abney, of the Royal Society of London, found upon measurement, that at the elevation of simply one and one-half miles, the light of the atmosphere was only from one-tenth to one-twentieth as great as that at the surface of the earth. At a little over three miles, the sun appears no brighter than the moon, and at four miles, the sun's rays are no longer capable of producing the rainbow colors of the solar spectrum. The yellow only is seen, and that without lines. . . Brilliancy is not a quality inherent in the sun. Its dazzling brilliancy, so far from being located at the sun itself, is actually confined to the earth's very surface. . . Electricity is the sole power or agency through which all inter or retro-actions take place between the starry hosts. . . The earth is a vast magnet and the atmosphere is more magnetic than any known substance, except iron, nickel and cobalt. . . We may no longer claim that the vast power of the sun resides in itself alone, that heat and light proceed forth from it in all directions and to all distances, as

from a great center. The law of the conservation of force stands as a demonstration that neither power nor influence can go out from the sun in any direction through the instrumentality of force inherent in itself."

Dr. Miner in his "Cosmic Evolution," in a general discussion of the nebular theory and that of the source of our natural light and heat, makes many pertinent remarks. I cite some scattering but exceedingly apt quotations:

"In all this there is no waste of energy, no force of incandescence, to light other globes. No radiation of heat into cold, dark, unrequiting space, as evidence of decaying suns or burnt out worlds. . . . The power that appears upon the earth as sunlight is awakened within the earth's atmosphere, and like the power of gravity, gives back to the sun just as much as it receives. . . . A high state of temperature at the surface of the sun, could have no possible effect upon the planets in shedding upon them light or heat. . . . As well might water flow up the sides of mountains, or stones and rocks be lifted into space, as the mists of the ocean are lifted, as that the light and heat of the sun should be radiated millions of miles across free space to the planets. . . . The sun and planets are vast magnets revolving in a sea of electro-magnetic force. . . . Sensation is as delicate between sun and planets, as between lovers at their bridal altar. . . . The light of the sun is confined to his own sphere of radiance. So is the light of the earth evolved at the base of its incumbent atmosphere, where the gravital sun currents and earth currents meet under the disturbance of the non-conducting atmosphere."

Judge Allen, an astronomer of repute, in his "Solar Light and Heat" says:

"The swift axial rotation of the planets opposite to the excited globe of the sun, by inducing the continual circulation of electric currents about each one of them, converts them all into powerful electro-magnets. Thus we have a solar system with a vast electro-magnet and 150 electro-magnets revolving around it, each rotating on its own axis. These act and re-act on each other unceasingly and with intense power, developing the phenomena of solar light and heat. . . . Discoveries of similar elementary substances in our sun and in other similar suns, render it not improbable that all the solar systems are constituted like our own, with similar molecules and similar inhabitants. . . . If the mere movement of one disc near another, develops light, and if the rotation of one cylinder opposite another excites a dazzling light, we may consider that the swift revolutions of more than 150 great globes about a sun 700

times greater than them all, are similarly employed for the conversion of their mechanical force into the light and heat of sunshine.

. . . The great central orb may have an unvarying temperate climate exempt from extremes of summer heat or winter cold, with no nights of gloom. It may be a bright and cheerful dwelling place with sunny landscapes, a paradise of perennial verdure and ever blooming flowers."

That the earth is a vast magnet polarized in space, and that all the other orbs are likewise, is practically conceded by the scientific world. No less is it admitted that there is sympathy and interaction between the electro-magnetic currents of each and all the others, and especially between the earth and the sun. The forces animating the universe must at all times be in equilibrium. Heat, light and electricity are known to be different expressions of the same force, and are convertible into one another. Such being the case, and it being thus easy to see that electric currents proceeding from the sun, under appropriate conditions can be converted into our heat and light, and that we can actually convert them into heat and light ourselves, why should we longer entertain the ancient notion that these cheering forces are rejected from a planet many millions of miles distant, to travel through infinite cold and darkness before they can show their true colors here? The cosmos of Manabozho was not a greater delusion, nor that of Moses either.

VELOCITIES OF THE SPHERES. Let it be remembered that the earth revolves on its axis at the rate of twenty-four thousand miles a day, moves in its orbit at a speed of one thousand miles a second, and besides, that the earth, in common with the whole solar system, moves through space at the rate of seven hundred thousand miles every day, or two hundred and twenty-five million miles a year. Think of these bewildering velocities! Every orb in the heavens moves with speed somewhat similar to this. To what useful end are they thus whirling in space? Electricity is evolved by the rapid movement of material bodies in the presence of, but not in contact with others. Thus are engendered from the atmosphere, at the ordinary supply stations, the currents which supply the arc and incandescent lights throughout our cities, and heat and power for various purposes, even to the fusing of iron and steel. Now the heavenly bodies are magnetic

globes, known to be such, circling with velocities inconceivably greater than any machines devised by man. They not only do, but must, engender vast currents of electrical energy which outflow to their fellows, each in proportion to attracting mass, and these currents must interact and reciprocate between all the bodies. They can move only in circuits. Such currents are conceded to be thus interacting. They are capable, by retardation and refraction, of producing our natural light and heat. Why deny then the achievement and attribute it to something else, which we now see cannot and does not accomplish it? For no other reason, than because somebody said so a hundred years ago or more, when even wise men were too ignorant to know any better. We have never seen the body of the sun or of any of the planets. It is their gaseous envelope, their luminous atmosphere only, that is perceptible. In my belief there is no demonstrated fact or just inference indicating that any one of them is not as fit an abode for health and happiness, as this little sky speck which we so much enjoy and for whose warmth and illumination we were formerly told all the others were placed in the sky above us.

Prof. Guillin, an eminent writer on astronomy, estimates that 77,000,000 *suns* are visible from the earth by means of the improved modern telescope. Allowing to each of these the same number of worlds that revolve about our sun, it is calculated that 10,000,000,000 planetary worlds exist within the range of telescopic vision.

WITNESS THE STARRY FIRMAMENT. When upon a clear night we view the firmament above us, studded with countless thousands of star worlds, of such vast magnitude and at such inconceivable distances as we know them to be, and reflect that all these are but scattering grains upon the threshold of the sky revealed by the modern telescope, and that even those thus revealed are as nothing to the infinite and invisible realms beyond, must we conclude that all these worlds and suns and systems were at one time "without form and void?" I think not. When science tells us we *must* adopt such a conclusion, we will. We should not do so before. Science has intimated that we ought to, but has never said that we must. It never will. Nothing is shown to justify any other opinion than that all the orbs of

heaven have from eternity existed, substantially as they are revealed to our vision to-day. Pursue the inquiry as we will, this must be the conclusion at last.

The sun appears bright and hot to us because the electric currents returning to it from all the other orbs, and perhaps those as well which proceed from it to them, engender light and heat in its atmosphere. For the same reason, the stars look bright to us and the earth to them. There is no permanent expenditure of energy. All is conserved by retroaction. These currents do not play, where there is nothing to attract and interchange with them. There is no waste. The sun is not going to cool off. The earth will not cease to be the happy abiding place of man. There is no universal ice-house approaching. No spent planets. Nothing but independent orbs, each in business on its own account. Evolution toward the good, full of life and hope, discontented to-day, happy to-morrow.

Such is the sun. Such the earth. Such the planets. Such the state of man. Doubt it who will. It is supported by the logic of all actual knowledge. Of proof to the contrary there is none. So "let the sea roar and the fullness thereof, the world and they that dwell therein, let the floods clap their hands, let the hills be joyful together, sing, rejoice and be glad."

THE WOMAN'S BIBLE.

BY JOSEPHINE K. HENRY.

"An ounce of mother is worth a pound of clergy."—*Spanish Proverb.*

"It behooves us to gain this battle."—*Dante.*

THE crowning work of Elizabeth Cady Stanton's life is the "Woman's Bible," which is proving to be a bomb in the camp of ecclesiasticism.

The clergy are rivaling Luther in protesting against it, while the editorializing of the religious press shows conclusively that some one is desperately wounded. When a book provokes a storm of adverse criticism from the conservatives, it at once captures the thought of the world, which is the lever of civilization. It has been so through the ages. Woman's rights have been demonstrated by showing her wrongs. The thinking woman has arrived, and she has discovered that the Bible is the flaming sword that has barred her path to liberty, and that Bible religion is the most malignant scourge that has ever afflicted the mothers of the race.

Woman has waged a noble battle for freedom, but her efforts and sacrifices have been in great measure wasted because she never before struck at the taproot of her slavery. As long as she demanded only civil and political liberty, her cause was considered harmless. The fact that the ecclesiastical system rests on the sentiment and subjection of women, is indeed a justifiable reason for the alarm caused by women interpreting the Bible for themselves. As women are anathema maranatha in church councils, they have decided to hold their own council. Since men have been making, remaking, revising and interpreting the Bible to suit themselves for centuries, women are beginning to think that if God wrote the Bible, the ecclesiastics have so expurgated His errors, corrected His grammar, and revised His rhetoric, that the divine Author would not recognize His literary effort at this day. The most universal epidemic that ever attacked the world is the epidemic of thinking among women, and it would be strange indeed if the Bible escaped investigation. Women are given to details, and they are bringing to light some

things in the Bible about which masculine theologians have been either densely ignorant or severely silent. The most of the passages in the Bible relating to women, the clergy have never even dared to read from the pulpit; yet the teaching of these passages has been engrafted in creeds and canons, and their injustice, insult and brutality generously dealt out to the sex.

The clergy are finding out that they have a heavy contract on their hands to keep women in the church pasture. Those who escape into the high-road of investigation find such rich mental browsing that they refuse longer to listen to the mildewed pulpit platitudes from the Mosaic and Pauline codes, which teach that woman is the cause of all the evil in the world, that she is inferior to man, as man is to God, and that her highest privilege is to confess to her priest, and live in obedience to her lord and master. If there were nothing wrong in this system, surely the ecclesiastics should hail with joy the fact that women are studying the Bible, for the command to "search the scriptures" is most explicit.

Woman is obeying this command, and she is finding out that thought, and not theology, is the triumph of the soul. She is reasoning something after this fashion: Does it not seem that a book direct from God that has had six thousand years to work its way should by this time have exterminated sin, and transformed humanity into a race of saints? Does it not seem strange that the sex who are commanded to rule women, and out of which divines are made, compose in large measure our criminal classes, who reek with immorality and crime?

Does it not seem, too, if marriage is a Divine Sacrament, that conjugal infelicity and marital infidelity would be unknown, that poverty could not under Divine guidance overtake those whom God hath joined together, nor shame sully the innocence of maidenhood? The religionists are shocked at the audacity of the title, "The Woman's Bible," and even before reading it are warning women against it, and using their influence to bar it out of public libraries. Happily their influence is not what it once was, and this policy is the greatest aid they could render Mrs. Stanton and her co-laborers.

The word "Bible" simply means book. The "Holy Bible" means a

holy book. The Woman's Bible does not pretend to be a holy book. Its object is to find out the estimate the Holy Bible puts on woman. A thorough examination of the Pentateuch reveals the fact that the Holy Bible estimate of woman is that she is the most unnatural, unholy, untrustworthy and dangerous creation of God. The clerical critics find "weak passages," and at times a "spirit of levity" in the "Woman's Bible." If they will con the Holy Bible they will find not only weak passages, but senseless, meaningless and obscene ones, and instead of a spirit of levity, they will find a spirit of brutality whose earmarks are on our ecclesiastical, civil and social codes to-day. The writers of the Woman's Bible will have to be attacked with softening of the brain and hardening of the heart, before they could write anything as senseless or unworthy as any orthodox commentary on the story of Eden. From a standard explanatory commentary written by leading divines (which means divine men) of the Presbyterian church, we find the following explanation of the passage in Genesis—"Unto the woman He said, I will greatly multiply thy sorrow." Comment: "She was doomed as a wife and a mother to suffer pain of body and distress of mind; from being the helpmeet of man, and the partner of his affections, her condition would henceforth be that of humble subjection." I challenge any one to find in the "Woman's Bible" any passage so at war with justice, morality, and common humanity.

The commentator proceeds concerning the serpent and the tempter in these words: "That it was a real serpent is evident from the plain and artless style of the history, and from the many illusions to it in the New Testament. But the serpent was the instrument of a higher agent, Satan, or the Devil.* Although Moses makes no mention of this wicked spirit—yet in the fuller discoveries of the Gospel it is distinctly intimated that Satan was the author of the plot. There being in the pure bosoms of the first pair no principle of evil to work upon, a solicitation to sin could come only from without, as in the analogous case of Jesus Christ. And as the tempter could not assume the human form, there being only Adam and Eve in the world, the agency of an inferior creature had to be employed, and the Devil was allowed by Him who permitted the trial, to bring

* The commentator dignifies the devil by writing his name with a "big big D."

articulate sounds from the serpent's mouth. He attacked the woman from his knowledge of her frailty—of her having been but a short time in the world, her limited experience of animal tribes, and above all, her being alone, unfortified by the presence and counsels of her husband." No such mental garbage as this ever emanated from a female lunatic asylum, yet it is paralleled in all commentaries on the Holy Bible which are accepted as the depositories of masculine wisdom.

The question is being asked, Will women read the "Woman's Bible?" We reply, Not if the clergy can prevent them. But can they do it? The fact that woman has the courage left to fight her way to truth and liberty, after being duped, driven, browbeaten and hoodwinked by priestcraft for ages, shows of what splendid stuff she is made. Launch an idea, and as well expect to stop the dew from nourishing earth's verdure, as to keep the idea from taking root and bearing fruit in woman's mind and soul. Elizabeth Cady Stanton has launched a cargo of ideas on the sea of thought, and in due time they will yield an abundant harvest "for the healing of the nations." Woman is discovering the cold, hard fact that Bible Christianity is the one drunken religion that is debauching the nations of the earth and striking back at her with terrible vengeance. She is realizing that Christian cannons have planted the "Banner of the Cross" on corpse-strewn battlefields, while Christian canons have enslaved wives, degraded motherhood, and insulted womanhood. Woman is discovering that the Christian reads his Bible with a shirt on for which he paid the woman so little to make that she is often driven to be either a harlot or a suicide.

Woman is realizing that here in Christian America, with its millions of Bibles, young college men who will soon seize the reins of church and state, mob in the streets of our cities helpless girls, while they rend the air with yells of hyena laughter, and the ribaldry of satyr lust as they pursue to disgrace and death their helpless victims, and not a preacher throughout our broad land utters a word of protest.

Woman is realizing that in this Christian land, illumined by the "blessed Gospel," the temple and the brothel flourish side by side, that men often marry one wife at the altar, whose supreme

duty, the priest tells her, is to serve and obey her lord and master as long as life lasts, while the husband drives to despair, death, and the potter's field wretched women whom the world calls prostitutes. Church and state recoil in horror from the scarlet woman, while both church and state elevate the male prostitute to places of power and honor to make ecclesiastical and civil laws to govern the lives of women.

Woman is at last realizing that our present system is putting literally into practice the crimes the Bible records against her sex, and we call on the press of the United States to attest how well they are doing it, for never in the history of any nation were such atrocious crimes committed against girl children, maidens, wives, pregnant, insane, and aged women, and yet no protest from the pulpiti- eers.

Doubtless this is because the Bible, being the guide for American civilization, tells of the incest of a father with his own daughter (Gen. 19, 32), the murdering of women, and the ravishing of little girls (Numbers 31, 17-18), the treacherous rape of maidens (Judges 19, 23), filthy stories about concubinage (Judges 19). Perhaps the example of the holy men in the Holy Bible accounts for the epidemic of brutality and moral leprosy among the clergy and laity of to-day.

Bible Christians have no warrant for respecting womanhood either as maid or mother, yet they claim that woman owes all she possesses of personal purity, domestic happiness and social consideration to the Bible; yet the Bible teaches that woman is under an especial curse, and man a divinely appointed agent for the enforcement of that curse.

Lecky says, "Fierce invectives against woman form a conspicuous and grotesque portion of the writing of the church fathers." The Bible was the guide for these "holy men of God." Luther's ninety theses contained no assertion of the natural or religious equality of woman with man. It was the Reformer's maxim that "no gown or garment worse becomes a woman than that she will be wise." Buckle says, "When sulphuric ether was first used to lessen the pains of child-birth, it was objected to as a profane attempt to abrogate the primeval curse pronounced against woman." Man, with the world as his field of action, has well nigh deserted the temple, and be-

queathed to woman the faith he has outgrown, and she too is growing weary of the platitudes of the sermon-spinners, and of hearing the Church called "She" when in reality it is a "He" institution, with a He God, He Christ, He priesthood, He Bible, and only He angels in Heaven. The church has been forced to yield to man the right to do his own thinking, content if he will keep his mouth shut and his pocketbook open. Women are demanding the same right, yet the woman who reaches out after the fruit of thought is stigmatized as "a woman without a God." Religion among women is not what the clergy would have it; indeed, it is a very adulterated article. Let the man of God twaddle ever so divinely from the pulpit about woman's duty to her God, her church, her preacher and her husband, and an April shower patter against the stained glass windows of the church, and his female congregation will think more of saving their Easter bonnets than their immortal souls. Woman's Christianity is sadly mixed up. Redemption, predestination, sanctification and salvation are curiously blended with stunning gowns, jewels and six-button gloves, or with Matthew, Mark, Luke, or John of Beacon Street or Broadway. In woman's transition state the "Woman's Bible" will be a sprout from the tree of knowledge planted at every church door. The "Woman's Bible" will scatter seed that will bear fruit when commentaries and concordances have gone out of fashion, and the work of Elizabeth Cady Stanton and her co-laborers will be a greater factor in the coming civilization than that of the American Bible Society. If any man had done for his sex what Elizabeth Cady Stanton has done for hers, he would be canonized above all the saints in the calendar, for she has laid the ax at the root of that deadly upas tree, Bible theology, which has cursed the race through the subjection and degradation of women.

Elizabeth Cady Stanton is the deepest, clearest and most courageous thinker of our day. She is so wonderfully gifted that she is at once a philosopher, a stateswoman and a prophet, and had she possessed the privileges of a man she would be acknowledged as the greatest person of her time. Judging Gladstone by the ideas he has given to the world, he is a mere mental pigmy compared with Mrs. Stanton. If Gladstone's defense of the Bible, and the position of woman under Christianity, is sincere, and the best he can do, he is not

entitled to a place among the world's great thinkers. It may be asked, why does Gladstone uphold the Christian religion if there is nothing in it? I answer, for the same reason that Lord Bacon denied the heliocentric doctrine as proclaimed by Copernicus. Gladstone is a politician, Mrs. Stanton is a philosopher, and there is a vast difference between the objects and methods of politicians and philosophers.

At this hour there is not in Europe or America a single eminent thinker who is an orthodox Christian, and since women are falling into the ranks of the world thinkers, they are discovering that the position of woman is more and more exalted as the power of priestcraft is broken and the light turned on Bible theology.

The law of God, given through Moses, in the 12th chapter of Leviticus clearly pronounces a woman who becomes a mother to be unclean and impure. If she had borne a son she was not allowed to touch any hallowed thing or enter the sanctuary for three and thirty days, but if she had borne a daughter she was doubly impure and was unhallowed and barred out of the temple for sixty-six days. This estimate of woman permeates all Jewish and Christian canons. In the old ceremony of the "Churching of Women," mothers had to remain on the church porch until the priest reconsecrated them with holy water, and to-day the Episcopal prayer book commands the "Churching of Women," which service consists of mothers prostrating themselves at the altar and giving offerings to the Lord to atone for the crime of having borne children. What worse can be said of a book or a faith than that it treats as essentially unclean the holy office of motherhood? This insult includes all women, for even the Virgin Mary had to pass through the "days of her purification." To say the least, this Christian tenet tends to throw suspicion on the Immaculate Conception. The few women who recently condemned the "Woman's Bible" in the National Suffrage Convention before they had read it, at once published to the world their mental limitations, and strictly obeyed the command of the clergy to condemn any work which demands going behind ecclesiastical returns. These women are more given to resolution than to reason, and have not yet recognized the cold, hard fact that ecclesiasticism lays an iron hand on their sex, but is politic enough to sheathe it in a velvet glove.

There is nothing so fragile as thought in its infancy; an interruption will put it to flight. But when it reaches maturity and is clothed in the majesty of conviction, it can overthrow dynasties and dispensations.

As woman enters the field of thought she locks the door of the Temple of Faith and throws the key away. The living woman of the living present has her face to the future, and in due time she will throw down the ecclesiastical bars and theological hurdles that have barred her path to liberty. When a truth once gets abroad in the world no power on earth can imprison it. The "Woman's Bible," whatever its defects, is heralding truth, and it will continue until the old fable of the fall of man through a woman will be superseded by the glorious fact that she was instrumental in the elevation of the race toward a higher, nobler and happier destiny. In the words of Clara Bewick Colby, we salute the immortal Elizabeth Cady Stanton: "Great and gracious woman! Thy birth was, for our sex, the dawn of a freedom which else this age might have missed. But for thee, strong and brave to meet the opportunity afforded by history's greatest need and most pregnant hour, earth might have waited longer for the redemption that draws nigh, when man and woman shall be free to be and do their best in mutual sovereignty and service."

Versailles, Ky.

THE EVOLUTION OF RELIGIOUS BELIEFS.

BY HENRY CORLISS WYOLIFF.

II.

THE conception of the mind as a thinking entity, dwelling somewhere within the physical organism, is an idea so thoroughly fixed in current thought and common belief that it is almost impossible to imagine a time when it was not a part of human knowledge. But that such a time did exist in human history is abundantly evidenced by the absolute incapability of an untaught savage to grasp the conceptions necessary for such a conclusion.

To a mind furnished only with ideas that were self-gathered, within a very narrow range of experience, there is nothing which could by any possibility teach the existence of an internal activity, where all ideas and emotions take their origin. Things of the external world, as well as his own physical form, are present to the sight and touch, and it is only as such that the savage knows them. He thinks without being conscious of the thought itself, and so is never led to seek its source. He feels sensations only as related to external objects, and therefore has no conception of the internal conditions on which they depend. The abstractions of mind and consciousness are absolutely unthinkable by him, and without a means of expression in his vocabulary.

That these same conditions bounded the thought of our primitive ancestors is shown by the original meaning of every term applied by us to mental states and conditions. As, for instance, "I see" or "It is clear," expressed in terms of sight, and "I understand" or stand under, "I comprehend" or draw to me, in terms of position or sense of touch, and so with innumerable other examples, all pointing backward to a time when these expressions, now used in a figurative sense, had only a literal meaning.

Now, without this conception of the mind as a thinking entity, and deprived of the power of abstraction, how would *we* interpret the simple phenomena of dreams? Why, just as all savage and barbar-

ous peoples of the present interpret them, and just as primitive man must have done.

Let us examine the process.

To many, dreams are of almost nightly occurrence, and to all they are of frequent appearance, depending, as we know, upon the amount of disturbance, either external or internal, which affects the soundness of sleep. Hunger, one of the most common experiences of primitive life, was doubtless a fruitful source of vivid dreams. Baffled in every effort to secure food in the chase, the savage fell into an exhausted sleep, and influenced by the experiences of the day, he dreams of the stealthy pursuit of game in a distant glen, and as he is about to bring it down with a well directed blow he awakes, only to find that he is in his own miserable dwelling, with no food at hand to satisfy his hunger. Made vivid by his urgent want, every detail of his dream stands out with perfect clearness. He can remember distinctly every act of the imaginary hunt, and recognizes every foot of the ground over which he traveled in the chase, and yet when he relates it to his companions, who were awake while he slept, they tell him that he never left his place by the fire. How can he explain it? He cannot say, "I dreamed it all," for that implies a conception of the mind which he can by no possibility possess. He must of necessity interpret it in terms of his own experience. The presence of shadows, as we have seen, with their strange appearance and disappearance, the answering voices of the echo, and the wonderful transformations all about him, have irresistibly led to a belief in doubles; and this gives full and perfect explanation of his dream. It was his double that was away on the chase while his other self lay bound in slumber. Every dream, of whatever kind, lends ready confirmation to this belief, until at length it is as firmly fixed in his experience and as clearly evident to his mind as are even the incidents of his waking hours.

Coupled with this explicit belief in the realities of his own experiences is, of necessity, the thought that the persons and objects present in the dream are just as real; and if those he met while dreaming declare that they know nothing of it, then it is because their doubles have not told the other self, while his double has.

Among North American Indians it is an almost universal belief

that there are duplicate souls, and "one of these is free to go wherever it chooses during sleep, while the other remains behind in the body."

In New Zealand they say that "during sleep the mind leaves the body, and that dreams are the objects seen during its wanderings."

The Fijians hold that "the spirit of a man will leave the body during sleep to trouble others in their dreams." Even among the Peruvians, with as high a stage of development as they had reached at the time of the Spanish Conquest, it was believed that "the soul could not sleep, and that the things we dream are what the soul sees while the body sleeps." And so with the Jews, "sleep was held to be twin sister of death;" for in both the soul is free to leave the body, but in one case it must return at awakening, while in the other it remains away until the resurrection.

The importance placed upon things that are dreamed is everywhere shown, even among the enlightened as well as among the savages. The Indian holds that the things told by those met in dreams must be obeyed, and many of them fast and indulge in other forms of self-torture to produce this condition. The Congos think that "dreams come to them from the spirits," and the Malagasy believe that "the Daeman tells them in dreams what to do and gives them warnings of danger." The Kaffirs and other tribes of Africa maintain that the spirits of the dead appear to them in their sleep; and even among the Greeks and Romans we find abundant evidence, in their myths and legends, of the same belief. That the Hebrews held similar ideas is clearly shown by many passages in the Bible—Jacob's dream of Heaven's ladder, with angels ascending and descending and the promise of God made to him from the topmost round; Pharaoh's dream of Egypt's famine and the story of its fulfillment. "God came in a dream by night;" "The Lord came and stood and called to him in a dream," and a multitude of others of the same character; all establishing beyond question the Bible teachings of the objective realities of dreams.

And how perfectly natural this conception is! How inevitably it arises out of the experiences of primitive life! And how completely it explains to the savage the phenomena of his daily experience!

Closely connected with sleep in many of its physical manifestations are various other forms of insensibility, such as swoon and

apoplexy. The savage has noticed that sometimes the sleeper is awakened by the slightest noise, and again he cannot be aroused except by a shake or by loud shouting. This is easily accounted for by the nearness or distance of the absent double, or its disinclination to return to the sleeper. If he awakes easily and quickly the Dyaks say "the other self is near at hand; if the awakening is slow and difficult the double is far away and does not wish to come back so soon."

And sometimes, in spite of all efforts to arouse him, an exhausted companion still remains in heavy slumber, or a hunter is injured by a fall or a blow, and nothing can awaken him to immediate consciousness. Again, an aged or feeble person is observed to struggle for a moment and then fall insensible. Here are conditions which the savage recognizes as different from ordinary sleep, and yet so nearly like it as to necessitate the same general explanation. He notices that after a time they awaken from their insensibility, and in many cases they have long tales to relate of their doings while unconscious. Clearly these conditions, like sleep, are due to the absence of the double, only a little more prolonged and determined. The other self has merely gone away for a time on a long journey and refuses to return when bidden.

The Fijians call loudly on the name of the sleeper, and if the swoon lasts too long, "they sound the hunting cry or beat the war-drum to entice it back again." Many African tribes inflict punishment upon the unconscious body and threaten to destroy it if the double does not immediately return.

A feeling of faintness and signs of distress so frequently precede a swoon that they have come in the primitive mind to be a sign that the other self is leaving, and this gives rise to the use of various means to prevent its going. Among some savages, beatings and loud noises and threats are used. "The Fijian may sometimes be heard to hawl out lustily to his own soul to return to him." Sickness that weakens and debilitates the body is believed by many tribes to indicate an absence of one of the doubles, and prayers and incantations are offered to bring it back. In fact, the most of savage peoples live in constant fear that it will get away from them entirely.

Among the Karens, on returning from the burial of a friend, "each

mourner provides himself with three little hooks of bone or wood, and calling his spirit to follow him as he returns, he stops at short intervals, makes a motion as if hooking it, and then thrusts the hook into the ground. This is done to prevent his spirit from staying behind with the spirit of the dead."

All sorts of journeys are ascribed to the double during these long absences, but the most common one is a visit to the "spirit realm." The Dyak priests assert that during their trances "they visit the mansion of Tapa, the creator." The American Indian believes that "sometimes during unconsciousness he is allowed to visit the 'happy hunting ground.'"

The Tartars hold that while in this condition, "the other self is in the spirit world." In fact, this idea is maintained by nearly all primitive peoples, as well as by many of the civilized. Greek and Roman mythology, and Assyrian and Egyptian religions are full of it. The Hebrew prophets believed it, and taught it, in both Old and New Testaments. "The hand of the Lord was upon me and carried me out in the spirit of the Lord and set me down in the midst of the valley which was full of dry bones." Paul, on the way to Damascus, "fell to the earth and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" John, on the Isle of Patmos, "was in the spirit on the Lord's day," and was permitted to behold all the wonders of Heaven.

Our very language bears silent testimony, as do all languages, to the universality of this belief. We say, "She has fainted away," "He is gone," "He is coming to," "She is returning to herself," "They brought him back." All indicating in their origin a belief in an absent self during states of unconsciousness.

Still another form of insensibility was common to primitive man, —the insensibility which we call death. Sometimes sleep lasts for a few minutes or a few hours, but again days may elapse before awakening comes. Sickness brings unconsciousness which lasts for various periods, and in battle some are struck insensible or faint from loss of blood, and while one revives in a little while, another lies for hours unconscious. A companion lies down to sleep at night and in the morning he fails to awake. Every effort is made to arouse him, but without effect. His flesh has grown cold and

soon decay sets in. The savage does not know that something besides a gentle sleep has come to the motionless body in the quiet of the night, and so he says, "His double has gone away on a long, long journey, and we must put away his body." A friend slowly sickens and at length death comes, and the Indian says, "His other self left him for a while, and then at length it went away, for good, to the happy hunting ground." The warrior, struck insensible by a blow in battle, "is fighting in the form of his other self, with the doubles of his enemies, and if he does not soon come back to consciousness, then his double has pursued them into the other world."

This confusion of death and sleep is everywhere present, even among the enlightened, as well as the savage. To the Bushman "death is only a sleep" The Indian puts a bow and the Tasmanian a spear by the body of the dead, "to fight with when they awake." The Ynca of Peru said of his dead child, "She will awake by and by." The Egyptians thought their embalmed dead were only sleeping; and Jesus said, "He is not dead but sleepeth."

. Along with this confusion among savage peoples there goes the custom of attempting to revive the dead. The Arawaks beat the corpse with thorns, and the Hottentots reproach its double for going away. The knowledge that calling will usually arouse one from slumber leads to the custom of talking to the dead, which is so prevalent among savages. The Fijians loudly call the names of those just passed away, and the Fantees beseech the dead to stay and protect them from evil. The Hebrews believed that the dead could hear; and the warriors of ancient Peru, before going to battle, went to the tombs of their ancestors and asked blessings of their mummies. Out of this belief has risen the custom of praying with the dead and sitting with them through the night, of holding wakes, and preaching funeral sermons. Of course among civilized people this usage has gradually grown away from its original form and purpose, but nevertheless its origin and development are clearly evident, and the intermediate customs are still practiced by barbarous and semi-civilized peoples.

The belief that death is a long continued sleep suggests to the savage the necessity of food while in that condition. Those in a swoon or a trance have been seen to swallow a little nourishment

when it was placed in the mouth, and among the lowest types of life food is actually put into the mouth of the corpse at different periods for several days after death. At burial, food is placed with the body, and for days and months fresh supplies are carried and placed upon the grave. So universal is this custom among all primitive peoples, and those of early historic times, that the giving of further examples is entirely unnecessary. Everywhere there is evidence of an expected return of the absent self. In order that this wandering double might come back and reanimate the body again, it was necessary to preserve it from destruction. The New Zealanders hold that the eating of an enemy destroys him forever; and as the climax of punishment the Abyssinians refuse burial to their criminals, in order that their bodies may be torn to pieces by animals. The inhabitants of ancient Peru and Mexico carefully preserved the bodies of their dead, and in Egypt the science of embalming was evoked to prevent decay; for to them no more horrible punishment could be conceived of than the destruction of the body, without which the other self must forever wander outside the realms of the blessed.

All of the ancient civilizations of both the Old and the New Worlds shared in this belief, that the double or spirit would sometime come back and the body, if not destroyed, would be resurrected.

The Hebrews brought with them this belief from Chaldea, and the captivity in Egypt gave it added strength. In modern times we find it almost as prevalent as it ever was. The Koran of the Moslem declares that the dead will rise again, and in their civil law there are provisions for holding property until the dead owners shall return. The Bible declares that the "graves were opened and many of the bodies of the saints which slept arose," and it proclaims in unmistakable terms that in the judgment day *all* that are dead shall be raised.

The book of common prayer asserts a literal bodily resurrection and many who are high in the councils of the church condemn cremation as being dangerous to a belief in the resurrection. The peasantry of Germany are still looking for the return of Frederick, those of Russia for Peter the Great, and in France for Charlemagne or Napoleon. How little, then, is the difference between the belief of modern times and that of primitive peoples on this great question

of death and the resurrection; and how naturally they originated and developed!

Out of shadows and dreams the primitive savage fashioned his belief in doubles, and when the slow and painful progress of the race had reached the stage of barbarism, the double had become a "spirit;" then civilization pushed it still further beyond the realm of nature, and it was transformed to an "Immortal Soul."

The wanderings of dreamland, at first interpreted literally, and confined to familiar regions, gradually extended their meaning and their scope until they became journeys to "the other world," and visits with the "spirits;" and at length they change to the "inspired vision," and exalted communion with Heavenly beings, so prevalent in the beliefs of early historical times.

The likeness of swoon and apoplexy and other forms of unconsciousness to slumber led the savage mind inevitably to the same conclusion—an absence of the double, more or less prolonged; and when states of unconsciousness ended in death, as they so often do, the same explanation must of necessity be given.

As the double came back to the body again after a night of slumber, and after hours, or days, or even weeks of unconsciousness from swoon and apoplexy, so it would sometime come back and resurrect the body of the dead.

As the human mind pursued its slow progress toward the power of abstract reasoning, dreams took on a natural explanation, and unconsciousness was no longer due to an absence of the double; but man still clung to the fond belief that death, and death alone, was the parting of the spirit, and that the resurrection would be its final reunion with the body.

The prophets of Israel received it as a legacy from the past, and proclaimed it as a "Revelation from Heaven." The Hebrew people, and all the world, accepted it unconsciously as a common inheritance of all mankind, and then, failing to seek its natural origin, they believed it a "Divine Revelation."

So Christ in his life and his teachings, and in the story of his death and resurrection, brought nothing new to the sum of human knowledge of death's great mystery, but merely gave new impetus to old beliefs and ancient customs, that were born in the dawn of the

racial morning and grew with man's growing until they were a part of his very life and being.

[TO BE CONTINUED.]

REFERENCES:—Boyle's "The Dyaks of Borneo;" Lubbock, "The Origin of Civilization;" Livingstone's "Travels in Southern Africa;" Brinton's "Myths of the New World;" Prescott's "Mexico and Peru;" Barrows' "Interior of Africa;" Willams' "Fiji and the Fijians;" Ragozin's "Chaldea;" Hosmer, "The Jews;" Grote's "History of Greece," and Rawlinson's "Egypt."

PRAYER—ITS USELESSNESS AND UNSCIENTIFIC ASSUMPTION.

BY HENRY M. TABER.

WE have had published in beautiful pamphlet form the able paper that appeared in the March Magazine, entitled as above.

There is no one superstition that we can think of so prevalent as this one of the belief in prayer—that by addressing, on our knees, with our eyes closed, some imaginary being above the clouds we can change the order of nature—that by so doing we can cure disease, that we can bring rain from the clouds, that we can kill grasshoppers, and in fact, as the Bible says, "remove mountains," when in truth we can do nothing with prayer but encourage superstition. The world needs enlightening on this question more than on almost any other, and this pamphlet will set people to thinking on the subject. The price is 10 cents, or 12 copies for one dollar. Send in your orders.

PUBLISHER.

LITERARY DEPARTMENT.

HUMAN EVOLUTION.

BY ERNEST KINYOUN.

YOUNG Eocene: The dreamy pleasure childhood feels
In musing o'er his bottled tadpoles, little fish,
And legged things, imprisoned in their glassy sea
Upon the windowsill, perchance, or herded in
The pools beside the lazy brook; the painted wings
That glimmer in the sleepy light;
The hidden tuners of the wood; the noisy crow
Who plays as sexton of the grove; all these
And more his cosmorama build which Fancy turn
To Naiads and sweet Dryads amid the only heav'n
He knows. Whence and whither they and he?
No answer comes nor needs to come,
For perfect is his sphere.

The Miocene is gateway to the days where
The youthful mind finds sums that do
Not straight themselves to tangibility,
But keep their shells like clams upon the shore;
Boyhood's shy and awkward entrance to the courts
Of Love; sly Cupid's glances, then implanted arrow in
His heart and social surgery attendant thereupon
To make him whole: but just the harbinger
Of rounder, nobler thought is yet beheld.

The Pliocene begins with honest doubts
And better observations for the truth. And now discovery
Is nigh: a falsehood somewhere is.—Do folks
Or Nature lie? What wonder is't if somewhere here
The man of candor turns iconoclast against his time
And virtuous Nature's heart and hand befriends?
Religion's Past is bastard of the Church and State.
And sates no more the cultured mind that child
Of Love and Knowledge is.

Pleistocenic man is quite the noblest of them all—
 The monarch of his world. His wingèd thought mounts up-
 ward to
 The taintless air and sails the archèd sea whose bottom holds
 The sunken master-courers of the main that glittered in
 Their day.

Sail on, my Soul, and sweep to spheres of man's
 Superb tranquility and make unfoldment of his latent joys!
 DENVER, COL.

“BEAUTIFUL SNOW.”

BY S. S. BURROWS. M. D.

THE poet may sing of “beautiful snow,”
 Fast whirring and eddying down
 Its flakes of pure white like orbs of the night
 Till mantles the earth with its down;
 'Tis then you may see heaped high in the lee
 With cornice artistic'ly wrought,
 Its feathery form 'mid whirl of the storm
 From boreal blasts it hath caught.
 And then you may tell of merry sleigh-bell,
 Fleet chargers that swiftly pass by,
 The maiden's blithe song as gliding along
 Ringing out on clear winter's sky.
 Yes;—tell all you know of “beautiful snow,”
 Artistic'ly piled on the lea,
 With crystals so bright in Luna's pale light,
 I'll none of your winter for me;
 I'll none of it now on age-frosted brow
 To slacken the blood's feeble flow,
 To freeze ears and nose, out-door if one goes—
 Away with your “beautiful snow.”
 But give me in lieu, sum'er skies that are blue,
 Soft zephyrs from sunny climes blown.

The song of the thrush from blossoming bush,
 The verdure from vernal suns grown.
 And when at the last life's summer is past,
 The winter of death bids us go;—
 In haven of rest prepared for the blest
 We'll trust there's no "beautiful snow."

COLUMBUS, OHIO.

SPIRITUAL THINGS, SPIRITUALLY EXPLAINED.

BY W. S. BELL.

IN explaining Bible passages, it seems to be the principal business of the preacher to show that the words do not mean what they say. That they have a double meaning—one a hidden meaning, commonly called esoteric, and the other the literal. The hidden meaning, we are told, is not only different from the literal, but is, in fact, the real meaning. The vulgar text is simply a gull to beguile poor unlettered folk. "That seeing they may see and not perceive; and hearing they may hear and not understand." Mark 4, 12. "Eyes that they should not see and ears that they should not hear." Rom. 11, 8. Hence the divinely anointed priest is the only one having "spiritual insight," who can explain the deep things of God. The ancient Greeks, from whom this idea was derived, taught the double meaning of the oracle, which could be unraveled only by the priest or priestess.

The Bible is full of allegories, fables, parables and myths. These are "sacred," which means "secret," for Knowledge in early times was secret, and those who would become informed had to be initiated into its hidden mysteries. None but the priest can or dares to interpret them. It is the *divine right* of the priest, growing out of the divine rights of God. One of the most effective arguments offered by the priest, in favor of his divine rights, is, "You don't understand Hebrew." That is supposed to squelch the "carping critic." The boldest investigation hesitates to look into the Ark after this spiritual warning.

The Bible, we are told, is a *revelation* from God to man. As such, it is of vaster importance to him than all things else. For the human race, by its own unaided power, would never have found out the great spiritual truths of holy writ. And so exceedingly plain are all these great truths of revelation that the wayfaring man though a fool need not err therein. Still it is not safe to be too safe. We must have interpreters to explain the "divine mysteries." It has never been clear to many of those governed by carnal reason

how a *revelation* could be a mystery; however, we were reminded that we had never been "born again," and therefore "have eyes and see not." We have been kindly admonished by the priest that it never was intended that we should understand them; and the less *back talk* we gave the better we would be off here and hereafter. But how any one can come to us and inform us what was and what was not *intended*, by God, for us to know, is certainly a mystery if not a fraud.

"It was not *intended* for us to know these things." "What things?" "Why, all the great mysteries of the Bible."

The Bible abounds in miracles, which are wrought to prove the truth of the revelation—but miracles themselves have to be explained before they are put in evidence, and just now at high tide, thousands upon thousands of explanations are offered by millions of different writers and preachers, to clear up the mysteries of the Bible. These exegeses are different and contradictory, and the end is not yet.

The miracle must be explained, but to explain it is tantamount to saying it never existed. The miracle mystery did fairly well in holding the popular mind in submission so long as it was an *inexplicable* mystery. But the oracles would not, perhaps could not, allow it to stand forever in that way. "The sun do move." The *inexplicable* mystery was all right, excepting that it needed just a little divine light thrown on its shady sides. This opened wide the flood-gates for other oracularly wise men to raise their tin lanterns upon the dark subjects, and so the matter of explaining has gone on, and now the clergy coolly tell us that it was all a mistake to speak of such things as miracles—they were, strictly speaking, great events strictly in accord with the laws of nature. Nevertheless the deep things have to be explained. The Bible is said to be *inspired*, but just what is meant by the term *inspired*, is past finding out. If we look for some single definition of the word acceptable to all shades of religious belief, it can't be found. Yet the truly faithful is compelled to believe it *inspired*, even though he does not know what the word *inspired* means.

And still the explanation of the divine mysteries goes on. It is always explanation, but nothing is explained. Just think of the many changes that have been made in the Bible, by way of new versions and revisions. In the early church, as we have seen, Gospels and Epistles were not only manufactured in great numbers, but were also changed and altered to suit the demands, and occasion. These Gospels and Epistles have been the authority of the Protestant church for hundreds of years. If they rejected an infallible pope, it was only to set up an infallible Bible. But the Protestants could not agree. It was with the greatest difficulty, fraud and violence that they could get a majority vote in their councils for their creeds; and even when they did, heresy, secession and rebellion followed. Hence the many branches of Protestantism, which are

nothing less than mild forms of infidelity. Protestantism was not broad enough, not deep enough, not strong enough to be able to intrench itself. Liberty, equal liberty is the final protest. The orthodox protest is a sort of mental purgatory between Rome and Reason. It lacks the authority of despotism on the one hand, and the voice of truth on the other.

We repeat, "How is it possible to explain a *revelation* coming from God?" It is of itself an explanation. The Creator who made the brain made also the Bible, and they should fit together, but somehow they don't.

Besides the divine mysteries of the Bible, there is also in it what is called the "human element"—a soft name for hard things. Slavery, polygamy, intemperance, adultery, superstition and nearly all sorts of human wickedness, comprise the "human element." And these wickednesses are compatible with the saints of God, and do not evoke the divine wrath.

Contradictions must be explained, obscenities need a few words, errors of nearly every description call for correction, crimes need a little light thrown on them (by those who understand the original tongues). Every false statement in the Scriptures must be made truthful and logical by more spiritual explanations.

There is no end to the explanations that do not explain. Those who are spiritually minded keep them in stock, all sorts and sizes and qualities to be doled out, for a consideration; fifty-two Sundays (not Sabbaths) in the year.

The deluded flock follow their mountebank leader, and sweetly sing, "In the Sweet Bye and Bye" Poor things, they live in old straw that has been threshed a thousand times, and fancy themselves walking in green pastures by the still waters. The principal duty of the shepherd is to *explain*, and in due time to fleece the sheep.

OAKLAND, CAL.

TWO VALUABLE ARTICLES BY DISTINGUISHED WRITERS.

AS we have before stated, *Public Opinion* is one of the most valuable publications in this country. From week to week it furnishes its readers, in a condensed form, the most valuable articles published in this country and England. The two following are samples on the religious questions of the day. The first is by Prof. Goldwin Smith on "Christian Millstones," from the *North American Review*. The second by G. G. Greenwood in the *Westminster Review*, entitled "Dogma in Religious Belief."

CHRISTIAN MILLSTONES.

At the recent English Church Congress held at Norwich, Professor

Bonney, canon of Manchester, made a bold and honorable attempt to cast a millstone off the neck of Christianity by frankly renouncing belief in the historical character of the earlier books of the Bible. He said:

"I cannot deny that the increase of scientific knowledge has deprived parts of the earlier books of the Bible of the historical value which was generally attributed to them by our forefathers. The story of the creation in Genesis, unless we play fast and loose either with words or with science, cannot be brought into harmony with what we have learned from geology. Its ethnological statements are imperfect, if not sometimes inaccurate. The stories of the flood and of the Tower of Babel are incredible in their present form. Some historical element may underlie many of the traditions in the first eleven chapters of that book, but this we cannot hope to recover."

With the historical character of the chapters relating to the creation, Canon Bonney must resign his belief in the fall of Adam; with his belief in the fall of Adam he must surrender the doctrine of the atonement, as connected with that event, and thus relieve conscience of the strain put upon it in struggling to reconcile vicarious punishment with our sense of justice. He will also have to lay aside his belief in the serpent of the temptation, and in the primeval personality of evil.

The history of every nation begins with myth. A primeval tribe keeps no record, and a nation in its maturity has no more recollection of what happened in its infancy than a man of what happened to him in his cradle. When the age of reflection arrives and the nation begins to speculate on its origin it gives itself a mythical founder, a Theseus, a Romulus, or an Abraham, and ascribes to him its ancestral institutions or customs. The figure of the patriarch Abraham, a typical sheikh, as well as the father of Israel, is exceptionally vivid, and his history is exceptionally dramatic. But to regard Abraham as a real founder, not only of a nation, but of the church, and as the chosen medium of communication between God and man, sound criticism will no longer allow us; and sound criticism, like genuine science, is the voice of the Spirit of Truth. Why should we force ourselves to believe that the Being who fills eternity and infinity became the guest of a Hebrew sheikh, entered into a covenant with the sheikh's tribe to the exclusion of the rest of the human race; and as the seal of the covenant ordained the perpetuation of a barbarous tribal rite? Every tribe is the chosen people of its own god. Of the history of the other Patriarchs the texture is apparently the same as that of the history of Abraham. They are mythical founders of a race. Of the poetic character of the story of Joseph, with its miraculous dreams and their interpretations, there surely can be no doubt.

The Old Testament is altogether geocentric, and not merely in the phenomenal sense. The sun and moon are made "for lights in

the firmament of the heaven to give light on the earth," and with them is coupled the creation of the stars. The writer of the book of Joshua cites the book of Jasher as evidence of the miracle [the stopping of the sun and moon]. Was the book of Jasher inspired? Could an inspired writer need or rest on the evidence of one who was uninspired? Of the appearance of Hebrew forms on Egyptian monuments, Egyptian conquest would appear to give a sufficient explanation. We are, then, in no way bound to believe that God so identified himself with a favored tribe as to license it to invade a number of other tribes which had done it no wrong, to slaughter them and take possession of their land. Such examples have, it is needless to say, had a deplorable effect in forming the harsher and darker parts of the character which calls itself Christian. They are responsible in no small degree for murderous persecutions, and for the extirpation or oppression of heathen races. The dark side of the Puritan character in particular is traceable to their influence. The books of the Old Testament, and notably the historical books, are for the most part by unknown authors and of unknown dates. Nor do they put forward themselves any claim to inspiration. Where they cite elder authorities, such as the book of Jasher, they in effect declare themselves indebted to human records, and therefore uninspired. Primitive lawgivers speak by divine command. In no other way, apparently, is inspiration claimed by the authors of the Old Testament.

Jesus came to substitute a religion of conscience for that of law, a religion of humanity for that of the tribe, worship in spirit and in truth for worship in the Temple. His preaching was a reaction against the Judaism then impersonated in the Pharisee, afterwards developed in the Talmud, and now fully represented in the Talmudic Jew. But he was not a revolutionist. Like Socrates, he accepted established institutions, including the national ritual, and in that sense fulfilled all righteousness. He accepted the sacred books among the rest, and in addressing an audience which believed in them, he cited them and appealed to their authority in the usual way. He cites the book of Jonah, and in terms which seem to show that he regards it as a real history; so that a literalist, like the late Dr. Liddon, took fire at being told that the book was an apologue, considering this an impeachment of the veracity of Jesus. Yet few, even of the most orthodox, would now profess to believe that Jonah sojourned in the belly of a fish. St. Paul in like manner treats the narrative of the fall of Adam in Genesis as historical and connects a doctrine with it, though the mythical character of the narrative is admitted, as we have seen, even by a dignitary of the Church. The Evangelists, simple-minded, find in the sacred books of their nation prognostications of the character and mission of Jesus. No real and specific prediction of the advent of Jesus, or of any event in his life, can be produced from the books of the Old Testament.

What is the Old Testament? It is the entire body of Hebrew literature, theology, philosophy, history, fiction and poetry, including

the poetry of love as well as that of religion. We have bound it all up altogether as a single book, and bound up that book with the New Testament, as though the religion of the two were the same and the slaughter of the Canaanites or the massacre of the day of Purim were a step towards Christian brotherhood and the Sermon on the Mount. Of a belief in the immortality of the soul no evidence can be found in the Old Testament. Sheol is merely, like the Hades of the *Odyssey*, a shadow of abode for the Dead. The rewards and punishments of the Old Testament are temporal and material; its rewards are wealth and offspring, its punishments are beggary and childlessness. The only immortality of which there is any idea in it is the perpetuation of a man's family in his tribe. Hebrew law is primitive, and the idea of reviving it, conceived by some of the Puritans, was absurd. But it is an improvement in primitive law. Not victory in war, but peace, is the normal blessing. The American slave-owner could appeal to the Old Testament as a warrant for his institution. Slavery there was everywhere in primitive times, but the Hebrew slave law is more merciful than that either of Greece or Rome. From the social point of view, perhaps the most notable passages of the Old Testament are those rebuking the selfishness of wealth and the oppression of the poor in the prophetic writings and the Psalms, which have supplied weapons for the champions of social justice. There is scarcely anything like these in Greek or Roman literature. Religion in the primitive state is completely identified with nationality. To the importation of this feature of an obsolete tribalism into Christianity, Christendom in part at least owes the fatal identification of the Church with the State, the extermination of the Albigenses, the religious wars, the Inquisition, the burning of Servetus.

That which is not a supernatural revelation may still, so far as it is good, be a manifestation of the Divine. As a manifestation of the Divine the Hebrew books, teaching righteousness and purity, may have their place in our love and admiration forever; but the time has surely come when as a supernatural revelation they should be frankly though reverently laid aside, and no more allowed to cloud the vision of free inquiry or to cast the shadow of primeval religion and law over our modern life, as they do when Sabbatarianism debars us from innocent recreation on our day of rest; for it is the Jewish Sabbath that is really before the Sabbatarian's mind. An inspiration which errs, which contradicts itself, which dictates manifest incredibilities, such as the stopping of the sun, Balaam's speaking ass, Elisha's avenging bears, or the transformation of Nebuchadnezzar, is no inspiration at all. We do but tamper with our own understandings and consciences by such attempts at once to hold on and let go, to retain the shadow of a belief when the substance has passed away. The believers in verbal inspiration, of whom some still remain, desperate as are the difficulties with which they have to contend, stand comparatively on firm ground. Verbal inspiration is at all events a consecrated tradition; semi-inspiration

is a subterfuge, and nothing more. These are troublous times. The trouble is everywhere—in politics, in the social system, in religion. But the storm center seems to be in the region of religion. The fundamental beliefs on which our social system has hitherto rested are giving way. To replace them before the edifice falls, and at the same time to give us such knowledge as may be attainable of man's estate and destiny, thought must be entirely free.

DOGMA IN RELIGIOUS BELIEF.

That body of doctrine which has come to be called the orthodox Christian religion teaches that the Deity who created not only this world but infinite systems of worlds throughout infinite space, and upon whose creative will both time and space depend—that this great and "incomprehensible" First Cause consists of three persons, each person being God, and all three coequal and coeternal; that at a certain moment in this world's history, during the reign of the Roman Emperor Augustus, one of these persons, neither made, nor created, nor begotten, but proceeding from the other two, caused a married virgin to conceive; that such conception resulted in the birth of God the Son, who was neither made nor created, but begotten of the Father before all worlds; that this the second person of the Trinity thus took "the manhood unto God," though whether at His birth, or conception, or at the time of His begetting before all worlds, seems somewhat doubtful; that after going through the usual embryonic changes in the prison of the womb, this the second person of the Trinity, himself a duality, being both "perfect God and perfect man, of a reasonable soul and human flesh subsisting," was born into the world as a babe in the city of Bethlehem; that subsequently He was crucified, in order to avert the wrath of His Father, the first person of the Trinity (that is of God, that is of *Himself*), and to save men, or at any rate, to give them a chance of being saved from the effects of Adam's fall; that having thus suffered and died, God the Son was buried; that He then descended into hell (whatever that may mean); that He rose again from the dead, taking again (as the Church of England Article says) the same human flesh and form, and, after having remained a short time upon this earth, ascended into heaven (apparently situated somewhere above the clouds), where He now sits at the right hand of God the Father; and that He is to come again to this earth in order to judge both those living at that time and also the dead, who are to rise again with their bodies.

This is, I think, a fair statement of the main dogmas of orthodox Christianity, and in making it I have tried to avoid giving unnecessary offense. He who attends the services of the Established Church hears, on fourteen feast days in the year, a very definite, cut-and-dried statement of the whole of these mysteries, and is authoritatively assured that except he believe it faithfully "without doubt he shall perish everlastingly." We are at least justified in

saying that this doctrine of the Trinity is the very keystone of the religion of most professed Christians; for Catholics, Roman or Anglican, and the great majority of nonconformists agree in denying to Unitarians the right to the name of Christian. If the devout churchman assures me that he is certain of his Trinity, I answer that I am certain, as certain as I can be of anything not actually capable of mathematical proof, that this doctrine of his is "a fond thing vainly invented," for I feel not the slightest doubt that this trinity is the invention of man, the very name whereof is unknown to any Biblical writer. We can trace it back to its Alexandrian and Neo-Platonic origin, and follow it through its various developments. Nevertheless we find that dogmatic theology still holds its own, if not argumentatively, at any rate numerically.

Now let us examine some of the influences which are always at work in support of the cause of dogmatic theology. The first of these is a very obvious one, and is found in the fact that there are very few people who ever think for themselves; *very* few, especially, who either can or dare think for themselves in the matter of their religious belief. Secondly, we have the allied fact expressed in the word *atawism*. Men are what their ancestors have made them, and the human brain is a storehouse of ancestral tendencies. Again, theology has one of her strongest allies in our system of education. Priests, in all countries and in all ages, have been shrewd enough to see that the surest method for the preservation of their power is to obtain control over the education of the young. The child is trusting, confiding, uncritical. His mind is plastic and receptive. He will believe anything that he is told by his parents or teachers. The schools of the country have been, up to a very recent date, entirely, and still are to a paramount extent, under the direction and subject to the ascendancy of the churches. Men are taught that true Christian humility consists in believing what they are told without inquiry, and "like a little child;" and it is this virtue of faith, they are assured, which shall guide them happily through this world, and save them in the next; whereas skepticism, and what is termed "infidelity," will infallibly bring them to misery both here and hereafter.

By these and other familiar arguments they are dissuaded from the operation of thinking, which is naturally so painful and distasteful to them. But should one of them, here and there, in spite of all these warnings and cautions, so far emancipate himself as to adventure upon the beginnings of independent inquiry, he at once finds, or thinks he finds, that all the dictates of his interest, and of his comfort, are in close alliance with his theological advisers. Orthodoxy is highly respectable; orthodoxy is the professed creed of the great majority, and especially countenanced by the higher, aristocratic, and official classes of society. On the other hand, skepticism, or agnosticism, is very generally suspected and disliked. Vast numbers of thoroughly good and earnest Christians are deeply pained when they listen to the avowal of agnostic opinions. These

good persons regard the man who follows his reason in such matters as a more or less conscious enemy of all religion and morality. Then again, skepticism is associated in the minds of some with radicalism, democracy, socialism, and the forces of disorder, real or supposed, and as such it has inveterate prejudices, of a political as well as social nature, to surmount before it can make good its position. It is a hard thing, too, for any man to break with the past. To discard the doctrines of a catechism taught to him in his childhood at his mother's knee. To see, perhaps, wife and children attending the religious services which he feels he cannot join without hypocrisy, and without that offense which comes of listening to those attacks upon reason, which, alas! are so often delivered from the secure fortress of the pulpit—"six feet above the possibilities of a reply." To such a man it may be that "the pursuit of truth is a daily martyrdom." In any case, he naturally shrinks from the necessity under which he finds himself, of giving pain to many who are near and dear to him, and from the misunderstanding and obloquy to which he is on all sides exposed.

Moreover, if he be a father, great and grievous difficulties perplex him. How are the children to be instructed in this matter of religion? Their early education is intrusted to their mother, and for her the old beliefs are sufficient. The father can only urge that the teaching of his children may be as simple and as primitive as possible. Let it be the religion of the Good Shepherd and of the Lord's Prayer. But by and by come teachers and pastors and schools, and with them the Church Catechism and the Nicene Creed. So he probably lets things take their course, thinking that as his children grow older he will let them know his own opinions, and invite them at least to the undogmatic and unmiraculous Christianity of Matthew Arnold and "Robert Elsmere." Thus, after all, the children are probably left to think, or not to think, for themselves.

When we remember also the persecutions of the "infidel" in time past, we shall, I think, cease to wonder that supernatural religion should still hold her own in spite of all the argumentative victories that reason and science are continually gaining over her. Rather shall we marvel that free thought has succeeded in enlisting that small though formidable body of soldiers who now do battle in her cause.

EDITORIAL DEPARTMENT.

MATTIE P. KREKEL.

MRS. MATTIE P. KREKEL, whose portrait is the frontispiece of this number of this Magazine, is one of the ablest and most eloquent and impressive female speakers in this country. Since 1889 she has been constantly in the field as a Free Thought lecturer, and as such she has done valiant service in behalf of Liberalism. In the February (1889) number of this Magazine, just as she was about entering the Free Thought lecture field, we published quite an extensive biographical notice of her, and as we now have many hundred readers who did not see the Magazine at that time, we think we can do no better than to copy a portion of that notice, which is as follows:

“The subject of this sketch was born April 18, 1840, *en route* to the ‘far West,’ which at that period was a wilderness, destitute of railways and telegraphs, and nearly of wagon roads. Mrs. Krekel’s first schooling was obtained in a little block schoolhouse, built of hewn logs, located two miles from her home, with only a footpath through the woods leading to it. At thirteen years of age she was sent away from home to a more pretentious school at the county seat, Rockford, Illinois. In her sixteenth year she entered the field of pedagogy by teaching a country school. During the same year she made her first appearance on the rostrum, acquiring, at her very first effort, high commendation from intelligent hearers, who had known her from childhood. Her father was her guide and counselor during her youthful days, leading her along the paths he loved best, the contemplative side of nature. Soon after her first public lecture her father exacted the promise from her that should she still be living and accessible at his death she should deliver the last few words at his funeral. His further desire was that only those who had known and loved him in life should officiate on that sad occasion. These requests were strictly observed. His own family dressed him for burial, his sons and son-in-law were his pall-bearers; his daughter, Mattie, the subject of this sketch, pronounced his farewell address to the living. It will thus be seen that Liberalism, with Mrs. Krekel, is not the result of a graft upon the tree of orthodoxy, but a plant nurtured in the rich and luxuriant mental soil of progressive thought, under the tutelage of Liberal parents.”

Mrs. Krekel’s parents were New Englanders—her father, John M. Hulett, being a native of Vermont; her mother, Lucinda Jay, a

native of New York. On the father's side, the family was Scotch-Irish, he being one of that numerous family of Hulett's who have descended from the three brothers who at an early day in Vermont's history settled there, and branched in every direction, changing in the three branches the original name Hulett into Hewlett and Hughlett. On the mother's side the origin was English, her mother being one of the direct descendants of John Jay, of Revolutionary fame. Both father and mother were liberal as to religious views, and Mrs. Krekel says of the influence of this liberality upon her life, that she owes more to it than to any other source.

Mrs. Krekel married Judge Arnold Krekel in 1880, who died leaving her his widow in 1888. As Judge Krekel was during his lifetime a decided, outspoken Free Thinker, who, unlike most public men, had the courage of his convictions, we think it proper to incorporate into this notice the following brief sketch of his eventful and most honorable career:

"Judge Arnold Krekel was born near Langefeld on the Rhine, in Prussia, 1815. He came to this country with his parents in 1832, taking up his residence in Missouri, where his father settled. He was admitted to the bar in 1844. When the Civil War broke out he enlisted in the Home Guards of St. Charles County, out of which he organized a regiment for actual service. He was elected colonel and served throughout the Rebellion. He was a member of the constitutional convention of 1865, became its president and signed the ordinance of Emancipation by which the slaves of Missouri were set free. It was while the constitutional convention was in session that President Lincoln appointed him one of the Federal Judges. His was among the last names sent to the Senate by the martyred president. He was one of the best judges on the bench. Some of his decisions have taken rank as authority, and have been accepted as final. His rulings were marked by strong common sense, and a disregard of technicalities which would tend to interfere with justice."

At this time, when the Free Thought Church is making its advent in this country, and when many people heretofore known as orthodox and those called Liberals are coming together and uniting their forces in behalf of a new Free Thought Church that shall make its special mission the salvation of Humanity here and now *on this globe*, we think it opportune to quote the following condensed notice of a lecture that Mrs. Krekel recently delivered on "The Church of the Future:"

"Mrs. Krekel's discourse, which lasted an hour and a quarter,

was brilliant with gems of thought and expression. The leading characteristic of the discourse was the tendency to Liberalism in all the churches and the breaking down of the barriers of dogmatism, the growing desire to recognize the universality of truth and the brotherhood of man.

“Speaking of the church of the future, in closing, she said:

“I have not seen that church as a whole, but I have dreamed of it as it stands there in the future. Not approached by one little denominational path. There are doors and windows upon every side, and from all the avocations of men, paths lead up to it. I have dreamed of its thousand beautiful altars. There every conscience is an altar; every noble thought and aspiration a prayer. I have not heard the music that swells in its grand aisles, but have caught broken fragments of the song as it comes floating down the centuries. Wherever men have stood and bravely battled for the right, stood amid wrong and oppression and black torment of smoke, and spoken out of their brave hearts the words which made the way broader and the burdens lighter for other men, there a chord has been struck for the hymn of the future. Wherever artist has painted or poet sung until the heart of humanity was lifted away from the dull cares and burdens of life into a realm of ideality, of beauty, of noble ambition, there a note has been added to the hymn which swells for the future church, the glorious church of humanity, with one fatherhood and motherhood in universal nature, one glorious brotherhood of all men!”

Some so-called Liberal speakers make their special work to show up the absurdities and bad influence of orthodoxy, a work that needs to be done, but Mrs. Krekel prefers to labor to disseminate the ennobling gospel of progressive Free Thought, and make Liberalism attractive to every lover of Humanity. She believes this the better way to educate people out of superstition into a more reasonable and scientific faith. At a recent convention of Free Thinkers in Kansas, Mrs. Krekel was one of a number of speakers who addressed the people. An orthodox Christian journal had this to say of her address:

“There was one very fair speaker at the Free Thinkers’ Convention during Liberal week—one who extends to the orthodox churches the same rights and privileges which were claimed in return, and one whose acquaintance with the amenities and courtesies of the platform shone out conspicuously and creditably under all circumstances—Mrs. M. P. Krekel, of Kansas City, Mo. It is a great pleasure to add that, although an advocate of the most extreme logical conclusion of the Liberal proposition, there is much in Mrs. Krekel’s true womanly manner, her warm sympathy with what is best and purest in life, her evident faith in the outcome of humanity,

and her broad charity for the foibles and weaknesses of the world, which makes the auditor unwilling to accept for the speaker the sad ending of a good life which materialism offers."

In our humble opinion there are few Liberal lecturers in this country better qualified to advance the Free Thought cause than is Mrs. Krekel, and she should therefore be kept constantly at work and should receive a living compensation for her valuable service.

PARKER PILLSBURY ON THE WOMAN'S BIBLE.

IF we were compelled to select from all the people whom we know personally or by reputation, now living, the person who we believe has been the ablest and most persistent champion of Liberty and justice for Humanity, the name we should readily select would be that of Parker Pillsbury. This country has never produced a more honest man. We do not say but what he may have held to erroneous opinions—that he may not have sometimes erred, for to err is human, but this we do aver, that there is not the least tinge of hypocrisy about him, and that consequently every word he utters is the sincere expression of his deepest convictions. He is the last surviving member of the great apostles of anti-slavery, of which William Lloyd Garrison was the acknowledged chief. It is therefore with great satisfaction that we publish below his views on Mrs. Stanton's greatest work—The Woman's Bible:

THE WOMAN'S BIBLE.

Many heinous offenses may be condoned. But the unpardonable sin waited, seemingly, till to-day.

Sundry women have set themselves to adjust the Bible to conform more to their needs as women and as a component part of the human race. Many men reject the whole so-called "Sacred Scriptures" as false in all their pretensions, and still stand well as politicians and leaders in all great political parties, and fill every office from president downward.

But whenever a woman like Elizabeth Cady Stanton places herself at the head of a movement to seek to adjust the parts of the Bible relating to woman as part of the Human Race, so as to conform more to her needs and requirements under the laws of Nature herself, it seems as though all the foundations of the earth were to be moved out of their courses! The very first installment of the proposed publication, though embracing only a few passages from the Pentateuch, has already jarred both the hemispheres!

And no wonder! One paragraph from the Book of Numbers is enough, one might suppose, to send that whole book, if not indeed the whole Pentateuch, to the bottom of the deepest sea forever and ever!

Let any one attempt to read to his family, or even to himself, aloud, the fifth chapter and eleventh verse, and on to the end, and then see if he can get the loathsome taste out of his mouth for at least one whole day!

Is there another book in all the languages and literatures of the world, that could, or would, tolerate such filthiness as that statute contains? Statute! whose law?

The passage begins thus: "The Lord spake unto Moses, saying—" And to this day, perhaps five thousand years or more, that frightful blasphemy has been ringing in the ears of Humanity, and millions on millions still worship at such a shrine.

I cannot write any more to-day. At more than eighty-six and a half years of age, with paralysis superadded, not much can be required of the like of me. But let me commit myself to the side of Mrs. Stanton and her enterprise, and then subscribe myself, **THE FREE THOUGHT** and your own

PARKER PILLSBURY.

BOOK REVIEW.

Nature and Deity: A Study of Religion as a Quest of the Ideal. By Frederick Meakin. Chicago: Charles H. Kerr & Company, 56 Fifth Avenue. Cloth, \$1.00.

This is a little book, but is big with intellectual significance. It is written very beautifully, without a word of willful rhetoric, but with a style that warms proportionately to the inner heat of thought and feeling and the imaginative fire. One delightful thing about the book is the fullness of the writer's acquaintance with the best that has been written on his subject; while still he quotes but sparingly, except in the felicitous mottoes of his chapters. His liberal studies make that atmosphere about his book which Thoreau thought of all things the most essential to a poem; but any noble and artistic creation has the same need of it as poetry.

Mr. Meakin's conclusions are very different from those of Sir George Elliot, and yet they meet the objections which he encounters to so little purpose much more directly and successfully. To the creator-theory of God he is equally opposed: "It would seem more reasonable to regard the directive principle of nature as immanent and inherent in the body of nature than to erect it into a distinct transcendent Being." The theme of religious thought is frankly identified with nature's universal energy. Most admirable is the differentiation of this energy from the theological and metaphysical conceptions that abound in our religious literature. Equally ad-

mirable is the discussion of personality—in what sense predicable of the universal life—and the insistence that “God is greater than our hearts” (not his, but ours, this application of the text), however different from ours the intelligence that inheres in the *quasi-personality* of the Being whose infinity, in our religious phraseology, is simply the formula of his transcendence of our experience.

Following this discussion, we have another, which, without mentioning Mill or Huxley, sheds a clear, discriminating light on those matters which were involved in their railing accusations against nature. There is no pretense that a system of morals applicable to human conduct could be derived from the natural sciences or the action of external nature. But it is nature working in humanity that has defined the moral law; and, when we look within, we find in the general form of our nature a supreme interest and end which prescribe for each instinct its rational limits, and, for life as a whole, its supreme and rational law,—that natural law “which the Stoics found so difficult to present in theory, and of which they gave such illustrious examples in practice.” That the conclusion reached in this discussion is sympathetic with utilitarian ethics is not to be denied; but the statement is so careful and so nicely qualified that none of the grosser implications of utilitarianism are to be found in it. In the final outcome we seem to be under the sky of one of the most fruitful of Hegelian thoughts,—the impossibility of interpreting life as individual. “Moral principles derive their force, that is to say, from the individual’s interest in a true society.”

But man is something more than a member of a human fraternity. He is related to the whole; and to “live resolutely in the whole” is religion, which is morality and something more. “It is the total impulse of the rational life shaping all the means of life to life’s supreme end,—the resultant of all vital tendencies seeking each its fullest realization as a constituent force in the action of the soul as an organic whole.” The pages (90-95) which expand this conception are among the most fruitful and inspiring in the book. I could not praise them in excess of my persuasion of their beauty and their worth.

In the next following chapter (VIII.) we come to closer quarters with the sub-title of the book, “Religion as a Quest for the Ideal.” To that complexion do we come at length; and, as Mr. Meakin interprets it, it is a complexion eloquent with the blood of strong, full-pulsing thought. At this point is squarely met the difficulty which Sir George Elliot and others find with our traditional theism. But the difficulty finds its solution, not in a dualism which sets a good God over against an evil Nature, but in a principle which subjects Nature to an ideal interpretation, and more and more finds, by the careful study of her life, that she is tending to an ideal expression of her types and powers. This body of divinity does not turn its back on Nature, but endeavors to understand her, and, seeing her as *natura naturans*, finds much that makes her aspect as *natura naturata* less terrifying and severe. We have something very differ-

ent here from the pantheism which reduces all that is to a homogeneous lump of Deity; something very different from Whitman's theoretical indifference to the differences of natural and human life and practical preference for the more gross and sensual; something different from Emerson's

"Alike to Him the better, the worse,
The glowing angel, the outcast corse;"

or, if to Him, still not by any means to us.

I cannot follow Mr. Meakin through his remaining chapters, though my pencil marks on his margins multiply as he goes on. But the last chapters are more engaged in anticipating objections than in developing his special thought. His book abounds in sentences and passages that give one pleasure and invigoration. I could wish that he had conceded a little to the average mental feebleness, my own included, in the way of introductory arguments to his chapters or running head-lines summarizing the thought from page to page. He has not even given us a chapter heading, seeming thus to say, "You have got to read my whole book, or you shall not receive my message." I have read it twice through, and parts of it oftener, with increasing admiration; and still I crave the helps whose absence I have marked. It is sad to think that hundreds of books, worthless compared with this, even in its own immediate sphere, will have thousands of readers where this, so modestly put forth, will have but scores.—JOHN W. CHADWICK, in *Christian Register*.

The Rational View. By Charles C. Moore. Published by the author. Pp 373. Cloth, 50 cents.

This book we gave quite an extensive notice in the February Magazine; but as we value the book so highly, we will give below what Prof. F. L. Oswald says of it. In a letter to the author he says:

"I have enjoyed your book more than any other literary product of the last twenty years. I have read it until I could almost reproduce it from memory; first for its wit and humor, next for its historical revelations, but also as a study in polemics and English composition of a kind one does not come across in Catholic European grammar schools. Its logic—well or ill directed—is irresistible. If it ever gets fairly launched it will clear out more synagogues than Jew baiter Stoecker. It is but fair to say it will do the same for many Christian churches.

"No person gifted with a vestige of common sense can read your book through and doubt that you have exploded the supernatural origin pretensions of Christianity as they have never been exploded before. But the best about your work is the moral force—born of deep inspired and long stored conviction—that enables you to send your appeals home. Your arguments are of that kind that will not let one rest. They 'stick to the memory like carpet tacks fired from a bean shooter,' to use a Yankee simile."

Those who desire a copy of this most valuable book should address *The Blue Grass Blade*, Cincinnati, Ohio, inclosing 50 cents.

Liberalized Christianity. By Henry M. Taber. Chicago: Chas. H. Kerr & Company, 56 Fifth Avenue. Paper, 21 large pages with cover. Price, 10 cents; 20 copies postpaid for \$1.00.

This pamphlet, reprinted from the *FREE THOUGHT MAGAZINE*, contains a startling array of quotations from preachers and periodicals, all going to show that the more intelligent Christians are growing out of the doctrines once taught as essential to salvation, and are beginning to recognize truths which the last generation would have called infidelity. Send it to your Christian friends. It will do them good.

ALL SORTS.

—We have received and have for sale the second edition of the first part of the *Women's Bible*. Price, 50 cents.

—Articles that we promised to publish in this issue of the magazine from George Jacob Holyoake and Helen H. Gardener, did not reach us in time. They will appear in the May magazine.

—*New Spirit*: "Who are those three youngsters who turned up their noses so when I was telling them about the hot weather we had last July?" St. Peter: "They were Shadrach, Meshach and Abednego."—*New York Press*.

—Jones: "It is a fashionable congregation, isn't it?" Smith: "Very! Their minister may believe what he likes about the bible, but if he should ever advocate the taxation of church property he'd have to go."—*Puck*.

—It would seem that in this day of new things we have discovered a new species of Free Thinkers. Soon after we noticed the Rev. Dr. Rusk as a Free Thought Presbyterian, we received a yearly subscription from a gentleman who reported himself as a Free Thought Methodist. He had been reading this magazine and liked it. We feel sure that there are thousands of this kind of Free Thinkers in the orthodox churches, and we want their names on our subscription list.

—Raising Funds.—"I'll give \$10," announced the man in the third pew from the front. The converted counterfeit-er rose with emotion. "And I," he exclaimed, "will make it \$100."—*Detroit Tribune*.

—Susan B. Anthony was interviewed the other day by Nellie Bly for the *New York World*. When asked do you pray? she replied:

"I pray every single second of my life. I never get on my knees or anything like that, but I pray with my work. My prayer is to lift women to equality with men. Work and worship are one with me. I know there is no God of the universe made happy by my getting down on my knees and calling him 'great'."

—Thaddeus B. Wakeman made us a call on his way home from California. It was a great satisfaction to take by the hand, and once more look into the intelligent countenance of our long-time friend, and the venerable apostle of Free Thought. We had not met him before since the New York State Free-thinker's Convention, which was held at the Spiritualist Campgrounds at Casadaga, N.Y., September 3d, 4th, 5th, 6th and 7th, 1884—twelve years ago. Brother Wakeman promised to speak, with his pen, to our readers, nearly every month, during this year which we are sure will greatly add to the value of this Magazine.

—Brother John L. Moore, of Quincy, Ill., suggests the following form of "grace" before meals that might be used where Christians and Free Thinkers dine together:

"Let us give thanks to whom they are due for the food so well prepared which is placed before us. Amen."

—Mr. Henry B. Blackwell, editor of *The Woman's Journal*, of Boston, sends us a protest against our editorial in the *March Magazine*, entitled "Elizabeth Cady Stanton Convicted of Heresy." Mr. Blackwell's letter will appear in full in the *May Magazine* with editorial comments. Mr. Blackwell insists that "The resolution casts no reflection whatever upon 'the Woman's Bible' or upon its author. It applies," he says, "equally to the original Bible itself and to all theological works, no matter how orthodox." In our law practice of twenty-five years we never read a better sample of special pleading. In this resolution as it appears in Mr. Blackwell's paper we find no mention of the "original Bible," nor any other "theological works," but we do find the "Woman's Bible" named—this particular book referred to. The *Woman's Bible* is the best work that has ever been accomplished for the woman suffrage movement and it is much to be regretted that there was not in the *Woman's Congress* some brave young female Parker Pillsbury, who, when this cowardly resolution was under discussion had risen in her place and moved something like the following as a substitute:

"Resolved: That this National Woman's Congress gratefully thanks our great leader, Elizabeth Cady Stanton, for the grand and noble work she is engaged in, endeavoring to so revise portions of the Bible that it shall not hereafter continue to degrade our sex in the eyes of all civilized people as it has heretofore done."

—An X-ray that would permit preachers to examine the private thoughts of their parishioners, would doubtless alarm the orthodox clergyman; and on the other hand, if the parishioner could have a kind of a pocket lantern X-ray that would let him into the secret thoughts of his parson he would be equally surprised.

—The following is what the *Chicago News* says of the valued contributions to this magazine:

Mary Proctor, daughter of the well-known astronomer Richard A. Proctor, began to earn her living as a teacher of music and painting. She had never dreamed of becoming a lecturer on astronomy and was plodding along with her teaching when she accidentally saw a circular issued by Mrs. Potter Palmer asking women to suggest subjects for lectures in the children's building of the Columbian Exposition. She wrote to Mrs. Palmer, suggesting astronomy, and the matter ended by Miss Proctor being asked to give a course of lectures on that subject. She says:

"My initial lecture was a terrible ordeal for an inexperienced girl, but as soon as I began to speak I forgot everything in the interest of my subject. Although the profession I have chosen entails an immense deal of labor, it is a most fascinating one and I would not exchange it for any other. I am obliged to study incessantly in order to be up to date in all of the recent discoveries, for astronomy is making rapid strides in the nineteenth century.

"Fortunately the way has been in a measure smoothed for me, the reputation of my father having been worldwide. Besides the necessity of earning my living there is a great incentive to carry on the work he projected. It is to him I owe much of my success. But for the lessons learned at his knee I might be still plodding along as a teacher."

Besides her lectures and articles for various magazines Miss Proctor is engaged in editorial work. Next summer she is going to Norway to take observations on the eclipse of the sun.

—We hear much about a "Christian spirit." We ask the reader to consider the "infidel" spirit of the following letter with the Christian spirit manifested by the Christian woman whom Ingersoll refers to:

Col. R. G. Ingersoll, who will address the Church Militant and its friends at Hooley's theater Sunday, April 12, has written the following letter to the Rev. Dr. Rusk:

"Of course, I will speak at the place you desire. I regret that the temperance women felt called upon to take the stand they did.

"I want you to know that I would not for anything place you in an embarrassing position, and I will, if you wish, decline to speak, and nothing shall ever be said.

"I regret that I cannot accept the invitation to be a guest of the club. I am only in Chicago a few hours and will leave Monday night. Accept, however, my sincere thanks for the invitation.

"Now, my dear friend, be sure and do nothing that will give you trouble. If I speak I must give my honest thought, but this will be done with perfect kindness.

"I have no objection to your asking an admission fee—that is for you to decide—but I want nothing for myself.

"R. G. Ingersoll."

Dr. Rusk said he thought it best to have the service free, but that the boxes would probably be sold to the highest bidders to cover any expenses that may arise.

"I was offered \$100 by a friend of the church for a box this afternoon," said Dr. Rusk. "but our services are free, so I think we will stick to that. I am surprised at the liberal view my old church friends take of the whole matter. It only shows that the world is moving rapidly, and deeds count as creeds in this age of enlightenment." —The Chicago Record.

"The People's Church," at Kalamazoo. It would seem from the following that we clip from the Chicago Chronicle, is stirring up the ire of some of their Christian neighbors. Mrs. Bartlett is charged with preaching to publicans and sinners. If we remember correctly, there was a preacher who lived nearly two thousand years ago who was accused of the same crime. Rev. C. M. Keene, it will be seen, says

the People's Church is made up "of drunkards, blasphemers and atheists." We remember that during the late war some enemies of Gen. Grant said to Lincoln that Grant was a bloated drunkard; and Lincoln's reply was: "Can you tell me where I can get some of the whisky that Grant drinks, to send to some of our other generals that never achieve any victories?" So we say if the members of the People's Church, who are feeding the hungry and clothing the naked, and laboring every day in the week to make the world better, are all "drunkards, blasphemers and atheists" it would be well for other churches who are doing nothing of the kind to invite a few of that class of people. But here is what we clipped from the paper:

Kalamazoo, Mich., March 16.—Rev. C. M. Keene, pastor of the Church of Christ of this city, which has no church, but holds services in G. A. R. hall, recently wrote a letter to the Christian Standard, scoring the People's church, which was formerly Unitarian, in which he declares that many Unitarians left when the change was made and that now its membership is made up of drunkards, blasphemers and atheists, who do not have to believe in God or hell. Mrs. Lucinda H. Stone, one of the members of the church, read a reply to the attack in the church Sunday. She said no one had left the church, but the membership had increased so rapidly that it was a question if a mistake had not been made in building the edifice so small. One may believe in a future life or not, said Mrs. Stone, or may believe in a hell or not, but the People's church membership join brotherly and sisterly hands as doers of works of righteousness, in imitation of what Jesus did. The bond of union pledges members to help to establish righteousness and love in the world. Mrs. Stone asked whether this invited blasphemers and drunkards? The very foundation of the church was temperance. The donation of \$20,000 from Mr. Hubbard was the savings from abstaining from drink and tobacco. There was not a more temperate congregation in the city. It was largely made up of working people and their families. The "clubhouse worshipers," as Mr. Keene called them, listened to the reply with great interest, and it will be forwarded to the paper that published the attack.

A HALF HOUR WITH A HYPNOTIST.

"This morning," said the doctor, when I arrived at his office, "I am going to give you your second lesson in hypnotism, and also vouchsafe you an opportunity of watching the effect of suggestion upon a subject. I am expecting a visitor in about half an hour, but we will see, first of all, whether you are willing to go to sleep yourself."

"I have just got up from a very good breakfast," I replied, "surely the time is ill-chosen."

"The morning is always the best time," he said, "because then the mind is best able to concentrate itself. Now sit down and go to sleep."

I composed myself as I had been ordered, and he left me to myself for five minutes, during which the ticking of the office clock seemed unnaturally loud and aggressive. Certainly I was nearly asleep once, but the satisfaction I derived from the thought was sufficient to recall me to consciousness. I opened my eyes when the doctor re-entered the room.

"You were asleep," he said.

"I very nearly was," I answered.

"You were sound asleep," he repeated. "Remember that, although your mind was active, your objective consciousness had left you, and you were not aware that you were sitting in this room."

The restraints which ordinary politeness exercises upon the least of us forbade me to express positively a contrary opinion.

"I have my doubts," I said.

"You must have no doubts," replied the doctor, conclusively. "To doubt is to disbelieve. It is at least the thin edge of the wedge. Now stand up. Back to the light. Arms tight to the sides, so. A good muscular figure. Hard as a rock. Legs firm and straight."

Really he was very flattering, but I remembered his teaching and refrained from smiling. There is no such thing as levity in hypnotism.

"Head erect," said the doctor. "Stiff as a ramrod all over. You could not bend yourself."

I stiffened all over like a frozen fish. He passed his hands quickly down my sides. "Close the eyes," he said.

"Now when I snap my fingers you will fall backwards stiff as a poker."

At the sound I fell, stiff and unbending, as I have seen the heroine in melodrama fall ere the curtain descends upon her woes. The doctor caught me, however, as I knew

he would, and as the heroine is caught by the hero on the stage, who supports her tenderly but with an evident effort.

The doctor laid my head upon a chair, and wheeling a stool into line rested my feet upon it.

"You can't bend yourself," he said. "You don't feel the strain. Open your eyes. You could stay like that for an hour."

"I don't believe I could," I gasped.

"You can't bend yourself," he said; "it is nothing for you to do."

My vanity as an athlete was touched, but it seemed to me that I could bend myself very easily if I tried, but I wasn't going to try. Without any muscular effort whatever I kept my position while he removed the chair and lifted me, still rigid, to my feet.

"It hurt my neck," I said.

"Nonsense," replied the doctor. "You would have stayed there for an hour if I had told you to. I could have sat upon you."

"I am very glad you didn't," I said.

"You are going now," said the doctor, "to fall backward or forward, according to my gestures. If you fall forward you will take one or two steps to save yourself. You will not lose your balance. If backward, ditto. Close your eyes. The air currents will guide you."

I carried out this part of the entertainment very satisfactorily. If he waved his hand to one side, I felt the current of air drawing me thither. Whichever way he moved it was the same. I received no clue from the sound of his footsteps, my guide was the atmosphere.

A knock at the door interrupted us.

"Wake up," said the doctor. "Come in," and he went forward to meet the subject he was expecting.

She was a bright looking woman, with a very colorless complexion, and she talked to the doctor as if he were an old friend. Her husband would not come with her, she said, having some business to attend to, but had no objection to her going alone.

"Well," said the doctor at length, after the introductions were over and the weather had been satisfactorily disposed of, "It's a long time since you were here, Mrs. Brown. Has any one put you to sleep in the meantime?"

"No," she said, "and I expect you'll have some trouble yourself."

"Oh, no," he replied. "I don't think so. I shant have any trouble with you. I've put you to sleep too often before," and he

stroked her forehead. "Go off quietly now," he said soothingly. "You must be asleep before I count ten. Let yourself go. Quietly now, quietly."

Mrs. Brown smiled in an apologetic way, but murmured that she was afraid he'd have some trouble, and so murmuring, her eyes closed, and her head fell back.

"I am now going to show you," said the doctor to me, "one or two experiments which I have not so far tried with this subject, though I have carried them through with others. It is a curious thing in hypnotism that hardly any two persons act alike under its influences, just as no two are alike in feature or character, though they may bear a strong resemblance to each other. This lady is an active somnambulist when hypnotized, by which I mean that she speaks and acts under suggestion."

"I thought every one did that," I exclaimed.

"By no means," he replied. "Some never reach the active somnambullistic stage at all, they are passive merely, while a large percentage only reach a state of lucid lethargy. She is a good subject, this woman, that is, she is intelligent and is not hysterical. Watch now."

"Mrs. Brown," he said, "you can hear me speaking to you?"

Mrs. Brown seemed to collect herself. "H'm?" she asked.

"You can hear me?" the doctor repeated. She nodded.

"Very well. You are in a strange room. You were never here before. You can't see any person in this room. Can't see any one at all. I want you to notice the furniture. You won't wake up till I touch you on the shoulder. Remember you can't see any person, and you won't hear anything. Open your eyes!"

Mrs. Brown opened her eyes and looked blankly about her. She was immediately attracted by the rocking chair, which the doctor set in motion by a kick. She stopped it with her hand, and when he kicked it again she looked in a puzzled way on each side of the piece of furniture, but could apparently make nothing of it. She was also rather interested in a stool which was wheeling round under the doctor's touch, and when it came towards her she put out her hand and held it.

"Nothing brings out the natural disposition of a person like hypnotism," the doctor said to me. "I have seen people very badly scared by this experiment. If they are hysterical, they are a good deal afraid of furniture which revolves without hands to move it, or of a jug of water which moves along in mid air of its own accord and lowers itself apparently upon the table. This woman is of a phlegmatic turn of mind. She sees these wonders, but knows they will not hurt her. I will wake her and you can put any questions you like." He touched her on

the shoulder, and she looked up with a stare which changed to a smile.

"Well, where are you?" he said.

"Why, I know where I am," she answered.

"What have you been doing?" he asked.

"I don't know," she replied.

"Sleep," he said, and her eyes closed.

It may be noted here that it was sufficient always for the doctor to utter this one word to send her at once into the state of somnambulism.

"Now when you wake up you will remember what you saw," he said. "Wake up! What were you doing?"

"The furniture," she said, "I wondered what made it move."

"Were you frightened?" I asked.

"No," she said.

"Why, what did you think about it?" I asked.

"It might have been a spirit," she said, "but whatever it was, I knew it couldn't hurt me."

"Send her off," I said to the doctor, "I want to ask her something."

"Mrs. Brown," said the doctor, "when you go to sleep I want you to talk to this gentleman. Sleep!"

"Why don't you think spirits would hurt you?" I enquired.

"Because they never do," she replied.

"Did you ever see a spirit?"

"No, but I lived in a house that was haunted for three months and heard the voices," she answered.

"Were you afraid?"

"No; I knew, whatever it was, it wouldn't do me any harm."

I tried to argue her out of the belief that there was anything more dreadful than a rat at the bottom of the "noises," but her convictions were too deeply rooted.

"When you open your eyes," said the doctor, "you will see me sitting in front of you, but you will be deaf and dumb. When I touch you on the shoulder you will wake up. Open your eyes!"

Mrs. Brown complied, and at once by expressive pantomime showed that she was aware of her affliction. She pulled at her chin with her finger, at the same time looking hard at the doctor, who merely laughed.

"It is a very fine day," he said.

After a while he touched her on the shoulder, and told her she was all right. His touch did not take immediate effect, and she still continued to pull at her chin.

"What's the matter?" he said, touching her again. "You're all right. Wake up."

"What did you do to me?" she asked. "I couldn't speak."

"Couldn't you hear me speaking?" he asked.

"No," she said. "There was a buzzing in my ears and I couldn't hear anything."

"Sleep," said the doctor. "Now I'll show you something interesting," he said to me.

"When you wake up, Mrs. Brown, you will

remember what it was I said to you. Wake up! What did I say?"

"You said I was all right," said Mrs. Brown.

"What else?" said the doctor.

"And that it was a very fine day," she added.

"Proving," said the doctor complacently to me, "that the deafness produced was merely an imaginary ailment, and not an actual fact, even temporarily, since the patient hears with the subjective consciousness."

"Sleep," he said; "stand up." Then going to the far end of the room he blew gently towards her.

The subject started and swayed forward a few steps. He continued to blow, and she continued to move towards him two or three steps at a time. Then he dodged to one side and back again, and she followed obediently in response to his blowing. Placing her in position a few yards from him, with my chair between them, he blew softly, and she came against the chair. She did not wake, though I half expected she would.

"Go back," said the doctor, "a few steps, and turn round twice. Now when I say three open your eyes. You will only see me in the room, and you will immediately come forward to my hand."

"One, two, three!"

At the word the subject opened her eyes and came forward, but as she came she struck against my legs, which were in the way. She looked down, then she looked at me, and was awake.

"I thought that would wake her," said the doctor.

"So far," he said to me, "you have only seen a few interesting experiments which you believe in because you see them, and because you know that this subject is really asleep, but which, if you recounted them, others unacquainted with hypnotism might doubt. I'm going to give you an illustration now of the power of hypnotism."

"Sleep," he said. "Now, Mrs. Brown, you can sing."

She shook her head.

"Oh, yes, you can," he asserted, "you can sing, and you want to sing; you sing beautifully. Now I want you to sing me a verse of—let me see—what song do you know best?"

"I don't know any very well," she said, dubiously.

"Just think a minute," he said. "What song do you know best?"

"I can remember 'The Sweet Bye and Bye,'" she said.

"Excellent!" cried the doctor, "the very thing I want to hear. A verse of that, please, and stop directly I snap my fingers or call stop. Begin!"

Mrs. Brown coughed delicately, and in a thin, small voice sang the first two lines. Half way through the third the doctor

snapped his fingers, and she stopped dead in the middle of a long note.

"What else do you know?" he asked.

"I know 'Swanee River' and 'Ben Bolt,'" she said.

"Good! Let's have 'Swanee River,'" said the doctor, cheerily. "A capital old song, Mrs. Brown, and you are in good voice today."

Mrs. Brown began boldly and got as far as "Way down upon the Swanee Riv—" when the doctor cried "Stop," and she stopped dumb.

"Go back to where you left off in the other song. Quick!" he said.

Without an instant's hesitation Mrs. Brown took up the half note and completed the verse of "The Sweet Bye and Bye."

"Bravo!" said the doctor.

Then he took her half way through "Ben Bolt," and sent her back instantly to "Swanee River." Mrs. Brown instantly began "—ver, far, far I roam," etc., and having completed it, and engaged in some desultory conversation with the doctor about her husband, was sent back like a retriever to rescue the remainder of "Ben Bolt."

It was, I thought, a remarkable achievement, and I said so.

"Yes, it is a curious thing," said the doctor. "I have not tried the experiment with her before, but I had a quartette whom I put through more difficult exercises than this. They are improving, too, with practice, and it is difficult to say what their powers might have attained to eventually if I had persevered with the experiment, which change of residence forced me to discontinue."

"Can the voice be improved by hypnotic suggestion?" I asked.

"Unquestionably," he said, "although I certainly think it could be done equally well, but in a longer period, during the waking state. The advantage of hypnotism here is that we have the power to banish nervousness and self-consciousness, which, in themselves, are quite sufficient to retard the cultivation of the voice. I believe that all good singers on the concert stage are in a subjective state while singing. If they become conscious of the audience, they suffer in having their attention diverted for an instant from their song. A really great artist is unconscious of the audience."

"Attend to me, Mrs. Brown," he continued.

The subject, or the hypnotee, had been contentedly standing with her eyes closed just in front of the doctor.

"I want you," he said, "when you leave this office to go down to the corner and dance a jig in the middle of the crossing."

Mrs. Brown shook her head in protest.

"You will dance a jig," the doctor repeated. "Remember," stroking her forehead, "when you come to the crossing you will dance a jig. You must, because I order you to do so. Don't forget."

Mrs. Brown continued to frown and to shake her head emphatically.

"What are you to do now?" Inquired the doctor. "Repeat it to me. What are you to do?"

It seemed that it was too impossible to repeat. Mrs. Brown merely continued to shake her head, half raising her hand.

"She would wake up," said the doctor to me in an undertone, "if this suggestion were persisted in."

"Sleep," he said. "Mrs. Brown, when you leave this office this morning you will go down to the house at the corner, and when you get there you will forget your name and where you live. You will come back opposite this window, and then you will remember who you are and go straight home."

He repeated this suggestion to her several times, and she received it passively. Then he woke her up.

"Well, how do you feel?" I asked.

"Very well," she said, "only I must go home now. It is surely twelve o'clock."

"Sleep," said the doctor. "Ah! you feel so miserable, so wretched. You are broken hearted. A good cry would make you feel better."

Mrs. Brown, albeit she did not look as if she were much given to crying, looked very depressed, and sighed grievously.

"Ah, too bad, too bad," murmured the doctor, sympathetically. "Tears will relieve you."

Two large tears coursed slowly down her cheeks, and she began to sob quietly.

"Is she enjoying herself?" I asked.

"It is a great relief," said the doctor.

"Now, when I count three," he said, "you will wake up laughing, and you will feel as well as you ever felt in your life; feel in splendid health; quite well and quite happy; nothing the matter with you; one, two, three!" and Mrs. Brown returned to consciousness smiling broadly, though the tears were wet on her cheeks.

"Well," she said, "I must go home now. Good bye."

The doctor saw her to the door, while I watched from the window. Mrs. Brown walked briskly down the street, stopped at the corner, hesitated and returned. Just as

she came opposite the office window she whirled round quickly and went back the way she had come.

"As mad," said the doctor, who had rejoined me and was looking over my shoulder, chuckling, "as a matter, I know."

"With you?" I asked.

"Oh, no, with herself for forgetting. Now mark me, if she had known from whom that suggestion came she could not have borne, being a woman, from looking up at this window."

"Tell me," I said, "how is it you could make her laugh and cry and yet could not influence her to dance that jig?"

"Because laughing and crying are natural expressions of emotion," he answered. "She is in the habit of doing them, but she does not dance jigs, least of all in the public street. You saw that she refused to entertain that suggestion at all."

"Will it recur to her?" I asked.

"Probably not," he said. "I don't think it will ever cross her mind."

"Suppose," said I, "that you had chosen to personate her husband, and had asked her to kiss you, would she have done it?"

"Certainly not," said the doctor. "She would either have evaded the topic of the kiss altogether and spoken of other matters, or, if driven into a corner, she would have refused point-blank and perhaps awaked."

"So she would have known that you were not really her husband?"

"Of course she would have known."

This chapter is reprinted by permission of Charles H. Kerr & Company, 56 Fifth avenue, Chicago, from their forthcoming book "Hypnotism Up to Date," by Blanchard Flower. It will be published in cloth at \$1.00 and paper at 25 cents, and will be mailed to any address on receipt of price by the publishers, or may be ordered from the office of this paper.

Newspaper editors will please note that the chapter is copyrighted, but that permission is granted to reprint it provided full credit is given as above. A liberal discount will be given newspapers on all orders sent in.

BARGAINS IN BOOKS.

We have on hand a limited number of copies of each of the books in this list. When our present stock is exhausted we can no longer supply them, hence those receiving the list should order at once to make sure of the books wanted.

Prices include postage.—If you order books to go by express, at your own expense, you may deduct twenty per cent.

No credit.—We do not open accounts for retail sales. If you wish books sent C. O. D., you must remit enough to cover expressage both ways.

*Books thus marked are shelf-worn; all others are in good condition.

AMERICAN NOVELS IN PAPER.

*The Auroraphone. By Cyrus Cole. A romance of the planet Saturn and Colorado. Adventure and philosophy pleasantly mingled; 249 pages, 10 cents.

The Beginning. A socialistic romance, with introductory letters by Judge Tuley, Rev. Dr. Thomas and others; 126 pages, 10 cents.

*Sister Gratia, or Satan's Simplicity. By Chauncey Edgar Snow. A realistic novel in which his satanic majesty plays a prominent part; 212 pages, 10 cents.

A Siren's Son. By Susie Lee Bacon. A romance of Southern life; 192 pages, 10 cents.

*Jetta: A Story of the South. By Semrick; 196 pages, extra laid paper, 10 cents.

*A Modern Love Story: Which Does not End at the Altar. By Harriet E. Orcutt; 192 pages, extra laid paper, 10 cents.

A New Woman. By Jessie De Follart Hamblin. A story of to-day; 205 pages, 10 cents.

*A Hopeless Case: The Remarkable Experience of an Unromantic Individual with a Romantic Name. By Luther H. Bickford; 146 pages, 10 cents.

*A Mormon Wife. By Grace Wilbur Trout. With eight full-page illustrations in half tone; 10 cents.

A Pure-Souled Liar. A story of a girl's sacrifice. Anonymous; 191 pages, 10 cents.

*Paul St. Paul: A Son of the People. By Ruby Beryl Kyle; 275 pages, extra laid paper, with portrait; reduced from 50 cents to 10 cents.

*A Story from Pullmantown. By Nico Bech-Meyer; 110 pages, illustrated; single copies, 10 cents; 50 cents a dozen.

*The Last Tenet: Imposed Upon the Khan of Tomathoz. By Hudor Geneone. Illustrated; 165 pages, 10 cents.

*The Garden of Eden, U. S. A. A Very Possible Story. By W. H. Bishop. A novel describing a plan of practical socialism without new legislation; 369 pages; reduced from 50 cents to 10 cents.

A full set of these fourteen books will be mailed to one address for one dollar. At retail prices they amount to \$4.50. Dealers and agents will find it profitable to take advantage of this offer.

AMERICAN NOVELS IN CLOTH.

Asleep and Awake. An anonymous novel of Chicago, pure in motive and action, yet turning a searchlight on some of Chicago's dark places; 40 cents.

A Modern Love Story, Which Does not End at the Altar. By Harriet E. Orcutt. A charming story throwing new light on the old question: "Is marriage a failure." Full of bright ideas on living topics; 60 cents.

*The Last Tenet. Imposed upon the Khan of Tomathoz. By Hudor Geneone. Tells about an "elect" infant adopted by a missionary, and brought up to be saved; about his brother, a "non-elect" infant, adopted by a Buddhist monarch and brought up to be d—d; about the conversion of the Khan to a religion which required him to forgive sins upto seventy times seven; about the pad on which he recorded trespasses until they reached 490—

all illustrated with exquisitely funny drawings. Reduced from \$1.25 to 50 cents; also a few paper copies at 20 cents.

*The Auroraphone. By Cyrus Cole. A story of Colorado and of the planet Saturn. The auroraphone was an instrument on which telegraphic communications were sent between the two. The story is most ingenious and entertaining, and the political and scientific theories received by auroraphone from Saturn are worthy of much thought and discussion; 40 cents.

The Zigzag Paths of Life. By Matilda Vance Cooke. A western story with a strong plot. Handsomely bound, 258 pages; reduced from \$1.00 to 30 cents.

Inquirodo Island. By Hudor Genone. A notable novel that has been enthusiastically praised or violently abused by most of the leading critics of the country. It is an allegory satirizing formalism and superstition in religion; 347 pages, 60 cents.

*Washington Brown, Farmer. By Le Roy Armstrong, author of "An Indiana Man." A powerful and radical story which points out a way for the farmers to protect themselves against speculators; 326 pages, 60 cents.

*From Over the Border. By Benj. G. Smith. A book of prophecies and fancies of the life to come; 238 pages, 40 cents.

A New Woman. By Jessie De Folliart Hamblin. An entertaining love story; 205 pages, 40 cents.

*Elsie. From the Norwegian of Alexander Kjelldand. Translated by Miles Menander Dawson. Half cloth, 109 pages, 20 cents.

Shylock's Daughter. By Margaret Holmes Bates, author of "The Price of the Ring," "The Chamber over the Gate," etc. Illustrated; 145 pages, 30 cents.

A Story From Pullmantown. By Nico Bech-Meyer. Illustrated, 110 pages, 20 cents.

The Garden of Eden, U. S. A. By W. H. Bishop. "A romance which in some respects contains grander and more practical ideas than Bellamy's 'Looking Backward.'" 369 pages, 60 cents.

John Auburntop, Novelist: His Development in the Atmosphere of a Fresh Water College. By Anson Uriel Hancock; 275 pages, 50 cents.

*Zawis and Kunigunde. By Robert H. Vickers, author of "The History of Bohemia," a historical novel; 307 pages, 40 cents.

These fifteen novels, all handsomely bound in cloth, will be sent to one address on receipt of \$4.50; purchaser to pay expressage. No discount from this price.

POLITICAL BOOKS IN PAPER.

*Cash versus Coin. By Edward Wisner. The most successful of the replies to "Coin's Financial School." 121 pages, 10 cents.

*The Rights of Labor: An Inquiry Into the Relation Between Employer and Employed. By R. Walte Jocelyn; 10 cents.

*The Pullman Strike. By Rev. W. H. Carwardine. A history of the causes leading up to the famous struggle; 10 cents.

*How to Govern Chicago. By Charles R. Tuttle. A study in municipal reform, 10 cents.

*The Industrial Primer. A witty and entertaining argument for protection to American industry. Illustrated; 6 cents.

*Eli Perkins on Money. Arguments and fun mingled. Illustrated; 157 pages, 10 cents.

*The Social Status of European and American Women. By Kate Bryan Martin and Ellen M. Henrotin; 10 cents.

Flat Silver. Its ruinous effects shown in history. By Robert H. Vickers. Handsomely printed and bound; a neat pocket manual, well indexed; 10 cents.

*Silver Campaign Book. Edited by Charles R. Tuttle; 177 pages, 10 cents.

*Gottlieb Finkelstine's Plain Talks on the Money Question. Illustrated. A free silver book; 10 cents.

These ten books will be mailed to one address on receipt of 50 cents, if ordered at once.

FREE THOUGHT BOOKS IN PAPER.

*Lessons from the World of Matter and the World of Man. By Theodore Parker. A standard work; price in cloth, \$1. Only a few paper copies left; 10 cents each while they last; 430 large pages.

*The Morals of Christ. By Austin Blerbower. A few paper copies left at 10 cents.

*History of the Arguments for the Existence of God. By Dr. Aaron Hahn; 205 pages, 20 cents.

*The Faith that Makes Faithful. By William C. Gannett and Jenkin Lloyd Jones; 20 cents.

*The Unending Genesis. By H. M. Simmons; 10 cents.

The Thought of God. Poems by Frederick L. Hosmer and William C. Gannett; 30 cents.

FREE THOUGHT BOOKS IN CLOTH.

*Facts and Fictions of Life. By Helen H. Gardener. Publishers' price, \$1.25; our price, 50 cents.

*Martin Luther and Other Essays. By Dr. F. H. Hedge. Publishers' price, \$2; our price, 60 cents.

*Theodore Parker, A Lecture by Samuel Johnson. Retail price, \$1; our price, 40 cents.

*Evolution and Christianity. By J. C. F. Grumbine; 20 cents.

On the Road to the Lake. A new Liberal novel by Sam Flint. Beautifully printed and bound; 295 pages be-

side 24 full page illustrations on plate paper from original drawings. To introduce this book, we offer a limited number of copies prepaid for only 50 cents each; well worth \$1.25.

MISCELLANEOUS BOOKS.

The Psychic Factors of Civilization. By Lester F. Ward. Publishers' price, \$2; our price, \$1.20.

*Sunday School Stories and Stories for Little Children. By Edward Everett Hale, two volumes. Publishers' price, \$1 each; our price, 30 cents each.

*St. Solifer, with Other Worthies and Unworthies. By James Villa Blake. Cloth, \$1; paper, 50 cents. We offer a few slightly shelfworn copies at 50 cents in cloth, and 20 cents in paper.

The Flaming Meteor. Poems by Will Hubbard Kernan, with portrait. Retail price, \$1.50; our price, 90 cents.

We have also a considerable stock of miscellaneous books, of which we have not a sufficient supply to warrant including them in a catalogue. Our customers are invited to call and examine these, or to advise us of the particular subjects on which they wish to obtain books, when we will send a type-written list.

Charles H. Kerr & Company, Publishers, 56 Fifth Ave., Chicago.

THE COURAGE OF HER CONVICTIONS.

This is the startling title of a startling novel by Caroline A. Huling. Read these parallel columns and see how it puzzles the critics:

Chicago Tribune: Not content with the current cant of the "advanced" woman, which calmly ignores nature in laying down the same standard for both men and women, the author exceeds the bounds of good taste and good sense by a plan sufficiently indicated in this paragraph: "I will not marry," was the startling response, "I want a child all my own. I will share its affection with no one. It shall never know a father." . . . As a feminine Grant Allen the author may be a success, but—

New Orleans Picayune: This is a "new woman" study. The principles advocated in the book would speedily destroy all human society.

Milwaukee Journal: The portrayal of vice is bad enough in any form, but when vice is masked as a virtue and held up as all that is noble and commendable, it is in its worst form.

Saturday Evening Herald: It is very well for one to have convictions, but if afflicted with such peculiar ones as the leading character in this story it is just as well to keep them from the public. The scientific experiment, whose result is given and whose nature is left to be inferred, is one which belongs to the medical profession alone, and its introduction into a book written presumably for the masses is unwarrantable. It offends good taste and delicacy, while at the same time it cannot possibly be of the least benefit to any one. It strikes boldly at the marriage relation, and if brought into practice would turn the world upside down.

Chicago Evening Journal: Better take it gently but firmly in a pair of very long and very strong tongs and lay it on a good furnace fire.

Church Union: This is assuredly a very remarkable book. The author's motive in writing it cannot easily be mistaken, nor ought we to wish that it had not been published when we rightly weigh this motive and catch the true meaning of the unique narrative. Evidently the author does not approve of the "scientific experiment" which is very chastely alluded to. . . It is a daring production, and taken as a whole conveys many a lesson that pleads for a better fatherhood than is common in these days of man-made laws and unequal standards of domestic purity—lessons that are weighty enough to justify some very plain speaking.

Detroit Tribune: "The Courage of Her Convictions" is a most remarkable production. . . The plot is most original, but is perhaps a little robbed of its freshness by the denouement, where the maiden mother marries the father of her child in the good old-fashioned way.

Christian Life: This book is well and chastely written. There is evinced throughout the story a deep reverence for true marriage, and a desire to elevate the race. The plot is unique and is admirably developed. The moral clearly favors natural, virtuous parentage.

Baltimore World: The book is interesting and the characters strong.

A California Minister: It is a strong argument in the interests of social reform—a well directed blow against marital prostitution. To discuss frankly and fully the procreative impulse, in its physiological and moral relations to the social order and the well being of society, is to discharge a high duty and to benefit the race. . . I can discover nothing in it that can offend the truly refined.

Crown octavo, handsome buckram binding, sent prepaid to any address on receipt of one dollar.

Charles H. Kerr & Company, Publishers,

56 Fifth Avenue, CHICAGO.

"THE WOMAN'S BIBLE"

SECOND EDITION,
Part One Just Out.

REVISING COMMITTEE.

Elizabeth Cady Stanton, Mrs. Robert G. Ingersoll, Miss Frances Ellen Burr, Rev. Phoebe Hanford, Mrs. Sarah A. Underwood, Mrs. Chapman Catt, Clara Bewick Colby, Mrs. Catherine F. Stebbins, Miss Helen H. Gardner, Rev. Augusta Chapin, Ellen Battelle Dietrick, Mrs. Charlotte Beebe Wilbour, Mrs. Mary A. Livermore, Lillie Devereux Blake, Mrs. Lucinda B. Chandler, Mrs. Mary Seymour Howell, Matilda Joslyn Gage, Mrs. M. Louise Thomas, Mrs. Joseph K. Henry, Rev. Olympia Brown, Mrs. Louisa Southworth.

PRICE FIFTY CENTS PER COPY.

If you want a copy, mail fifty cents by check or postal order to

EUROPEAN PUBLISHING COMPANY,

35 Wall St., New York City, New York.

SECULAR THOUGHT.




SECULAR THOUGHT is a weekly journal, published in the interests of truth and liberty.

Its columns are open for the free discussion, by earnest and competent writers, of all questions affecting the welfare and happiness of mankind.

It subscribes to no creed, demanding that all beliefs and theories shall be brought to the bar of reason, and tried in open court without fear and without favor.

J. SPENCER ELLIS - EDITOR.

Office—67 Adelaide Street West, Toronto, Ont.; Subscription—\$2 per ann. (in advance); single copy, 5c.  Send for sample copy.

DOMINION REVIEW.

The aim of this magazine will be to present to its readers (1) concise and independent criticisms, original and selected from the works of competent writers, upon some of the most important topics of our time, or upon those specially prominent in the course of each month; and (2) to give a fair and unprejudiced presentation of facts and opinions in reference to subjects of special interest to social reformers and progressive liberals of all shades of opinion; and especially such matters as are worthy of preservation for future reference.

Due credit will be given for all matter selected from the columns of contemporaries, the Editor of *The Dominion News* being responsible for all articles and comments not credited.

Terms of subscription: \$1 per annum; single numbers, 10 cts.

The trade supplied by the Toronto News Company.

OFFICE: 67 ADELAIDE STREET WEST, TORONTO.

The Free Church Record.

A Bi-monthly Journal. Alfred W. Martin, Editor.

Devoted as it is to the special task of setting forth the distinctive principles and ideas of Universal Religion, the **Free Church Record** has a place in journalistic literature occupied by no other periodical, and appeals particularly to all persons who desire to keep in touch with the latest and best thought of the day upon what is meant by that highest religious ideal of humanity, Universal Religion, as contrasted with the historical religions.

Occasional Contributors:—David Starr Jordan, LL D.; Paul Carus, Ph. D.; Edmund Montgomery; Prof. Thomas Davidson; Babu B. H. Nagarkar; Fred May Holland; W. L. Sheldon; B. F. Underwood; Rev. R. B. Marsh; William Lloyd Garrison; Francis E. Abbot, Ph. D.; Prof. Elliott Coues, M.D., Ph. D.; Mrs. Ednah D. Cheney; William M. Salter; Edwin D. Mead; Rev. Charles F. Dole; Rabbi W. S. Friedman; Prof. A. E. Dolbear; Rabbi Charles Fleischer; John Trevor; William Ordway Partridge; Rabbi J. Voorsanger.

Subscription—Yearly, \$1.00; Single Number, 20 cents.

Address: **FREE CHURCH RECORD, Tacoma, Wash.**

FREE THOUGHT MAGAZINE.

HOSPITABLE TO ALL TRUTH AND DEVOTED
TO THE EXPOSING OF ANCIENT ERROR
BY THE LIGHT OF MODERN SCIENCE
AND CRITICISM.

EDITORIAL CONTRIBUTORS:

JUDGE C. B. WAITE, THADDEUS B. WAKEMAN,
B. F. UNDERWOOD, HELEN H. GARDENER.

TESTIMONIALS.

Col. Robert G. Ingersoll: "Every Liberal in this country ought to take the Free Thought Magazine and I hope they will."

Hon. Geo. W. Julian: "It fills a place and meets a want which is not supplied by any other publication."

Hon. D. K. Tenney: "It stands decidedly in the front rank of publications designed to clear the religious atmosphere."

Elizabeth Cady Stanton: "I like the Free Thought Magazine because it breathes the spirit of liberty. It deserves the support of all Liberal thinkers."

Helen H. Gardener: "I have always liked and admired the Free Thought Magazine. I am glad to hear it is to be enlarged, though I am sure that all of us were satisfied with it before."

Rev. Henry Frank: "The Free Thought Magazine is doing valiant service for the cause of true Liberalism. It is clean. It is tolerant. It is not afraid to hear the other side."

Rev. J. E. Roberts: "The Free Thought Magazine is a powerful instrument in the work of making thought free."

T. B. Wakeman, Esq.: "The improved Free Thought Magazine is the greatest and best Free Thought and Liberal Organ of all real or would-be EMANCIPATED SOULS."

Hudor Genone: "I approve of the Free Thought Magazine. It is what a man ought to be—purposeful, but impartial—tolerant of churches, implacable to wrong."

B. F. Underwood: "The Free Thought Magazine, which has steadily improved from the first, is now a publication that reflects great credit upon its editor and corps of contributors."

Prof. Daniel T. Ames: "I regard the Free Thought Magazine among the very best exponents of free thought."

Monthly, \$1.50 a year; 15 cents a number.

H. L. GREEN, EDITOR AND PUBLISHER,
213 EAST INDIANA ST., CHICAGO, ILL.

\$3.00 for \$1.50.

Send us \$1.50 and we will send by return mail any books published by us to the amount of \$1.50, and the Free Thought Magazine one year TO A NEW NAME. Address,

CHARLES. H. KERR & COMPANY,
58 Fifth Ave., Chicago.

They silently wandered, in pairs, and alone,
But took the direction the halo had flown,
And soon, lying under the southernmost wall,
They found the great halo, not damaged at all.

MORGAN A. ROBERTSON'S



By Carey K. Jurist.

The text is poetical and the illustrations are fearful to behold. There are 70 broad pages and the price is only: paper, 50 cents; cloth, \$1.

Address, THE TRUTH SEEKER,
28 Lafayette Pl., New York

Humanity

Published monthly at Kansas City, Mo. Is one of the surprising periodicals of the closing century.

It is original in matter;

Fearless in thought;

New in method;

And unique in every way.

It advocates the interests of humanity along all lines, without bias, prejudice, partisanship, or egotism. It knows no sect, sexism, or creed, but holds it true of all humanity that "An injury to one is the concern of all."

It should be in the hands of every thinker. Send 50 cents in stamps for a year's trial subscription.

Address,

HUMANITY,
Kansas City, Mo.

RADICAL FREE THOUGHT BOOKS.

AGE OF REASON. By Thomas Paine. Cloth, 40; paper, 20 cents.

ASTRONOMY. Six lectures by Richard A. Proctor. 65 pp., 15 cents.

BESANT-HATCHARD DEBATE. Between Annie Besant and the Rev. A. Hatchard. A two nights' discussion at the Hall of Science, London, 1880. Propositions discussed: "That the Jesus of the Gospels is a Historical Character." Opened and affirmed by Mr. Hatchard. "That the Influence of Christianity upon the World Has Been Injurious." Opened and affirmed by Mrs. Besant. 100 pages, paper, 25 cents.

BIBLE INQUIRER, or a Key to Bible Investigation; containing 148 propositions, with References to the most Plain and Striking Self-Contradictions of the so-called Inspired Scriptures. By A. Jacobson. Paper, 25 cents.

BIBLE MORALS. By J. E. Reinsburg. Twenty Vices and Crimes Sanctioned by the Scriptures. 25 cents.

CHRISTIAN ABSURDITIES. By John Peck. Pointing out the things which the world calls absurd, but which the church once made Christian dogmas, and which some Christians still believe. 80 pp. 12mo. Paper, 20c.

COMMON SENSE. By Thomas Paine. Paper, 15 cents.

CRISIS (THE). By Thomas Paine. 182 pp. oct. Cloth, 50 cents; paper, 25 cents.

EVOLUTION (THEORY OF). By Prof. Thomas H. Huxley. Three Lectures delivered in Chickering Hall, New York, in 1877. Paper, 10 cents.

GREAT WORKS OF THOMAS PAINE: Age of Reason, Examination of Prophecies, Religion of Delsm, Common Sense, Crisis, Rights of Man, etc. Life of Paine. Steel Portrait. 8vo., 800 pp. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

HAND-BOOK OF FREE THOUGHT. By W. S. Bell. Containing in condensed and systematized form a vast amount of evidence against the superstitious doctrines of Christianity. Cloth, \$1; paper, 50 cents.

IMAGE BREAKER. By John E. Reinsburg. Contents: The Decline of Faith, Protestant Intolerance, Washington an Unbeliever, Jefferson an Unbeliever, Paine and Wesley, The Christian Sabbath. Paper, 25 cents.

INFIDEL DEATH BEDS. By G. W. Foote. 25 cents.

MARIA MONK. Paper, 50 cents; cloth, 75 cents.

MARTYRDOM OF MAN is a very interestingly pictured synopsis of universal history, showing what the race has undergone—its martyrdom—in its rise to its present plane. Cloth, \$1.00.

POCKET THEOLOGY. By Voltaire. Brief, witty, and sarcastic definitions of theological terms. Paper, 25 cents.

SABBATH-BREAKING. By John E. Reinsburg. 25 cents.

SELF-CONTRADICTIONS OF THE BIBLE. One Hundred and Forty-four Propositions Proved Affirmatively and Negatively by Quotations from the Scriptures. 15 cents.

THUMBSCREW AND RACK. By George E. Macdonald. A description of the Torture Instruments employed in the 15th and 16th centuries for the Promulgation of Christianity. Over 30 cuts. Paper, 10 cents.

VOLTAIRE IN EXILE. His Life and Works in France and Abroad (England, Holland, Belgium, Prussia, Switzerland), with hitherto unpublished letters of Voltaire and Madam du Chatelet. By Benjamin Gastineau. Paper, 50 cents.

WAS CHRIST CRUCIFIED? By Austin Bierbower. Paper, 10 cents.

WHY DON'T GOD KILL THE DEVIL? By M. Babcock. Paper, 15c.

WOMAN: Four Centuries of Progress. By Susan H. Wixon. Paper, 10c.

WORLD'S SAGES, REFORMERS, AND THINKERS. Being the biographies and important doctrines of the most distinguished Teachers, Philosophers, Reformers, Innovators, Founders of New Schools of Thought and Religion, Disbelievers in current Theology, and the deepest Thinkers and most active Humanitarians of the world, from Menu down through the following three thousand years to our own time. Cloth, \$3; leather, red burnished edges, \$4; morocco, gilt edges, \$4.50.

Any or all above Books sent prepaid on receipt of price. Address

FREE THOUGHT MAGAZINE, 213 E. Indiana St., Chicago, Ill.

Philosophical Journal

[ESTABLISHED IN 1865.]

WEEKLY—16 PAGES—\$1.50 A YEAR.

Sample copy free, upon application.

Devoted to Spiritual Philosophy and Phenomena,
Rational Religion and Psychological Research.

THOMAS G. NEWMAN, Editor and Publisher,
147 South Western Avenue,
CHICAGO, ILL.

HELEN H. GARDENER'S BOOKS.

"MEN, WOMEN AND GODS." This book is more radical, sarcastic and heretical than the writings of "Tom" Paine, and some Christians declare more "blasphemous" than anything Col. "Bob" ever uttered. Price, cloth, \$1.00; paper, 50c.

"IS THIS YOUR SON, MY LORD?" The fashionable prude will most likely say after reading this book: "*It is perfectly shocking.*" And thousands of good (?) Christians will declare: "*This book ought to be suppressed.*" Price, cloth, \$1.00; paper, 50c.

"PRAY YOU, SIR, WHOSE DAUGHTER?" One reading of this book will give a fashionable, pious, dudish sister the hysterics. "O my, how wicked!" she would exclaim, and would probably burn the book—but not before she had read it on the sly. Price, cloth, \$1.00; paper, 50c.

"PUSHED BY UNSEEN HANDS." The contents are: "Old Safety Valve's Last Run," "How Mary Alice was Converted," "A Hall of Heredity," "That Reminds Me of —," "His Mother's Boy," "Mr. Walk-a-Leg," "Adams 'Meets up with' a Tartar," "Onyx and Gold," "In Deep Water," "A Prison Puzzle." Price, cloth, \$1.00; paper, 50c.

"A THOUGHTLESS YES" is made up of thrilling stories of everyday life, each of which contains a most striking moral principle worthy of deep consideration. Price, cloth, \$1.00; paper, 50c.

"PULPIT, PEW AND CRADLE." The author here gets right down to business—to rock foundation—when she says: "The cradle has fallen heir to the discarded dogmas of the pew." Price, 10c.

"FACTS AND FICTIONS OF LIFE." This book is composed of many able papers on various live questions of the day, written by Miss Gardener for the large magazines, and contains among the other articles her able and distinguished defense of her sex, entitled "Sex in Brain." Price, cloth, \$1.00; paper, 50 cents.

"AN UNOFFICIAL PATRIOT." This is a romance founded on the late war, and might very properly be entitled "Uncle Tom's Cabin," by a new author, and from a more modern standpoint. Every old soldier, North and South, ought to read it. Price, cloth, \$1.25; paper, 50c.

Address FREE THOUGHT MAGAZINE, 213 E. Indiana St., Chicago, Ill.

Standard Publications of the Open Court Co.

THE PROPHETS OF ISRAEL.—Popular Sketches from Old Testament History. By Prof. C. H. Cornill. A history of Israel from Moses to the time of the Maccabees, according to the most recent textual and archæological researches, by one of the foremost authorities in Europe. A fascinating book. Shows the natural development of prophecy as a matter of human history. Frontispiece, Michael Angelo's Moses. Cloth, gilt, \$1.00.

DARWIN AND AFTER DARWIN.—By the late George John Romanes, F. R. S., LL. D., etc. "The best modern handbook of evolution."—*New York Nation*. "The most lucid and masterly presentation of the Darwinian theory yet written" Part I., *The Darwinian Theory*, is complete in itself, price \$2.00. Part II. (just published) treats of special questions, *Heredity and Utility*, price \$1.50. Together, \$3.00.

POPULAR SCIENTIFIC LECTURES.—By Prof. Ernst Mach, of the University of Vienna. Cloth, gilt, \$1.00. "Has scarcely a rival in the whole realm of popular scientific writing."—*Boston Traveller*.

THE SCIENCE OF MECHANICS.—A Critical and Historical Exposition of its Principles. By Ernst Mach. Translated by Thomas J. McCormack 250 cuts. 534 pages. Half Morocco, gilt top. Price, \$2.50. "A masterly book. . . . We can commend it most heartily as a scholarly and able treatise, . . . both interesting and profitable."—A. M. Wellington, in *Engineering News*, New York.

WORKS OF DR. PAUL CARUS.—(1) *The Soul of Man*. An interpretation of physiological and experimental psychology. Pp. 458. Illustrations, 152. \$3 00. (2) *Homilies of Science*. Pp. 817. \$1.50. (3) *Truth in Fiction*. Twelve Tales with a Moral. White and gold, \$1.00 (4) *The Idea of God*. Paper, 15 cents.

THE RELIGION OF SCIENCE LIBRARY.

"The best solid line of books in inexpensive editions now published in this country."—*Book and Newsdealer*.

<p>The Religion of Science. By P. Carus. 25 cents.</p> <p>Three Lectures on the Science of Language. By F. Max Muller. 25 cents; cloth, 75 cents.</p> <p>Psychic Life of Micro-Organisms. By Alfred Binet. 25 cents; cloth, 75 cents.</p> <p>Fundamental Problems. By P. Carus. 50 cents; cloth, \$1.50.</p> <p>Origin of Language. By Ludwig Noire. 15 cents.</p> <p>Wheelbarrow on the Labor Question. By M. M. Trumbull. 35 cents; cloth, \$1.00.</p> <p>Primer of Philosophy. By P. Carus. 25 cents; cloth, \$1.00.</p> <p>Three Lectures on the Science of Thought. By F. Max Muller. 25 cents; cloth, 75 cents.</p>	<p>Diseases of Personality. By T. Ribot. 25 cents; cloth, 75 cents.</p> <p>Psychology of Attention. By T. Ribot. 25 cents; cloth, 75 cents.</p> <p>Nature of the State. By P. Carus. 15 cents.</p> <p>Double Consciousness. By Alfred Binet. 15 cents.</p> <p>Diseases of the Will. By T. Ribot. 25 cents; cloth, 75 cents.</p> <p>Free Trade Struggle in England. By M. M. Trumbull. 25 cents; cloth, 75 cents.</p> <p>Gospel of Buddha. By P. Carus. 35 cents; cloth, \$1.00.</p> <p>On Memory, and the Specific Energies of the Nervous System. (A World-famous Memoir.) By E. Hering. 15 cents.</p>
---	---

Any of these books may be had by applying direct to the office of **FREE THOUGHT MAGAZINE**, 213 E. Indiana St., Chicago, Ill.

REFORM BOOKS

Books That Make Votes for the Cause of the People. Read Them and Circulate Them.

A Breed of Barren Metal,

Or, Currency and Interest. By J. W. Bennett. A radical book by an expert, striking the money power in its most vulnerable point. This book proves that interest is wrong. It shatters all the old stock arguments for it, and shows a practical way to abolish it. 256 large pages. 25 cents.

Money Found.

Prof. Thos. E. Hill's standard book explaining a practical plan for putting the banking business at once into the hands of the Government. Plenty of money for all legitimate borrowers. The profits of banking to go to the whole people. This book is a mine of information on all questions connected with finance. 25 cents.

Shylock's Daughter

A charming story by Margret Holmes Bates, in which are shown the misery of mortgage-ridden farmers and oppressed laborers, the possibilities of help through legislation and the temptations of public life. Illustrated. 25 cents.

The Rights of Labor.

By R. Walte Joslyn. An inquiry into the relation between employer and employed. Proposes a law by which the employees of large corporations should share in the profits and management. 25 cents.

The Pullman Strike.

By Rev. Wm. H. Carwardine. A complete and truthful story of the famous strike, by one who was there. A great object lesson in the oppressions of monopoly. 25 cents.

A Story from Pullmantown

By Nico Bech-Meyer. A strong and interesting story, a vivid picture of the life of the Duke's subjects. 25 cents.

How to Govern Chicago.

By a Practical Reformer. The problem of city government interests the whole country. If the cities are mis-governed the nation will be. This book proposes practical and effective measures. 25 cents.

Illustrated First Reader

In social economics, for backward pupils whose minds have been injured by a too exclusive attention to daily newspapers. Thirteen lessons in words of one syllable, each with a fine picture. 10 cents, 20 copies for \$1.00.

Invention and Injustice.

A red hot denunciation of present conditions, by Col. Robert G. Ingersoll, with an article by Prof. Ely showing the need of government ownership of monopolies, and a strong argument by Arthur Fairfax, proving that reform must come through the People's Party. 2 cents. 10 cents a dozen.

Mailed on receipt of price.

CHARLES H. KERR & CO., Publishers,
56 Fifth Ave., CHICAGO

THE NEW UNITY.

EDITORIAL MANAGEMENT.

Named by the Executive Committee of the American Congress of Liberal Religious Societies and approved by the Directors of the Unity Publishing Company.

HIRAM W. THOMAS, Chairman,

EMIL G. HIRSCH, E. P. POWELL, R. A. WHITE,

A. N. ALCOTT, JOSEPH STOLZ,

A. W. GOULD, CAROLINE J. BARTLETT

JENKIN LLOYD JONES, Managing Editor.

A 16-page Weekly. \$2.00 per Annum.

Free Sample Copies.

UNITY PUBLISHING CO.,

204 DEARBORN ST., CHICAGO

LETTERS FROM JIMTOWN.

By WILLIAM DANA WILCOX.

This book purports to be a series of letters from a Chicago journalist who is taking a vacation at his old home, Jimtown. These letters tell how the people of Jimtown were converted to silver by a series of speeches and curbstone arguments, all of which are faithfully reported. The book is illustrated with a dozen or more outline cuts, after the order of "Coin," and closes with what is called "The Bimetallist's Creed." It will probably become very popular as a free silver text book.—LITTLE ROCK PRESS.

Hon. R. P. Bland of Missouri writes: "LETTERS FROM JIMTOWN is a very interesting and valuable contribution to this all-important subject. Would like to see it in the hands of all the voters of this country."

Paper, 256 large pages, illustrated. Price, 25 cents, postpaid.

CHARLES H. KERR & CO., Publishers,
56 Fifth Ave., CHICAGO



FREE THOUGHT MAGAZINE.

MAY, 1896.

A NATIONAL HYMN.*

BY R. S. D.

ON the first page of a Chicago paper, dated the 25th of August, 1895, was a discussion on the subject of National Hymns, winding up with a sample one from the heart and pen of James D. Reymert, a native born Norwegian, but, like Carl Shurz, and many others of foreign birth, a true American citizen by adoption

As it would not be fair to offer a criticism on Mr. Reymert's "Anthem" before a jury of the public, without submitting at the same time the document itself for examination, it is here reproduced, and is as follows:

NEW NATIONAL ANTHEM.

"God, who shields our happy land,
Spread o'er summit, vale and strand,
Holy hope, give peace to all;
Hear our prayer, inspire the soul!
May our faith be pure and true
As the heavens' spotless blue,
And may charity abound
Everywhere, the earth around.
Let the nations all be free,
Glorious in Liberty.

When shall the American People have a National, patriotic Ode, or Hymn, to be set to music, and sung on the yearly recurrence of the 4th of July, and on other proper occasions, in memory of their Revolutionary Fathers, and Founders of the Republic?
R. S. D.—1896.

Home of freedom, our own land,
 God preserve thee ever grand.

“Through the struggling, bloody past,
 Liberty grew strong at last;
 Thy protecting hand, O God,
 Bore it through the surging flood.
 Planted on our virgin soil,
 Nursed by patriotic toil,
 It brought forth its precious fruit
 Virtue, charity, and truth,
 Knowledge, science and free speech;
 All do us thy glories teach.
 Gracious God! from Thine own hand.
 Sprung the greatness of our land.

“Angels, help us to rejoice
 As we lift a nation’s voice,
 So the welkin dome shall ring
 With our prayers, as we sing.
 Join us, hosts of freedom’s sons,
 Join the salvos from our guns,
 Salvos sent from freedom’s home
 Up to heaven’s starry dome.
 Let our hearts with gladness thrill
 For the days of Bunker Hill,
 For our flag that floats above;
 Emblem of our pride and love.”

A. A prime feature in such an ode should be, that it could be cordially sung by every person in the country, except those who have disgraced their citizenship, and forfeited their personal liberty, by crime. I say *cordially*, which means heartily, intelligently, wholly and consistently. To this end, it must have certain characteristics, without which the national singing of such a hymn would resemble the noise made by sounding brass or a tinkling cymbal. Like the Jubilee Song of the ancient Hebrews, appointed to be sung on the recurrence of every fifty years, when the occupancy and enjoyment of the land reverted to the original owners, there must be positive and substantial blessings to rejoice in, and to feel thankful for.

B. As the Revolutionary struggle of 1776 was made, primarily, for the rights of Man as Man, and secondarily, for the rights of the People composing the Thirteen English Colonies, settled along the Atlantic coast, in the last century, while we admit into our national family, and house-keeping all foreigners who understand and adopt the American idea of civil government, and confer upon them all the privileges we enjoy, except one, a National Hymn should be inspired by a poet who is "native and to the manor born," and in whose veins flows the blood of his Revolutionary sires.

C. The grand object of such a hymn should be to perpetuate the Anglo-Saxon race and its glorious language, and keep them forever in the majority in the councils of the nation. This race of people is peculiar in its love of personal freedom. "We must be free, or die, who speak the tongue that Shakespeare spoke." Its instinct is to colonize, and to carry, wherever it goes, the institutions of the school and the press, which are necessary to the existence of any stable government of the people, by the people. This is seen in the striking contrast between the English colonies in Canada, and Australia, on the one hand, and the Spanish republics in Centra and South America, on the other. Civil liberty, by which I mean the natural liberty of the individual, restrained so far as may be necessary for the public good, in preventing despotism or anarchy, can result only from a constitutional government where the people are intelligent enough to know, and virtuous enough to obey the laws which they themselves have enacted.

D. The Spanish-American, so-called "republics," are in a chronic condition of revolution, without any progress, because their people, made up of Latin, Indian and Negro blood, have none of the stuff in their characters that is necessary to self-government. The rulers have been trying for many years to make a cone stand upon its apex, but have not yet found out that it cannot be done. On the contrary, the Anglo-Saxon race of people on the Atlantic coast, organized themselves into a nation a hundred years ago, and have founded, between the two oceans, no less than forty-five states, each resting upon a written Constitution, and code of laws, and all forming a republic of sixty millions of people. This race, together with the Scotch, the Swiss, the Hollanders and the Scandinavian

nations of the north, and the Australian colonies of the south temperate zone, are all naturally adapted to free government. The long winters of their climate compel, as well as incline them to organize and strengthen the primal institution of the family and the home, and to cultivate all the domestic virtues which qualify men for self-government. The defect in the blood of the Latin races is, that they have no such capital ideas of home and self-government as are indigenous in the nations named. It is all important, therefore, that, while we as a nation are hospitable to all who come to our shores to better their circumstances under our flag, and to share with us the honor and responsibility of American citizenship, we owe it to our fathers, ourselves, and our posterity, to keep, in all time to come, the Anglo-Saxon ideas at the helm of our Ship of State.

E. We Americans never have had, and never could have had, such a national hymn as I contemplate, and for reasons which I now proceed to specify. The nation was born and baptized in the Old State House on Chestnut Street, Philadelphia, on the 4th of July, 1776, and was named: "The United States of America." The bell in the steeple of the building which rang out the "Declaration of Independence" that made us a nation, had impressed upon it, when it was cast, a suitable verse, taken from the Jubilee Song of the Hebrew Commonwealth, and found in the Old Testament Scriptures (Leviticus 25:10): "*Proclaim Liberty throughout all the land, unto all the inhabitants thereof.*" This glorious service it rendered on that glorious day. After the war for the self-evident principles of the "Declaration" was over, and the foundation laid for a republican form of government, a court of law and equity, if called to sit on the case, would have decided that all the slaves—for there were *Abrahamic* slaves in all the Colonies—were freed, and became full citizens, by the Declaration. But the slavery then existing was of so mild a character that no public man raised the question of law; and this cancer upon the body-politic, which a surgeon could have removed with a pair of forceps and a knife, in five minutes by the watch, was allowed to grow, and did grow, till in process of time its removal threatened the life of the Republic itself.

F. When the object of the war was accomplished, and our fathers sent delegates to the Convention of 1787, to form a Constitution and government for the express and only purpose of carrying out the guarantees of liberty to all the inhabitants of the land, they saw and felt the inconsistency of the existence of human slavery in a government like the one founded at Philadelphia, but, as everything then depended upon the adoption of the Constitution as a *bond of union*; and as the Southern states had more slaves than any of the rest, and made their right to hold them *a sine qua non* to their acceptance of the Constitution, the framers of that instrument, sincerely believing that the abolition of the slave trade would, in a short time, be the equivalent of the passing away of slavery itself, inserted a provision (Article I., Section 9) declaring, in verbiage which proved their consciousness of inconsistency, that "*the migration or importation of such persons as any of the states now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year 1808, but a tax or duty may be imposed on such importation, not exceeding ten dollars for each person.*" This guarantee was given to "*the states now existing,*" and by implication, to them alone, and was to last only to the year 1808, after which time it was to change its moral character, and become *piracy*, and a capital offense. This was the humiliating price the nation had to pay for a Constitution that would allow the wheels of government to be put in motion at all; and the slaveholders, having secured an inch in the bargain, proceeded to demand an ell, by insisting that, during the twenty odd years they were permitted to send their ships to Africa to procure negro slaves, they should be protected in the enjoyment of that constitutional right by another provision. The demand was, of course, granted, and is embodied in Article 4, Section 2, declaring that "*no person held to service or labor in one state under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such labor or service shall be due.*" This ambiguous language, showing again, that the consciences of the framers would not allow the hateful word *slave* to appear in the Constitution, to be read in future generations, to their dishonor, was, nevertheless, intended to cover

the case of runaway slaves up to the year 1808, by which time it was believed that both slavery and the slave trade would die out; and thereafter would apply to absconding contractors, minors, and apprentices bound to learn trades, as it does this day.

G. But Eli Whitney's invention of the gin, a machine for separating the seed of the cotton plant from the staple, about the closing years of the eighteenth century, changed the whole complexion of affairs, political, economical, social and religious. Able-bodied negroes, male and female, to work the cotton fields in the South, immediately rose in price to a high figure; and then was presented to the world the humiliating spectacle of a nation attempting to make a compromise in morals, by trying to do the impossible thing of paying homage and serving, at the same time, two of the most hostile and exacting masters in the world—Liberty and Slavery. The slave trade had eight years to run. Domestic slavery, which made that trade necessary, had become a Bible institution, proclaimed such from nearly all the pulpits in the land, and was the source of great wealth to the cotton states. Cotton itself was boastingly declared to be king; and a most despotic king it was, during its whole reign; for the Government, in all its departments, and the Church, in all its denominations, except two, remarkable for the smallness of their numbers, rivaled each other in willing subserviency to its demands. Instead of the slave trade terminating in 1808, as required by the Constitution; and instead of the institution of slavery itself naturally dying, as expected by the framers, both took a new lease of life; and by the connivance of the government, and the advantage of the Southern ports being comparatively near to the theater of the slave trade on the African coast, the trade continued to exist down to the very time of the Rebellion in 1861.

H. Then it was, as we may fancy, that our tutelary goddess, Minerva, who had presided over the deliberations of the Convention of Delegates that formed the national Constitution, and expected that it would be forever the Palladium of Liberty, chagrined at its being made the authority for forging the chains of human slavery, smote the old bell in the State House, which, in 1776, rang out the proclamation of "*Liberty throughout all the land, unto all the inhabitants thereof,*" with the hammer of her wrath, and it has been

dumb ever since! Neither did she allow the muses of poetry and song to inspire a national hymn of gratitude and rejoicing, and would have palsied the brain and hand of any one who would have attempted it, when its meaning, and harmony of utterance would have been stultified and interrupted by the clanking of chains on the limbs of millions of the American people, who were represented in the halls of Congress. No. We have had *battle hymns*, which animated our soldiers and sailors in the war of 1812, and in the defensive war that we made in 1861 for the Union and the Republic, but not a national, congratulatory ode, which can be sung by a nation of people, *all* rejoicing in their circumstances of personal freedom and worldly prosperity, secured to them, and in actual usufruct, by the Constitution and laws handed down to them by their fathers.

I. But in the midst of the general defection pervading the country, there was a "remnant, according to the election of grace." For, if it be not a remedial law of *nature*, it seems to be, at least, a feature in the character of our Anglo-Saxon race, that, when public affairs come to the worst, there must needs be a change for the better; and therefore, about the year 1830, a handful of men and women, under the impulsive power of philanthropy and patriotism, organized themselves into a body of reform. Repudiating the use of lies, policy, compromise and carnal weapons, they went forth to teach their countrymen the eternal truth, that slavery was a crime against the rights of human nature, and a flagrant violation of the first of the self-evident principles of the Declaration of Independence; that it was a triple curse,—to the slave, the master, and the soil; and should be immediately abolished. These being the topics of every address they delivered in the work of educating the intellect and conscience of the people, the tide of thought and feeling turned, and in the process of evolution, never ceased rolling till the pledges our fathers made in 1776, were redeemed by their grandchildren in 1868.

[TO BE CONTINUED.]

MIND A BRAIN PRODUCT.

BY CHARLES J. LEWIS M. A.*

BY studying the nervous system in embryos instead of adult animals as was the practice and method even as recent as a decade ago, Golgi and Ramon y Cajal have made so many new discoveries by the microscope that they are justly regarded as epoch-making in character. They have shown that a sensory nerve-fiber, say of an eye, does not continue unbroken through the brain and out to the vocal cords for speech, for instance, but is made up of two or more pieces, each piece (nerve-fiber and its cell) being unconnected anatomically with any other. This makes it possible for ideas to be held for a longer or shorter period of time, very much the same as provision is kept in cold storage—ready for use. As we are becoming acquainted with the anatomy and physiology of the brain, we are gradually abandoning our old ideas of the worthlessness of the senses and brain-centers as a mind-making organ. Hence any consideration of mind in the future must be along the lines of cerebrology, which is a study of the brain in relation to mind building.

Knowledge is difficult just in proportion to the intricacy of the subject studied. That the human mind is a most intricate subject, rests upon the fact that the cells of the sense-organs and brain are so situated as to be practically out of the field of observation while they are alive. Notwithstanding this difficulty, rash and stupid philosophers—and even psychologists like Ladd and James—have affirmed, though without knowledge, that mind was very similar to “soul,” “spirit” and even the human end of the “Supreme Being.” And Wundt speaks of it as a “psycho-physical parallelism.” I will endeavor to show that it is none of these unreal things, but is, instead, a product of brain action upon environing motions that impinge our sense-organs.

Each part of our body has a specific work to do in making up the sum of work that the body has to do as a whole. The digestive system, for instance, has what might be termed several departments,

*Professor of Physiology, Harvey Medical College, Chicago.

in each of which was completed a given part of the process of digestion. In the mouth starch is converted into sugar by the saliva; in the stomach the white of eggs, lean meat, lentils, beans—or, to use a chemical term, the albuminoids—are digested; while in the small intestines are digested the fats and all of the digestible substances that have been propelled into them undigested from the stomach. The organs that do this work are the salivary glands, stomach, liver and other glands that pour their secretions into the intestinal canal.

Although this process is now well understood, the vaguest of notions were held concerning it prior to 1825, when, through the accidental explosion of a musket, Alexis St. Martin had a part of his abdomen and a considerable portion of the front of his stomach torn away, this permitting the process of digestion to be clearly seen. After this insight, it was no longer necessary to hold that digestion was effected by an exceedingly evil spirit.

I have made these statements about digestion to point out the fact that food-stuffs are brought to a state fit for absorption by the cells and other tissues of the several organs concerned. These organs evolve blood as a product of their action out of crude food-stuffs. Now, the Brain and Special Senses are tissues and organs, just as much as are the digestive organs. And as I have stated that crude food was changed by the digestive organs into a finished product—blood—so have the Sense-organs and Brain crude materials which they manufacture first into Sensations; then Ideas; and lastly, into Thought. I will now proceed to read out these several processes; necessarily, on account of the limited space allowed a magazine article, I will leave gaps here and there for the reader to fill in.

To speak of mind as being made up of crude or raw materials, is so startling a proposition, it is of the utmost necessity that these materials be discovered and fully set forth.

I feel safe in saying that nature is composed of things having form, which, for the purposes of this paper, I will call objects. Some of these are trees, some horses, and some of the objects are members of the *genus homo*. These objects in their totality constitute the universe. It is also a matter concerning which there is a general agreement that every object in nature is constantly changing

its form. Some forms are waxing in strength and size, especially animals and plants by growth, and rocks by accretion; or these same objects under other circumstances are diminishing, as animals or plants by disease, or starvation, the rocks by friction, or as my pencil shortens by writing.

It is obvious that the minute particles of matter which come to a rock and adhere to it, add to its size, and that the objects from whence these particles escaped were just to that extent decreased in size. (The law of conservation of energy.) Among all of the objects of nature it is undisputed that there exists a law that holds the amount of waste and growth in and among objects as equal, so that in the end nothing is either lost or gained. And further, we have reason for believing that these particles which may also be called unorganized lines of force, go out continuously and in all directions from each and every object in nature. Suppose two persons are facing each other. The face of either will be the side seen by the other. But the "seeing" is a complex process. There is first the light, then the face reflecting the light, and lastly the eyes sensing the light reflected. By analyzing this process we are constrained to assume that the pencils of light reflected have body enough in them to constitute a mask of the face reflecting them. This mask is matter in motion, carrying with it energy. And upon this energy impinging the eyes, their retinæ develop it into Sensation.

Sensation bears the same relation to a completed idea of the object from whence the motions arousing it emanated, as does the conversion of starch into sugar by the saliva bear to the completion of digestion. The end-organ of sense is the organ provided by nature to begin the process of converting a physical motion into a Cerebrological Thought. (I use the tangible word "cerebrology" instead of the mythical word "psychology.")

It is now evident that the changes which all objects undergo are brought about by the departure from them, in a greater or less degree, of the very substance of which they are made up. Whilst these particles are in transit from the objects which yielded them up, to the end-organ of sense, they are governed by the laws of physics. But, upon their impinging a sense-organ, these motions grow or be-

come something other or different from such of the motions as happen to impinge objects that were not end-organs of sense. The motion here described, plus the potential energy of the organ of sense, is what I mean by a physiological sense-process. Hence, from this time on, I will speak of this process as physiological.

Before proceeding further, however, with the physiology of my subject, I will give something of an outline of the mechanism of Sensation, Ideation and Thought. The mechanism which evolves these several products is the brain and its sense-extensions.

The brain is divided into two hemispheres, which are connected by commissural fibers called the *corpus callosum*. These hemispheres are made up in part of gray matter spread over the outside of each, and having a thickness of from one-fifth to one-twelfth of an inch, and disposed in convolutions separated by grooves. The word brain means the same as *cerebrum*. Hence, when we say cerebral cortex, we mean the gray matter of the brain. The gray matter is chiefly made up of nerve-fibers and cells that are delicate and semi-oily in consistency, and are held in place by a dense meshwork of fibers which extend out from neuroglial cells. The cells of the brain (leaving out the neuroglial) vary in size and shape, and are estimated to number about a billion in each brain. These cells are arranged into groups; each group being what is called a sense-center for a given sense-organ. In these cells and by them, is effected the physiological action—*seeing* for the eye, *smelling* for the nose, *hearing* for the ear, *tasting* for the tongue, and *feeling* for the sense of touch. These cells do not sense anything; they are not sensory. They only *comprehend* the sensation sensed by the end-organs of sense. For instance, a string has two ends; so has a nerve-fiber. One end of an optic nerve-fiber is in the retina of which it is a part. It is the function of this end of the fiber to sense light and at the same time to assist the sense of touch in the process of comprehending form. At the other end of this fiber is a cell. This cell, in conjunction with neighboring ones which are the inner end of other optic nerve-fibers, effect such a change in the sensation of light that comes to them from the eye, that we now, instead of calling it "sensation," call it IDEA. And the cells themselves, instead of calling them as they are called in our textbooks, "sensory," are designated IDEATING CELLS.

The ideating cells do not anastomose or join with the motor cells in such a way as to make a continuous fiber of the *in-going* and *out-going* nerve-fiber. They have a physiological relation, but not an anatomical one. The motor cells have, besides their fiber or axis cylinder, several twigs terminating in brush-like endings, the filaments of which, while not in actual continuation, are sufficiently close to the ideating cells to receive the product or idea which the ideating cells have manufactured, and convey it to the motory cells for them to send out as thought.

The expression of thought is action. Thought in action would be such an act as speaking, singing, gesticulating, or advancing to meet a friend.

These two systems of nerves and cells, one developing sensations from without and conducting them *into* the brain as electricity is conducted by an insulated wire; the other, the motor cells and fibers which conduct *out* the thoughts the receiving cells had ideated, do not constitute all there is of these most important cellular bodies. For there is another system of nerve-fibers and cells besides the above described *in-going* and *out-going*

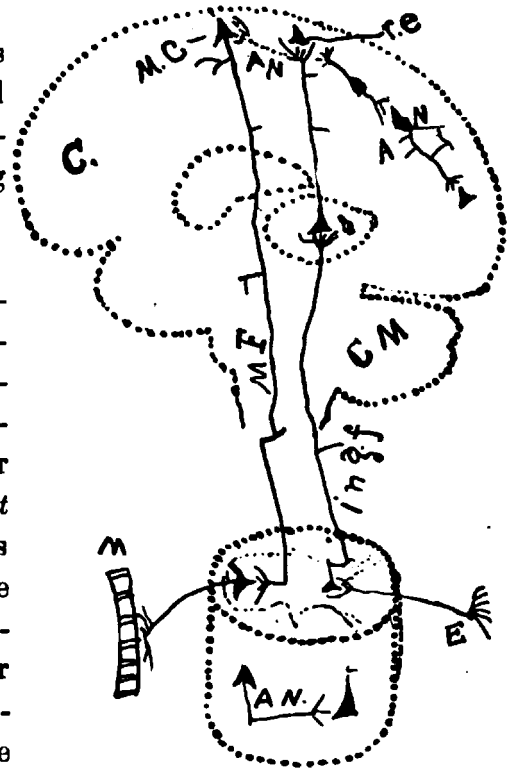


DIAGRAM. *

*Showing the probable relations of some of the principal cells and fibers of the cerebro-spinal nervous system to one another (after Dana). The lower part of figure is a section of the spinal cord; C, cerebrum; CM, cerebellum. E, the brush-like expansion of a sensing nerve of the skin—sense of touch; I.n.g.f. its in-growing nerve-fiber along which sensations are conducted in to either r.e., a receiving (ideating) cell, or AN, association cells and fibers; MC motor cell; MF, motor fiber to convey thought out to M, muscle, or an organ of expression. It is at E that a sense-stimulus or motion impinges a sense-organ; from thence it passes as shown to brain cells where it is comprehended. The brush-like endings of nerve-fibers show that they surround the cells and yet not being anatomically connected with them, but that their fibrillary tips are close enough to be in physiological connection.

ones. These can be spoken of as being a sort of relay station between the two, and called in microscopic anatomy, the *Association Cells and Fibers*.

Association Cells and Fibers hold an intermediate place in the brain between the ideating cells on the one hand, and the motor cells on the other. On this account, they have no fibers going out to either an end-organ of sense, or to a muscle for motion. These cells and fibers constitute a group of brain substance which evolves what logicians call *reason, comparison, cognition, recognition, discrimination, judgment*. This is possible on the ground of this group of cells being a common meeting place for all of the ideas formed by the cells in the five groups called the five sense-centers. It is to be noted, that the ideating cells can send their product directly to the motor cells without passing through this association group.

The ideating cells have to do with what the five sense-organs sense and send in to them. While the association cells have nothing to do with sense impressions direct, but second-hand, as it were, in the shape of ideas from the ideating cells. Hence it is clear, that if the ideating cells manufacture a false idea, the association cells will have an error to develop into reason, into cognition, instead of having an idea resting upon an observational premise. This makes plain the metaphysician's error in accounting for mind. Not only this, it also points to the place in the brain where consciousness is evolved, where the person builds up out of the numerous ideas evolved by the five separate sense-groups, a structural form, and is what is meant by the "I," the "me," the "person."

I have presented three classes, as to function, of the cells of the gray matter of the brain: (1) Those which receive sensations from the end-organs of sense and make ideas of them. (2) Those that draw into a common meeting place all of the ideas which do not go straight over to the motor cells, and rearrange them into a soundness of judgment, if the ideas were true, or into hallucinations, imaginations, illusions, vagaries and all sorts of phantasies, just in proportion that the ideating and association cells are below their normal healthful standards. (3) Those (the motor) which send out to some organ of expression the ideas made by the ideating and association cells. Such an organ would be the organ of speech. And the thing sent out is now called Thought.

The five senses are extensions of the brain, put out as feelers to sense impressions made upon them by the objects we are surrounded with, or by motions emanating from them. On this account it is proper to speak of the brain and five senses as the *Senso-Cerebral Gland*.

Having thus far dwelt somewhat at length in accounting for mind as a development from raw materials, and that these raw materials are motions from the numerous objects round about us, together with its being a secretion of brain-cells, I deem it necessary at this point to define the term. And in order to have a definite statement, I make the following definition:

Mind is the Sum-Total of One's Comprehended Sense-Impressions.

I am well aware that this defines mind as a product of brain action. But is it not as commendable for the senses and brain to work, as it is for the hands and feet? A product is the effect of energy having been expended on certain raw materials to the end of giving them another form or consistency. This formed product cannot go on and make itself over and over again unendingly of its own motion, as it is claimed for mind. If mind can make mind over again, a watch can make other watches, or this manuscript can make other manuscripts. That this parallelism is sound is undeniable. Or, I might say that mind cannot at any time or place, or by any act of its own, add to itself more mind, any more than can saliva more saliva, gastric juice more gastric juice, or milk more milk. To increase these products we must have the mechanisms, namely:—the salivary glands, stomach and mammary glands. Similarly, in order to have the product—mind—added to mind, we must have the senso-cerebral gland, which is the only mind-making mechanism that has ever been discovered.

This makes it clear that Wundt's position of starting mind from a given point which runs from that point a parallel course with the physical processes of the brain, as he clearly indicates by his phrase—psycho-physical parallelism—is entirely outside the facts in the case. James frankly admits that mind some day will be explained according to physics, "or past successes are no index of the future." But this he immediately makes void by saying that "the necessities of the case will make" the subject matter "metaphysical."

Had mind been studied as a sense and brain product, instead of regarding it as having had a "psychic" source, much of the philosophical acrimony, malice and intellectual ostracisms of the past would have been avoided. From this time on let mental science free herself from myths, and all mythological influences, to the end of having peace and quiet among her devotees.

CHICAGO, ILL.

THE WORTHLESSNESS OF VIVISECTION.

BY PHILIP G. PEABODY, A. M., LL. B.*

FOR more than fifteen years I have devoted much time and money in acquiring a thorough knowledge of the practice of vivisection, and shall continue to do what I can for its suppression.

In the first place, it cannot be too positively and unequivocally asserted that, not only in the opinion of the anti-vivisectionists, but by the admissions, again and again repeated, of the world's greatest vivisectors, absolutely nothing of value has ever been ascertained by means of vivisection; and for this, to thinking minds, it seems scarcely necessary to give a reason. The first and obvious one, of course, is that conditions can never be assured the same—that you cannot get your equation. Is this strange? Physiology may be advanced in some respects, when the conditions can be made definite, (if that is ever possible in the case of a vivisected animal!) but under no circumstances can therapeutics be benefited. For many years the ablest scientists, men above the old-time and cheap taunt of sentimentalism, have been showing this in the leading periodicals of the Old and the New Worlds. They do not stop there; they avow that so far from its having led to good practical results, it is a most prolific source of error, and has led to great loss of life in this way; and of this no better example can, possibly, be given than that of Pasteur's so-called "prophylactic remedy" for hydrophobia—it being, in point of fact, neither "prophylactic" nor a "remedy." To the *Boston Globe* belongs the honor, I believe, among the daily papers of prominence, of showing the truth of this matter, as it has

*President New England Anti-Vivisection Society.

for at least six years been shown in various journals, more especially in Europe.

In the city of New York, the metropolis of the New World, we have seen an educated gentleman, presumably not dreaming, who, in the latter part of the nineteenth century, asserts that "it is undeniable that he (Pasteur) has found a means of preventing hydrophobia;" and caps the climax by seriously asking if one would (with statistics such as exist staring him in the face) have his own child inoculated with the virus of the most awful disease known to man, evidently expecting the one questioned would be compelled, in candor, to answer "Yes"!!!

So far from its having been undeniable that Pasteur can cure hydrophobia, it is absolutely certain that his method has caused it scores of times. For instance, I will give two cases (and, omitting innumerable others, pass on, for space is precious), vouched for by Dr. Edward Berdoe, one of England's brightest medical lights, and long known to the writer: "A little girl was bitten on the arm by a stray dog. A doctor saw the child a quarter of an hour afterwards and cauterized her wounds. It was discovered that the same dog had furiously bitten other children. The same day the little girl was taken to Bere, where under Dr. Sujind she was inoculated *secundum artem* eight times, and then sent home. Eight weeks later she died with all the symptoms of hydrophobia. All the other children who were bitten, but not inoculated, escaped any ill effect whatever. Moreover the little girl referred to (and this seems conclusive) was bitten through her clothing, while one of the children who escaped was bitten in the naked flesh."

I give one more case, stronger, if possible, than the foregoing:

Two men are both bitten by the same dog—one, very badly, on the bare flesh, the other, only slightly, and through the clothes, it being recognized that in such a case as the latter, even if the dog is really rabid, little or no danger follows. The man badly bitten on the bare flesh avoids Pasteur and his treatment, and lives, free from disease. The man slightly bitten through his clothing takes the Pasteur treatment and dies within a few days, not of "rabies," but of "rabies of the laboratory."

Lawson Tait, F. R. C. S., LL. D., is unquestionably and admittedly

the greatest ovariotamist that the world has ever produced, and a surgeon of great eminence. It being with respect to ovariotomy that great claims of vivisection are made, and Mr. Tait's success in that branch having been greatly impeded by his experiments on his animals, by his own statement, it is of great importance to the advocates of this crime, that his testimony should be lightly passed over and belittled. Mr. Tait says, "Like every member of my profession, I was brought up in the belief that by vivisection had been obtained almost every important fact in physiology, and that many of our most valued means of saving life and diminishing suffering had resulted from experiments on the lower animals. I now know that nothing of the sort is true concerning the art of surgery, and not only do I not believe that vivisection has helped the surgeon one bit, but I know that it has often led him astray."

Even if the conditions were not attended by the fear and pain of the animal under the knife, the utter dissimilarity between the structure of animals and men makes it hopeless to reason from one to the other—FROM a healthy, mutilated brute to a diseased, whole man.

One of the world's greatest surgeons, speaking of Professor Humphrey's claim that "the man who first employed the carbolic ligature would never have ventured upon it upon the human body had he not first carefully tried it on animals," says: "This is just one of the cases when vivisection has led us astray. If the carbolic ligature had never been tried on animals, where it seems to answer admirably, it would never have been tried on human patients, where it fails miserably and has cost many lives."

Professor Ludimar Hermann, professor of physiological and medical physics, at Zurich University, says, "The advancement of our knowledge and not utility to medicine, is the true and straightforward object of all vivisection. No true investigator in his researches thinks of the practical utilization. Science can afford to despise this justification with which vivisection has been defended in England," and, I may now add, in America.

Another continental vivisector expresses his sympathy for his English brethren, that they are driven to such paltry and silly tales to defend their vivisections as to say that they are seeking something of value in the healing art.

Michael Foster, M. D., F.R.S., professor of physiology, University of Cambridge, surely an authority without prejudice against vivisectors, says, "Nothing is to my mind more dangerous than the practice of taking, so to speak, 'raw' physiology at once into clinical work; and if you look back on the history of the profession you will find that these attempts to take physiology straight off into practical use have proved delusive."

All vivisectors are aware that there is absolutely no argument in favor of the vivisection of animals that does not apply with greater force to men; why was it that on every occasion on which this was pointed out to the advocates of vivisection before the Royal Commission in England, and the Massachusetts legislature in this country, the difficulty was always evaded? Not one vivisector had the manhood to answer this objection; every single one of them evaded it; why was this? Because the time was not ripe in England, in 1875, to demand human subjects for vivisection. Is it ripe now in America? Yes; in the opinion of Ohio vivisectors, it was ripe some years ago.

In that state the vivisectors not long ago openly asked the legislature to give them condemned criminals for vivisection. I will point out that one good argument exists for this, viz, that, as it is admitted not only, but passionately declared, in Ohio and Europe, the vivisection of animals being wholly useless for all practical purposes, if any progress of benefit to man is to be made by means of vivisection, human beings must be the victims; this is true, and I must express my respect for the greater approach to manliness of the vivisectors who take this ground.

In all my interviews with vivisectors, of whom, as I stated above, I have known many, it has always been cheerfully and freely admitted that no practical utility resulted or could result, and that often men were led into error. Sir Charles Bell, F. R. C. S., F. R. S., professor of physiology, University of London, one of the greatest of all vivisectors, said, "Experiments have never been the means of discovery; and a survey of what has been attempted of late years in physiology will prove that the opening of living animals has done more to perpetuate error than to confirm the just views taken from the study of anatomy and natural motions."

George Macilwain, F. R. C. S., said, "So far has vivisection been from helping us at the bedside of the patient, it is a fact beyond all controversy that it has led to most serious errors."

Edwards Crisp, M. D., witness before the Royal Commission, said, "I am rather a penitent upon this question. I have been a vivisector for some time. . . . As I advanced in age, and I hope in wisdom, I saw fit to alter many opinions that I had formed at an earlier period; and I have come to the conclusion that vivisection as practiced, especially on the continent, has not led to the good that its advocates believe. I think that there are many false inferences drawn."

F. A. A. Smith, M. D., writes, "I often witnessed and sometimes performed vivisections, but I soon found out that little or no good ever came from such proceedings. . . . I at once, as a medical man of many years' standing, declare that little or *nothing* has been found out by the aforesaid experiments to warrant their continuance any longer."

Sir William Ferguson, Bart., F. L. S., surgeon to the queen, testified, "These experiments are done frequently in a most reckless manner, and (if known to the public) would bring the reputation of certain scientific men far below what it should be. I have reason to imagine that sufferings incidental to such operations are protracted in a very shocking manner."

John Fletcher, M. D., lecturer on physiology and medical jurisprudence at Edinburgh Medical School, said, "None of the functions of animals need be seen in action, in order to be perfectly well understood. . . . None, certainly, will be exhibited in action in the present lectures. During many years' experience in lecturing on this subject, and in delivering courses of more than ten or twelve times the duration proposed at present, I have never yet found it necessary, in a single instance, to expose a suffering animal, even to students of medicine, . . . and I certainly shall not begin now."

Lawson Tait, above quoted, says, "Operations have been performed on thousands of animals every year for centuries, and nothing whatever has been learned from this wholesale vivisection."

Claude Barnard, the greatest vivisector, perhaps, that France, the land of vivisectors, has produced, says, "Without doubt, our hands are empty to-day."

With regard to the carbolic ligature, concerning which vivisectors have made so many boasts, Professor Tait says, in a letter dated July 21, 1882, "If the carbolic ligature had never been tried on animals, where it seems to answer admirably, it would never have been tried on human patients, where it failed miserably, and has cost many lives." I could here, as above, quote columns from authorities of world-wide fame to prove the practical uselessness of all vivisection, if space were granted me.

I will here give a brief account of a very simple and common blood pressure experiment such as I have seen often performed. On the authority of a professor of physiology of one of the greatest institutions of Europe, whose name I prefer not to state, this kind of experiment can be, and often is, prolonged for four or more days, the animal lying tightly bound in the trough and incapable of howling the entire time. He is never released alive after an experiment of this kind begins, because the delicate recording apparatus could not again be adjusted, and he would also speedily bleed to death if it were removed. I have seen the vivisectors leave for their homes without killing the dog; in fact, this happened in the case I mention, that of a large Newfoundland dog; and I have frequently seen dogs and rabbits and other animals, after being frightfully mutilated, carefully kept alive for use another day.

In the case of the Newfoundland dog, the experiment consisted in taking the blood pressure in heart, carotid artery, kidney, nasal cavity and foot. The preliminary work, cutting the animal open (with great care, to avoid loss of blood), lasted just one hour and fifty minutes. The carotid artery was dissected out, and a sound, tightly ligatured, was thrust through it clear down into the lobe of the heart. Then the other artery was dissected out, and a recording apparatus connected with it. Then the kidney was dissected out, (think how deeply seated the kidney is, and what an immense amount of cutting is needed to reach it) and recording apparatus connected with it; then the foot was enclosed in an air-tight glass, also connected with recording apparatus; then the nostril was closed at its back, by drawing, by means of a wire passed through it into the mouth, a piece of sponge or similar substance with all the strength of the vivisector, against it; it has to be drawn so

tightly that when all tension ceases it will still remain air-tight; if any air leaks through, it spoils the experiment. This was also connected with recording instruments, and a metronome beats the seconds; certain nerves of the abdomen were then dissected out and connected with a powerful electric battery; certain veins were then dissected out and got ready for the injection of certain poisons. By this time, one hour and fifty minutes after the vivisection began, the preliminary work was over and the experiment proper began. All of these five recording instruments were so connected as to record the blood pressure on a large moving diagram of smoked paper placed, like a map, before the vivisectors. The dog was, of course, so tightly tied in the trough that he could make few struggles. Whenever electricity was passed over his nerves, however, he did struggle to the utmost of his power, even though he had previously lain passive for many minutes. The blood pressure was interestingly varied by this electricity and also by the injection of various poisons into his veins. This taking of the blood pressure lasted on the day I speak of for about two hours. At six o'clock the last of the vivisectors left, leaving the dog alive and bound to the trough. It seems incredible that any animal could endure such agony for four days and four nights. It seems more incredible that men can inflict such agony; yet so it is. The report of the Royal Commission says, "It cannot be denied that inhumanity is to be found among men in very high positions as physiologists; we have seen that this is so."

Professor Huxley, in reply to Mr. Spencer's assumption that the practitioner would be well advised who should treat his patients by deduction from vivisection, rather than by induction from the observed phenomena of disease and of the effects of medicines, said, "Well, all I can reply is, Heaven forbid that I should ever fall into that practitioner's hands! And if I thought any writings of mine could afford the smallest pretext for the amount of manslaughter of which that man would be guilty, I should be grieved indeed."

Nowhere is the difference between man and brute more marked, considered physiologically, than in the domain of toxicology. The utter futility of learning how any substance will affect man, by noting its effects on animals, is so widely recognized that I am not

aware that this branch of research is seriously put forward any more than the alleged cure of hydrophobia, at the present day, as an argument, except against vivisection.

Respecting anæsthetics, Dr. Hoggan once said that they were the greatest of all curses to vivisectionable animals. That it is practically impossible to anæsthetize many of the lower animals; that many of them, especially dogs, often die before becoming anæsthetized; that the use of anæsthetics still further unfavorably affects the conditions; that in experiments upon the nervous system, and when curare is used (which constitute a majority, perhaps, of all experiments in vivisection), and in a vast number of others where pain is a necessary index to the success of the operation, as also an interesting adjunct to the operator (who, according to a great authority, should approach a specially difficult, that is painful, vivisection, imbued with "joyful excitement")—I say, that the use of anæsthetics in all these cases is impossible, is as well known as is any truth of physiology.

Except in America and England, so far as I am aware, the claim or pretense that the object of vivisection is to benefit mankind is never put forward. Indeed the vivisectioners of the Continent laugh at their professional confreres in England for setting up this claim, and unequivocally admit that "the advance of abstract knowledge, and not its practical utility to man, is the object of all vivisection." They go further and unhesitatingly admit and assert, that no truths of value can be learned from the vivisection of animals, and among themselves deplore the fact that an unsympathetic world denies them human subjects, through whose vivisection alone can any true and useful results be obtained. And right here let me ask the vivisectioner if he approves of the vivisection of human beings. If his child lay ill and could be saved only by his condemning to vivisection an idiot, or pauper child, or obscure man of low birth, for instance, would he do it? Would he, if necessary, yield himself for the purpose? Does he not know that there is absolutely no argument in favor of the vivisection of animals, that does not apply with greater force to men? He has the impudence to ask us to be consistent. Does he call it consistent or logical to compare the killing of an animal painlessly, or nearly so, with the vivisectioning

of it? Is there, within the possibilities of the English language, a more preposterous perversion of argument than this? If the American vivisector is consistent he will do what the Continental vivisectors are now doing, and what has recently been done in Ohio, to some extent—honestly demand the surrender to scientific torture of at least idiots, criminals, those incurably diseased, and, indeed, all ignorant and brutalized men (including vivisectors), whose lives are valueless to the community, when they are not noxious to it.

An able physician remarked some time ago that "a doctor with a rich atmosphere of manhood about him, was better in a sick room than any drug." What shall we say of a doctor who has sacrificed his manhood, as I assert that manhood must be sacrificed, by deliberately tying a live, a sentient dog in a torture trough, so that he cannot defend himself, and then cutting him to pieces? Is that the kind of a man from whom we expect sympathy in the hour of agony and death? Is that the man to console us when our child, the dearest of all human beings, is passing the line which separates us from the sleep of death?

That these men do not give themselves the greater luxury of human beings is due only to the laws. No logical refusal can be given when they demand it. In this country the vivisector is timid and hypocritical; instead of saying honestly "to please myself," he professes (only here and in England, remember) to be working for humanity. Probably he does desire to make some useful discovery. Why? If his true motive was to relieve suffering, why does he cause an incalculable amount of agony to the lower animals, and stop just short of man, the species where the real interest and value of his experiments begins? Does it not give ground for the suspicion that it is because the only animal which he does not vivisect—man—is favored because it can also favor him? The sole exception to his rule happens to be the exact one that is at present beyond his reach (but only because of the inconsistency of men, which the vivisector so pathetically deplures), and which alone can repay his services with valuable emoluments. This circumstance would strongly suggest that the alleged philanthropist, disguised as a vivisector; is chiefly serving himself.

A brilliant Italian gentleman, named Mantegazza, invented a

machine for the express purpose of causing as much pain as possible; he wanted to note the effect of pain on the respiration; he caused, as he asserts in his published book on the subject, the most excruciating agony which he could, to a vast number of sensitive animals, without the slightest pretext that any good could possibly result therefrom. No ignorant man, however brutal, could inflict, even approximately, the pain caused by many experiments. For instance, there is one excruciatingly agonizing experiment, known all the world over on account of the infinite torture it causes; it consists principally in irritating the fifth pair of facial nerves, by far the most sensitive nervous trunk in the whole body; so exceedingly painful is this operation that, even in animals which are insensible (as occasionally some of the lower animals can be) from chloroform, to all ordinary mutilation, or, in the ordinary sense of the term, completely anæsthetized, it never fails to cause the most intense pain. The irritating of this nerve, by the way, it is hardly necessary to say, is an operation which is productive of not the least possible good to man, directly or indirectly. This, by far the most painful, considering its duration, of all ordinary vivisections, is repeated again and again, merely because it is amusing or interesting to the experimenter—for the same reason as that for which the child mutilates the insect. So far as vivisection only where necessary, and the use of anæsthetics are concerned, Dr. Flint, in his textbook, gives elaborate directions for each and every student, exactly how to perform this act, stating that he has frequently performed it in public *for demonstration*, a course reprobated by English vivisectioners, and expressly advises the students not to use anæsthetics; he says, "It is not desirable to administer an anæsthetic," as it would prevent success; "we should avoid the administration of anæsthetics in all accurate experiments."

As Dr. Leffingwell asserts, "no legal restrictions whatever exist." Every student can vivisection as long he lives. "In the city of New York, in a single medical school, more pain is inflicted on living animals as a means of teaching well known facts, than is permitted to be done for the same purpose in all the medical schools of Great Britain and Ireland. Not only have I never seen any results at all commensurate with the suffering inflicted, but I cannot recall a

single experiment, which, in the slightest degree, has increased my ability to relieve pain, or in any way fitted me to cope better with disease."

In the course of a somewhat extensive acquaintance with many of the principal vivisectors, and their published works, it has never yet been my fortune to hear or see a more thoroughly, comprehensively preposterous claim than that recently made, viz., "All that is known of medicine and surgery to-day, is the direct result of experimentation" [on live animals]. For this extraordinary assertion no authority can be given. I directly challenge any one to prove the truth of the tenth part of this claim. I directly controvert, and respectfully but most emphatically contradict this stupendous assertion, and herein give the greatest authorities of the world, some, vivisectors themselves, to substantiate my claim. The most bigoted, the most intrepid, the most arrogant vivisectors never, since time began, were so utterly reckless, so lost to all sense of the meaning of language, as to state such an extraordinarily erroneous proposition. I could fill pages, quoting from the most eminent authorities, in further proof. I cannot forbear, at the risk of seeming tedious, from mentioning one great surgeon, known throughout the world, who has recently passed away, with whom I had the honor of a personal acquaintance, and whose views on the subject of vivisection are well known; I allude to the late Dr Henry J. Bigelow, who said, "Few facts of immediate considerable value to our race have of late years been extorted from the dreadful sufferings of dumb animals, the cold-blooded cruelties now more and more practiced under the authority of Science." Is any living physician hardy enough to call this mighty intellect a sentimentalist or "crauk"?

In a conversation with Dr. Bigelow, at Nantucket, shortly before his lamented death, I was delighted to learn that he was intending to write an article for publication on vivisection; and the emphatic views of such an eminent surgeon against the practice, would have been of great value to the cause; but, alas! he has been summoned to join the "silent majority," and his mantle has fallen on other shoulders.

Dr. Austin Flint himself admits, of experiments which Mr. Caredec

claims have enabled us to draw a map of the brain, that "they do not seem to have advanced our positive knowledge of the functions of the nerve centers," and that they "have been very indefinite in their results." The greatest vivisectors in this particular line, are undoubtedly Ferrier and Goltz; and they have found nothing by their myriad of agonizing experiments on the brains of monkeys and dogs, except the impossibility of locating the functions of the human brain by means of such methods. The Royal Commission, of which Professor Huxley was a member, says, "It is not to be doubted that inhumanity may be found in persons of very high position as physiologists. We have seen that this is so." Dr. Leffingwell says: "If pain could be estimated in money, no corporation ever existed which would be satisfied with such waste of capital in experiments so futile; no mining company would permit a quarter century of prospecting in such barren regions."

As regards the discovery of ether, Doctor Leffingwell says, "Nearly every American schoolboy knows that the use of ether as an anæsthetic—the greatest discovery of modern times—had no origin in the torture of animals." Surely it would seem as if the advocates of scientific torture were destitute of truthful claims, so perpetually do they bring up these often repeated ones of ether, hydrophobia, vaccination, etc. I have myself, at least twelve times within a few months, denied in printed articles the claim as regards ether; it makes not the slightest difference, the enemy goes on simply repeating the false claims, and there are always enough persons sufficiently selfish to seize the alluring bait so temptingly dangled before them.

The great Claude Bernard, in the evening of his life, speaking of the therapeutic results of vivisection, said, "Without doubt our hands are empty." Majendie, called the Prince of Torturers, when ill refused to be attended by any physician who had attempted to draw his information from a source so certain to lead to error as vivisection, and insisted on being attended by a non-vivisector.

A few more words and I will be through. The general public has no idea of the magnitude of the practice. Majendie vivisected four thousand dogs to establish an unimportant point; and four thousand more to prove his error; and a second benevolent man loved

his kind so deeply as to find it necessary to vivisect one thousand more to settle the question—which, by the way, remains unsettled still. Here we have nine thousand dogs vivisected to establish a point not worth establishing in the first place, and futility the sole result in the second. Inside of ten years Professor Schiff vivisected seventy thousand animals, including fourteen thousand dogs; dogs were becoming so scarce in his city of Florence, that it was proposed to breed them for the purpose of vivisection; and yet the general public suppose this practice to be a rare one and confined to a few leading men of science!

The writer has a large number of copies of a very reliable work recently issued, called "Personal Experiences of Two American Anti-Vivisectionists." As long as they last he will cheerfully send them by mail, free, to all readers of the *Free Thought Magazine* who request it. The book contains, in addition to much information, an appendix by Col. Robert G. Ingersoll.

To the writer, who is far from being alone in his opinion, being fortified by the confessions or declarations of the world's greatest scientists, physicians, logicians, surgeons and thinkers, perhaps in a minority, as men of brains generally are, vivisection is the most unmanly of all crimes; it is a cowardly crime (how much more so than tying an animal, for instance, and shooting it, at which every manly spirit recoils with disgust!) and it is a satisfaction to him to know that whether the present project to abolish it fails or not, the contest will continue until vivisection means criminal and criminal may mean vivisection.

It is an error to state that vivisection has been abolished in England. About twenty years ago, an attempt was made there to abolish it; but the bill which was ultimately passed was so changed that it purported, when it became a law, to be merely restrictive in its character. The actual result was summed up in a pamphlet published not long ago in London. It there appeared that the amount of vivisection done under this "restrictive" law which we are frequently told prohibited vivisection in England, had greatly increased, so that the last year many times more animals had been vivisected than was the case before the "prohibitory" law was enacted. The vivisectionist is just as accurate under these circumstances in claiming

that vivisection has been prohibited in Great Britain for the last ten years, as he is in his catalogue of alleged discoveries. The fact is, that about twenty years ago, Parliament enacted a law which did not prohibit vivisection, under which law vivisection has increased to proportions never before known; and strenuous efforts are being made now, to bring about the enactment of a law in England which shall absolutely prohibit all vivisection.

The experience of that country has conclusively shown that it is simply impossible to properly restrict it, and "when the abuse of a practice is flagrant, and is inseparable from its use, then the use itself must be forbidden," according to a well known principle of legislation.

If I undertook to correct all the errors in the ordinary article defending vivisection, I should simply have to deny pretty much each and every statement therein made; and, in every case, as against the erroneous assertion, I could give the truth fortified either by admissions of great vivisectionists, or the authority of scientists beyond question, or both. It is incumbent on one who assumes voluntarily to enlighten the public on such a question as vivisection, to at least know something about the matter. The position of the average defender of vivisection is very similar to that of a man claiming to be an expert tea taster, and who, when put to the test, is unable to tell tea from coffee, or even from milk. It is also unfortunate for the vivisectionists that their volunteers should be so entirely unaware of the basis on which the conflict rests.

The only claim of useful discovery ever made by the vivisectionists which has not been disproved, and admittedly so, is the recent one of anti-toxin. Those who believe with confidence in this drug should remember the clamor with which Pasteur's alleged cure for hydrophobia was hailed. To-day no scientist of any standing claims it to have been other than an error, or worse. It is not too soon to look with suspicion on any alleged discovery of value, made by means of vivisection—a means of investigation so thoroughly unscientific (not to say unmanly) as to deserve naught but abhorrence.

Let those who love Justice, refuse to compromise with this crime; in the language of the late Henry Bergh, as used in a personal letter to the writer, many years ago, "these scientific cruelties sur-

pass all other wrongs inflicted on the lower animals—collectively.” If animals have any rights, vivisection is an atrocious crime; and the fact that animals are killed for food is no reason for perpetuating it. It seems astonishing that it should be seriously asserted that it is; yet such is the argument of vivisectionists.

There is no statement herein made which is not capable of demonstration satisfactory to any fair-minded man. The anti-vivisectionists ask no chimerical thing; they ask no favor, no mercy; all we want is a fair hearing and justice; it seems strange in these days that this should have been so long denied; and it is the duty of every lover, not of the brute alone, but of his own kind, and every lover of right and hater of oppression, to do what in him lies to hasten the day when the atrocious outrages and worse than useless follies of the laboratory shall be regarded among the abhorred crimes of mediæval ages.

BOSTON, MASS., April 21, 1896.

A REAL RELIC OF PAINE.

BY GEORGE JACOB HOLYOAKE.

[It is with great satisfaction we publish below this most valuable communication from one of the most distinguished thinkers of the nineteenth century.—EDITOR.]

Editor Free Thought Magazine:

THOUGH far away, I have as much admiration as any of your readers for your persistent devotion to Free Thought, and skill in issuing a bright, well printed, daintily illustrated Magazine in its defense. Free Thought literature is increasing in England, but we have nothing comparable to your Magazine. The change of name from “Freethinker” to *Free Thought* is a great improvement. “Freethinker” is personal and relates to a class who choose that term; but Free Thought belongs to all classes who have common sense, even in an intermittent way. The late Philip Dawson, otherwise Joseph Ellis, the author of several philosophical papers—a poet of considerable merit and a subscriber of your Magazine until his death, often wished it bore the name of “Free Thought.”

At the two exhibitions we have lately had of the relics of Thomas Paine, one at South Place Chapel, London, and one at the Brad-

laugh Club, Newington, a suburb of London, visitors were surprised at the number and interest of the articles gathered together. It was owing to the influence and enthusiasm of M. D. Conway that the greater of the two exhibitions, the one at South Place Chapel, was held. Mr. Edward Truelove, who has been the greatest of collectors of Paine Relics among us, published many years ago the engraving by Sharp of Romney's portrait of Paine, which Clio Rickman, who persuaded Paine to sit to Romney, declared to be the best portrait of Paine. None of us ever knew whether Paine was of that opinion nor whether he ever saw the portrait, or approved it. I sent to the exhibition an early proof impression which Paine received and presented to Rickman, writing upon it with his own hand the words—clear and palpable to this day, "Thomas Paine, to his friend Clio Rickman." I was indebted for the portrait to Dr. Frederick Hollick of New York, who was my fellow student in early years, my fellow missionary in the advocacy of Robert Owen's views, and my valued friend.

The description and history of this particular engraving (which I have had framed between two plates of glass so that the inscription can be read) I give in the words of Doctor Hollick, on presenting it to me:

"The portrait was one of a limited number, engraved by Sharpe, from the portrait painted by Romney, and was given by Paine to Clio Rickman (the Citizen of the World), in whose house he wrote the Age of Reason. When Rickman died he gave this and one more to his old housekeeper, Mrs. Pendrell, whose daughter I knew in London. She became much reduced in her circumstances, and raffled one of these portraits among her friends. I won it and brought it to this country. Not long since the old ebony frame which had always enclosed it, fell to pieces, and then I noticed on the back the words, "Thos. Paine, to his friend Clio Rickman." It is therefore a relic of Paine himself. I wish it to be preserved. Mrs. Pendrell, singularly enough, was the lineal descendant of Pendrell who saved King Charles when in the dell at Boscobel. The family had a pension from the English Government, which was forfeited at the time of the Cato Street Conspiracy—the then Pendrell being a Radical and Freethinker, and I believe all the family have

been so ever since; so the pension is still in abeyance; the last Pendrell is now, I believe, living in Brooklyn."

The following is a copy of an inscription on the site of the Pendrell tomb: "Richard Pendrell, the preserver and conductor of his sacred Majesty King Chas. the 2nd" (in St. Giles Churchyard, London). Then follow these lines:

"Hold passenger here shrowded in this herse
Unparrell'd Pendrell through the Universe
Like when the Eastern Star from Heaven gave light
To three lost Kings so He in the dark of night
To Brittan's Monarch lost by adverse war—
On Earth appeared a second Eastern Star,
A pole a stern in Her rebellious main
A pilot to his Royal Soverign came
Now to triumph in Heaven's eternal sphere
He is advanced for His just stearage here,
Whilst Albions Chronicle with matchless fame
Embalms the story of great Pendrell's name."

Your country is happily a republic. The gross, mendacious adulation of royalty of this epitaph, only excites contempt now. My friend Dr. Clair J. Grace, who is related to the brave Quaker, Clio Rickman, gives me the following particulars of Paine's famous friend.

Thomas (Clio) Rickman was the youngest child of John and Elisabeth Rickman, and was born at Lewes, 27th in the 5th month, 1760. He married Maria Emlyn of Windsor in 1783, and Jane G. Hall 1790. His children were:

Maria Jane Payne, born in London, 1791; Clio Alfred Washington, born 1793; Eloisa Franklin, born 1794; Roupean Loff, born 1860; Pitrarch Volney, born 1797; Thomas Henhope.

Thomas (Clio) Rickman died in London, 1834.

"What I asked for of a Quaker authority," says Doctor Grace, "was the records of the admonitions and ultimate expulsion of Clio from the Society, consequent upon his contumacious marriage, which I presume was in or about 1783.

"I don't know whether it was through his former or his latter wife that he was connected with Capel Loff, the patron of the 'cobler bard,' Robert Bloomfield."

BRIGHTON, ENGLAND.

THE EVOLUTION OF RELIGIOUS BELIEFS.

BY HENRY CORLISS WYCLIFF.

III.

IF we will but remember the confusion of ideas manifested by untrained thinkers among even the most civilized of the race, in their efforts to explain many of the every-day phenomena of life, the contradictions and inconsistencies of primitive beliefs will be much easier of explanation. To them these discrepancies offer no difficulty whatever, simply because they never realize them. To do so would necessitate the use of abstract reasoning, and of this the savage is absolutely incapable. And so to him there is no difficulty in the idea that the buried dead come back in the tangible form of the living. Nor is he troubled with the thought that if the double is immaterial it cannot possibly need the food and drink which he has provided.

Impossible though these beliefs may appear to us, they are nevertheless common to all primitive peoples, as we shall see by the examination of a few illustrations.

That the double is at first thought to be just as material as the original, is shown by the Karens, who say that "the spirit often appears after death and cannot be told from the living." And the Yucas held that "the souls must rise out of the tombs with all that belonged to their bodies, and that they wandered up and down, enduring cold and hunger." In Samoa they light fires by the graves of the dead when it is cold, "to keep the spirits warm."

The Peruvians "scattered maize flour about their dwellings to see by the tracks if the dead came back;" and the Jews "sifted ashes about their doors in order to trace the footsteps of demons, who were regarded as the spirits of the wicked dead." Negroes often put thorns in the pathways about the hut to keep ghosts away, while others build bonfires to drive them off. The custom of leaving food at the graves for the dead also necessitates a belief in the materiality of the doubles. North American Indians think that the

spirits smoke, and the Fijians hold that "the gods *roast* and *eat* the souls of their enemies." Another evidence that the earliest stage of belief maintains the double to be material, is the widespread notion that people of strange and unknown races are the spirits of the dead. The Australian finds on skinning a negro for his food, that his flesh is white, and so "he believes that white men are the ghosts of negroes." The New Caledonians also believe that "white men are the spirits of the dead;" and in the South Sea Islands "the word for white man is the same as that which signifies a ghost."

But the transition from this original material conception to the immaterial cannot be fully traced, yet enough of progressive modification is shown to make it evident that a slow and gradual transformation took place.

The Tahitians ascribe the power of moving through space and of appearing and disappearing to the dead, and yet they endow them with the physical organs of sense. The Yucatan Indians say that the soul is different from the body, but still they make a *pathway* for them to follow from the grave to the hut; and the Nicobars put up screens, so that the malignant spirits cannot see them with their "evil eyes."

In ancient Egypt each person was held to be made up of body, ghost and spirit. The ghost was less material than the body, and the spirit was wholly immaterial. The Greeks thought the spirit half-substantial, for the inhabitants of Hades drank the blood of sacrifices, and Ulysses kept them back with his sword. Sisyphus sweat as he pushed a real stone up the hill, and a *living* vulture tore at the liver of Tityus.

The Hebrews, even down to the time of Christ, held the same views. "Sometimes they seem to think the spirits of the dead were material and sometimes 'spiritual,' and often they are possessed of the traits of both!" Demons, in their belief, filled the air, invisible, and yet the rustling of their wings could be heard. Angels appeared suddenly to Abraham, and after eating with him they as suddenly vanished from view. Christ, after his resurrection, allowed the doubting Thomas to feel with material fingers the prints of the nails in his hands; and he ate *natural* food with his disciples, yet he came and went at will through fast locked doors and walls of

stone. And even among ourselves the "spirits" have not lost all their materiality, for ghosts still open doors, blow out lights, clank heavy chains, and overturn the furniture, which must of course necessitate some of the material characteristics. The wicked dead, condemned in hell, are still believed by millions to be burning with real fire, while the ransomed ones are walking the streets of *gold*, beside rivers of water.

But what connection is there between the soul and the body? and what relation do they bear to each other? Differences between the living and the dead are of necessity the grounds on which the savage mind must base his ideas of this relationship. The heart is seen to cease its beating at death, and so "it must be the heart which goes away," says the Nicaraguan. The Aztecs held that there were two hearts, and the one which went away was the one that made them live. In the language of the Yncas of Peru, the same word stood for heart and for spirit. And coming to us from out the ancestral past, is the same idea, kept alive by endowing the heart with the "spiritual attributes" of love and hate, and hope and fear.

At death the breathing ceases, and so the breath was also held to be the other self. When one is dying, the Indians say that "something like a person goes out with the expiring breath and does not die;" and the Amazulu holds that "there are two souls, the shadow and the breath."

This notion leads to the custom of leaving little holes in the covering of graves, and small openings in the walls of houses, that the spirits of dead friends may come and go at will, which is so common among primitive peoples.

That the Hebrews also identified the spirit with the breath, is clearly evident from many passages in the Bible and the Talmud. "And the Lord God formed man of the dust of the ground and breathed into his nostrils the *breath* of *life*, and he became a *living* soul." "The Spirit of God hath made me and the breath of the Almighty hath given me life." "His breath goeth forth; he returneth to his earth." And in every instance "breath" is the same in meaning and usage as "spirit" or "ghost." That this same notion of the identity of the spirit and the breath was held by Christian nations generally, down to a few decades ago, and is still held by

many, is shown by a reference to the literature bearing upon this subject. In many of the old church books there are any number of illustrations, representing the soul of the dying as passing out of the mouth in the shape of small figures, the exact counterpart of the human form; in some cases they are being received by angels as they emerge, and in others by devils. And in a religio-scientific treatise recently published, the soul is represented as a shadowy form, emanating from the dying body.

Thus we see that among the lowest types of life the double is endowed with the same characteristics and the same powers as the living; but as we go upward in the scale of human development, there is a gradual and progressive differentiation between the character and attributes of soul and body, until at length the one is held to be wholly material and the other almost entirely immaterial.

As soon as the notion that man is possessed of a double is thoroughly fixed in the primitive mind, the same idea is transferred to animals, and even to plants and inanimate objects.

Animals are observed to have life like men, and to be possessed of shadows and reflections, therefore they have doubles. They sleep and swoon and die, consequently their other selves can leave them. They breathe, and so must have spirits.

Plants and inanimate things have shadows and reflections, so they too must have doubles; but as there is no breath, and no signs of ordinary life, they are vaguely thought to be in some way different from men and animals. The belief, however, that plants and lifeless objects have doubles, persists only in the lowest stages of savagery. As we ascend the scale of developing intelligence these notions gradually fade away, until among barbarous people only animals and man are thought to have them, and with most of the civilized, man alone is distinguished by the possession of a soul.

It might be well to call to mind again, at this point, the caution already given against attributing to the primitive mind powers which it could not possibly possess, and of reading into the thoughts of the savage ideas which could not have had their origin there. It is so easy to unconsciously interpret his beliefs in the light of our own intelligence, that if great care be not exercised we miss the real significance of these primitive notions.

We term ghosts and spirits "supernatural," but to primitive man there is no distinction of this sort. "The supernatural presupposes the natural; and until there has been developed that idea of orderly causation which we call natural, there can exist no such an idea as we imply by supernatural!" To him a spirit is just as *natural* as a living body, and he does not conceive that there is any more need of explaining the one than the other. In fact, he accepts them both, just as he accepts everything—without a thought of their character or their cause.

Their existence, to him, does not depend upon proof or testimony, but upon a feeble and fortuitous effort to explain the phenomena of life. And slowly as the generations come and go these explanations segregate into a more or less chaotic mass of inherited and traditional belief.

By the time the middle stage of savagery is reached something of rude order and system can be traced. The spirits of the dead have come to be regarded as one class of beings, and the living another. When the family has grown into the tribe, a long list of deaths has increased the number of tribal spirits, and all around the habitations of the living these ghosts are thought to linger, sometimes visible, but more often unseen and unheard. The Karens say that "the world is more thickly peopled with spirits than it is with men." The Tahitians think that they "are surrounded with spirits night and day, watching every action." Of these some are good and some are bad. For those that are friendly the Nicobars offer sacrifices of food and drink, while every effort is made to drive away the unfriendly ones. The Jews believed themselves surrounded by unnumbered spirits of the righteous and the wicked dead, and at a later period in their history many of these spirits became slowly transformed in the popular mind into demons,—“the offsprings of fallen angels and the daughters of men.”

How easy then it becomes to account for all the phenomena of life; with earth and air swarming with wandering doubles and the spirits of dead men! In the light of this belief all things are understood by the savage, which without this would be absolutely unexplainable. Cloud and rain and wind, ruffled waters and rending earthquakes, disease, accident and death,—all are caused by the in-

habitants of this spirit world. And in fact, how else could they explain them? and the multitude of other things to which scientific thought gives us the key?

A tempest to the Karens is caused by the fighting of their tribal ghosts with the ghosts of enemies. A whirlpool in the river is the home of the spirit of one who was drowned there, and the sighing of certain trees is the wailing of imprisoned ghosts. As time goes on and they have been forgotten, whose spirits these were thought to be, then they become transformed into demons, and water nymphs, and dryads.

But there are still other ways in which these ghostly beings give proof to the savage of their existence. Sometimes in sleep or swoon the body, which usually lies still, struggles violently, and on rousing up the sleeper knows nothing of it. Then of course his double must have been away; but what caused the struggle? If one's own soul can leave and return at will, why can't another enter during its absence? The savage says it can; and among all peoples, except some of the civilized, the belief that epilepsy and kindred diseases are caused by demoniac possession, is universal.

Again, while a person is conscious, control of the muscles is lost, as in hysteria; and of necessity the same explanation must be, and always is, given by savage and barbarous peoples.

Delirium and madness are easily accounted for in the same way,—an alien spirit has taken possession.

The Tongas say of a madman, "He is possessed," and the Samoans attribute it to the same cause. The Assyrians, Egyptians and Greeks, together with all the other civilizations of the ancient world, held the same belief. And everywhere in their literature the Jews give proof that they brought this notion with them from Chaldea, together with almost all of their other religious beliefs.

The prophets everywhere gave it sanction. Christ cast out devils and sent them into the bodies of swine. And the Apostles were given full power to relieve those who were possessed. On down through the Middle Ages this practice grew and flourished in the hands of priests and prelates, persisting even to-day in the religious beliefs of many of the civilized communities of Europe and America, to say nothing of "benighted Asia and Africa."

Then again, if sleep, and madness, and disease are caused by these evil spirits, why not death? The inference is natural and necessary. And in some form or other, this belief in the supernatural cause of death is everywhere present. North American Indians "scarcely seem to think that death can occur naturally." And the Bushmen of Australia "believe that it is due to witchcraft." The African coast negroes think that "no death is natural or accidental, but is caused by some evil spirit," while the Tahitians hold that "death is due to the displeasure of the gods." The Chaldeans and Egyptians believed that all death was caused by the command of some deity; and of course the Jews, by origin and by contact, imbibed the same notions. Their writings are everywhere full of it. Yaveh was the source of death as well as of life. It is the doctrine of the Bible, borne out by every chapter from Genesis to Revelation. Such a thing as natural death was an impossibility in the eyes of a Jew, for by the transgression of Adam sin came into the world, and the "Divinely inflicted penalty of sin is death." And the vast body of Christian believers of to-day hold, with all the faith of a true follower, that God and the devil are the agents of death. Whichever one may be the immediate cause of the demise, it is still a "visitation of Divine Providence." "The Lord giveth and the Lord hath taken away; blessed be the name of the Lord."

[TO BE CONTINUED.]

References: Bollu, "Among the Indians;" Anthropological Institute; Edkins, "Religion in China;" Ethnological Journal.

LITERARY DEPARTMENT.

AN IMMORTAL DREAM.

BY MYRON H. GOODWIN.

BESIDE a stream a savage stood
In ages long ago,
And watched the waters slowly move
Into the lake below.

The sun with his descending rays
Made joyous all of life,
And touched with love the heart of him
Who long had lived in strife.

He gazed upon the silent stream
In wistful tenderness;
Strange thoughts surged through his savage brain
To solace and to bless.

His mirrored form within the stream
He saw as oft before;
But now the fact, long, long unsolved,
A heauteous meaning bore.

"Oh, 'tis my other self," he said,
"That when my flesh decays,
Lives on within another world
And by more wondrous ways."

And so the savage as he stood
Beside the silent stream,
First dreamed of an immortal life,
Man's greatest, sweetest dream.

WEST NEWBURY, MASS.

THE BLISSFUL FUTURE.

BY ISAAC A. POOL.

WHEN the ancient Superstitions,
Gleaned from theologic store,
Shall be scattered down the ages,
Heard by human kind no more—
Shall be lost as ghosts and angels,
Spirits, fairies, imps and elves—
Somewhere in the distant future,
We shall yet be gods ourselves!

As the light, with glowing brilliance,
Only dazzles us and mars,
So the umbrage of the evening
Brings to waiting eyes the stars;
Thus the myths of older peoples,
Forced on us in noon-day glare,
Fade and vanish in the twilight,
But the stars of truth are there.

Human wrongs shall yet be righted;
We can see the farther shore,
Where shall stand the Church of Manhood,
Free from creeds and priestly lore.
How the universe will brighten,
Lit by only Truth and Love,
And the fitful glares of passion
Fade when Science shines above!

Dead religion's day is passing;
Dead, her mystery and dreams;
And her night pulls down the curtains,
When the Star of Science gleams.
Freedom comes instead of terror
Out from where their godlings dwell;
While the vain and selfish heaven
Vanishes, with endless hell!

CHICAGO, ILL.

GEORGE JACOB HOLYOAKE ON THE PEOPLE'S CHURCH
OF KALAMAZOO, MICHIGAN.

EASTERN LODGE, BRIGHTON, March 18, 1896.

Rev. Caroline J. Bartlett,

Pastor People's Church, Kalamazoo, Mich.

DEAR MADAM:

IN the *Free Thought Magazine*, edited by Mr. H. L. Green of Chicago, I read an account of your church of Kalamazoo, and that my friend Colonel Ingersoll—the best judge of churches in the world—thinks highly of yours.

Your church has five features I have long advocated:

1. Its creed is founded on Deeds, calculated to promote human welfare in this world, and not on beliefs relating to another.
2. Your People's Church is a Seven Day Church—always open, as a true church should be.
3. You have never been invited to join with other churches on public occasions—which shows that your church has good in it.
4. You have a Frederick Douglass Club of colored persons; which shows that fellowship in your church is real and draws no line at color.
5. Your church has *outside* principles and takes part in public affairs, and you have personally attempted the dismissal of a public officer who is scornful and brutal to the poor.

It is no mean recommendation in my eyes, that your church has a lady for its Pastor. Had women been preachers from the beginning, religion had been true, human, practical and genial long ago.

If you take far-away members into the People's Church, you may count me as one.

With much respect,

GEORGE JACOB HOLYOAKE.

THE VIEWS OF AN ABLE, HONEST DEACON OF THE
CONGREGATIONAL CHURCH.

HARTFORD, CONN. March 22, 1896.

Editor Free Thought Magazine:

I have been for several years one of your subscribers, and, with my wife, have read your articles with much interest. I am a thorough believer in the search after truth, and mere dogmas have lost all hold on me. But I have no desire to break up the simple faith in which so many honest and reverent souls find comfort and help. I am nothing of an iconoclast. I was brought up in, and in early life fully accepted, the Calvinistic theology, and for a great part of my life I have been a deacon in an orthodox Congregational

church in this city. I am now eighty years old, and do not now hold the office. So far as I have been able to observe, a large proportion, I think more than half, of those who have like me abandoned Calvinism, have become wholly unsettled in their religious principles and really non-religionists. In my own case, as my theology has grown liberal, I have only gone deeper and deeper into the heart of divine things. Looking only at my own consciousness in the matter, I am sure I can say truthfully, and without any offensive assumption, as I am only comparing myself with myself and not with others, that I was never in my whole life so deeply religious as I am now. I have a less clear conception of the Deity than I seemed to have fifty years ago, but I have a constant sense of the presence of an uncomprehended but wise and loving Father, and this sense gives me a tranquility of soul in the midst of disturbing events that sometimes surprises me. I think I may say as the Psalmist did, that I "abide under the shadow of the Almighty." If the shadow has made things more dim, yet its shelter has become far greater. If I were to lose my belief in the fatherhood of God, I should feel like an orphan. And I believe in prayer to God and communion with him. I will not claim that he can be led by our supplications to make any change in his plans or to interpose for us by any special providences, and I prefer the word "communion" to the word "prayer." I believe that in such communion we are reached and uplifted and strengthened by spiritual influences that surround us and that are in some way put in motion by a divine power.

Now I should be glad if all the clergymen in the country could take and read your Magazine. They would see how completely and fully the dogmas which they defend are overthrown by what we may call *facts*, and might come by degrees to accept that "liberal Christianity" which is to me all the hope for true religion in the future. But the great mass of people, of no religious training or inclination, or with no habit of serious or careful thinking, would almost inevitably become utterly indifferent to all religious truth and perhaps hostile to it. There is especial danger of this where the arguments against old beliefs are flippant and contemptuous. Much of what Mr. Ingersoll writes and says is of this sort. Your articles are rarely open to this objection, and I am willing to give you credit not merely for honesty of opinion (I have no doubt about this) but for fairness in dealing with the very serious questions that you discuss.

I enclose a check for three dollars, for which please send your Magazine to two orthodox clergymen who, you have reason to believe, will honestly read it.

Yours for God's truth wherever it may be found,

JOHN HOOKER.

SAMPLES OF CHRISTIAN EVIDENCE.

BY G. S. LINCOLN, M. D.

IN the debates which Free Thinkers are "predestined" to have with the advocates of that popular superstition known as Christianity, evidence will be produced to confute the unbeliever; such as the Bible, the early classics, Josephus and the church fathers. Now it is possible to take this class of evidence and, by putting one against another, show the worthlessness of the whole. We can show the contradictions of the gospels. We can show the credulity of classics and church fathers. We can convince any fair-minded man that an orthodox Jew (Josephus) never spoke of Jesus as the Christ. We can show that Jesus and Joshua are the same in Hebrew, and that the translators show a desire to deceive by translating them as Joshua in one part of the Bible and as Jesus in another. We can show all these things and yet our opponent will insist that the evidence is on his side, even if men have corrupted the accounts more or less. I wish to supply the facts that will, if logically insisted on, deprive the gospels of all semblance of historical evidence and reduce them to the level of legends, of myths. In doing this I will give Christian references for authority. It is well known by Free Thinkers that Christians will not accept evidence unless it comes from their side, and when it does, they will often swear to it even if it be false. For example see the lies about Voltaire, Paine and Ingersoll. In the Kaye-Oswald discussion there was some reference to the time when the gospels and epistles of the New Testament were written. They quoted from the fathers of the church and Judge Waite also had something referring to the same subject. I therefore wish Judge Waite, Rev. Kaye, Professor Oswald, Anti-christ and others to consider the following facts:

1. No copies of the Jewish or Hebrew Bible are known to exist that were written before the twelfth century of our era. (See *Johnson's Bible Encyclopædia*.)

2. No copies of the New Testament are known to exist that were written earlier than the fourth century. For Christian evidence, see the "*Companion to the Revised Version of the English New Testament*," page 16, published by a member of the revising committee and printed by Cassell, Petter, Galpin & Co., New York. Some bibles also admit the same in notes in the back as helps for teachers. This is Christian admission, but in fact no copies of the New Testament exist that were written much earlier than the tenth century.

3. These copies do not agree with each other. They make Matthew in one copy contradict Matthew in another, and so on all the way through. Suppose our national records were burned, and the original copy of our constitution lost. To get a true copy, Congress would have to consult the copies held by the states. Now if these copies were all different, Congress could never be sure that

they had an exact copy of the original. This is the condition of things with the New Testament, with the additional reasonable supposition that the whole thing consists of forgeries. With no certainty that we have a correct copy of the original inspired (?) word, what right has any one to say "This is the word of God"?

"How about the church fathers?" I hear some one say. Turn again to the "*Companion to the New Testament*" and you will find:

4. That no copies of the writings of the church fathers exist that were written earlier than the ninth and tenth centuries. Remember these admissions come from orthodox Christian sources. How about the classics?

5. No copies of the writings of the classics exist that antedate the tenth century. See same book as evidence. I cannot find the same authority for Josephus, but logically infer that no copies of his writings exist that are older than the classics or church fathers. Just look up this evidence, fellow Free Thinkers, and see if it does not utterly demolish all claims that the Christians make regarding a historical Jesus, an authentic gospel, or a true revelation. In the light of these admissions by Christians is there anything worthy of belief in the Christian religion? Any standard encyclopædia will give the same information. Do not argue with believers about what Matthew said or any of the bible writers or church fathers, but hold this evidence up to them and make them prove that Matthew ever said anything.

You will be surprised to find that even preachers (begging Kaye's pardon) are ignorant on these points. I wish our learned lights would give more pointers along this line. Let us hear from them.

A GOD.

BY ABNER PLAIN.

WEN any one asks me if I believe in a God, I invariably respond, "Which one?" For to any observer the number of gods is only limited by the almost countless number of religions. If it is an all-powerful, all-protecting personal, loving God he means, I say, No; because an all-powerful God could with a sweep of his hand extinguish all the cruelty and injustice on earth, and would do so if he was all-protecting and loving. As up to this time manifested, he lacks power or lacks love.

The only way in which I can reconcile facts with the existence of any supernatural power is the supposition that there must be two Gods over the universe—a good one and a bad one—given about equal power, one combating the other, and the human race, with all other created things, subjected about equally to the power of each.

As to the origin of Evil, certainly a *good* God could not have brought it forth; and if they tell us Satan did, then we may reasonably inquire, Who made Satan? If the one God of orthodoxy made all things he made Satan, too; and the argument that Satan was made good and then fell is no argument at all, for if God made everything and everything was good, one would naturally suppose that with a universe full of goodness, made by one God omnipotently good, evil could no more find a place than that utter darkness and all-pervading light could occupy the same space at the same time.

This belief need by no means nullify the efforts of good people everywhere to regenerate the world; for it seems to me that by blending our efforts with those of the *good* God who may serve as our inspiration to worthy deeds, we may possibly enhance his power—and will certainly reap satisfaction in our own minds. I will not say “reap our reward,” otherwise, in the gift of a crown and a golden harp—for the promise of material good to ourselves (other than this inward satisfaction) has been the bane of the world and the moving spring of “Christian” hypocrisy and deceit.

The misgovernment of children is carried on in this criminal way all over the world—Do good and I will reward you; disobey, and I will punish you—instead of teaching the child to do right because it *is* right, and to shun wrong because it *is* wrong.

By the “Christian” method the subterfuges employed to get into heaven are as absurd as is the idea of a dual god—one who is loving and powerful, and yet has permitted the vilest wrongs to germinate and grow since time began. Let us turn our backs on this bad God and give the good one all the encouragement in our power.

“Christian” ignorance is constantly affirming that all the atheists and infidels of history up to and including those of our own time, have disavowed a belief in any God, or creator. I challenge any one to produce a single utterance to this effect by Voltaire, Thomas Paine, Ingersoll, or any other. No individual of intelligence has ever said there is *no* God—or planner of the universe—however they may have regarded his plan; but to say there is only one God, the God of the Bible, is as absurd as to maintain that the white soul of an Ithuriel could be happily blended with the instincts of an Apollyon.

EDITORIAL DEPARTMENT

A MOST AUSPICIOUS EVENT.

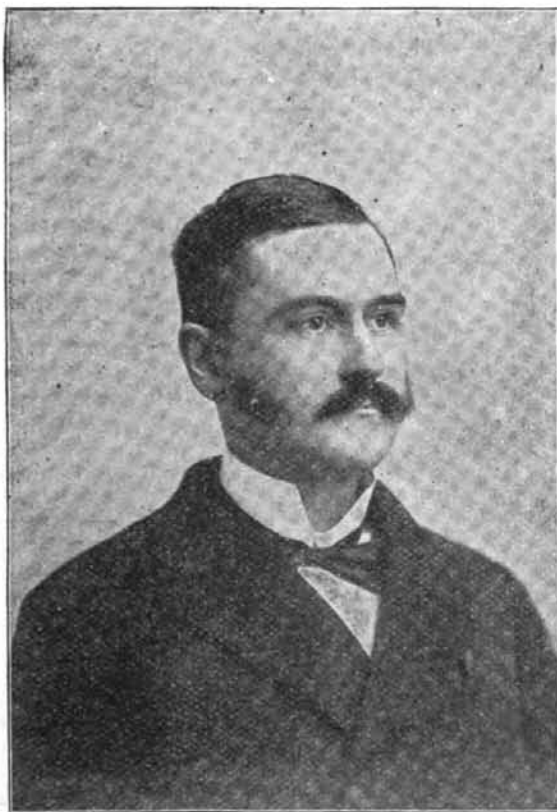
THE 12th day of April, 1896, will be recorded in history as the day on which occurred one of the most auspicious events that ever before took place in the arena of religious controversy. That day will be remembered as a red-letter day in behalf of Universal Mental Liberty. For the first time in the history of the world, a clergyman of the most orthodox sect—the Presbyterian—had the honesty, the manhood, and the courage to invite into his pulpit the most distinguished “Infidel” in the world and request him to present his honest views to his congregation.

We have read and heard much of the signs of the coming of the millennium, but as we sat in Doctor Rusk’s church on this eventful day and witnessed the cordiality extended by Doctor Rusk and the members of his church to Colonel Ingersoll, and the special care taken by the great Agnostic to present his extreme views in such a manner as not to jar too harshly on the ears of those not used to listening to them, we fully realized that the great millennium of religious freedom was at that hour being ushered in more perspicuously than it ever had been before. Any person who could witness those impressive services without deep emotion had little comprehension of their significance. To use a Bible illustration, we judge we felt on that occasion, in witnessing this splendid exhibition of religious fraternity, some as did old Simeon, when he said: “Lord now let thy servant depart in peace, for mine eyes have seen thy salvation.” We never expect to see a more impressive sight; we are glad we have lived to witness this one.

We must say for the Militant Church, that it did all in its power to treat its distinguished guest with generous cordiality and true politeness, and yet the church in no way compromised its orthodox views. “America” was chosen as the principal hymn. The Scriptural lesson was the Parable of the Good Samaritan, to which Colonel Ingersoll nodded assent at the close of its reading. The prayer offered was in accord with the occasion, and the introduction, by

Doctor Rusk, of Colonel Ingersoll could not have been better. If Colonel Ingersoll, in his masterly sermon, had not proved so conclusively that there is nothing that is supernatural or providential, we should be tempted to say that old Mother Nature took special pains to provide for this occasion one of the most beautiful spring days that was ever enjoyed in Chicago.

PHILIP G. PEABODY.



PHILIP G. PEABODY.

THE subject of this sketch, Mr. Philip G. Peabody, was born in 28th Street, in the city of New York, on February 22, Washington's birthday, 1857. His father, ex-Judge Charles A. Peabody, of New York, is a native of New Hampshire, in which state Mr. Peabody has for many years spent his summers.

Judge Peabody has been Judge of the Supreme Court of New York, twice; also he has been Judge of the United States Provisional Court of Louisiana, and Chief Justice of the Supreme Court of the State of Louisiana. Nearly

the whole of his professional life has been spent in New York City, with the exception of the few years, during the war, when he was presiding over the courts above mentioned in the South.

His son, Philip G. Peabody, the subject of this article, graduated from Columbia College, New York, in 1877, at the age of twenty, and immediately went into the First National Bank of New York,

of which his father's law firm was counsel, and where he remained just one year. He has frequently said that the hardest and least happy year of his life was the one spent in this bank. After a year thus spent, he decided to study law, and was graduated from the Columbia Law School in 1880, in which year, also, he was admitted to the New York bar. In 1878 Mr. Peabody met in North Conway, New Hampshire, the lady who afterwards, in 1879, became his wife. In 1880 his only child, Charles Livingston Peabody, named after Mr. Peabody's mother's family, was born. The next five years, being the first five years of his professional life, are spent in New York. In 1885 Mr. Peabody decided to move from his native city of New York to Boston, for the sake of the superior educational and social advantages which he believed he found there. He bought a house in that city and has since been a resident there.

In 1881, he first became acquainted with Col. Robert G. Ingersoll, with whom his relations have been more than ordinarily intimate. Colonel Ingersoll has written prefaces to several of Mr. Peabody's books on vivisection, and they have thus had a far greater circulation and commanded much more attention than they would otherwise have done. Mr. Peabody has many times accompanied Colonel Ingersoll on his long and tedious travels through the West, having frequently been with him in Chicago, St. Paul, Helena, Butte City and many other cities. He has probably traveled with Colonel Ingersoll through nearly half the states in this country, and there are only three states, out of the forty-four, in which he has not, at one time or another, traveled. He has also traveled much in the Eastern Hemisphere, having been in England, Scotland, Ireland, France, Germany, Switzerland, Belgium, Holland, Italy, Norway, Sweden and Denmark, many times, and also in other countries. The actual extent of territory over which Mr. Peabody has traveled, has been simply enormous; he having traveled over sixty-five thousand miles in a single year. He has crossed the Atlantic Ocean, in company with his son, ten times.

Mr. Peabody was educated as an Episcopalian in religious matters, that being the fashionable church in New York during his boyhood. Since 1887 he has belonged to no church, and calls himself an Agnostic. Mr. Peabody's tastes are largely literary; he has been a

diligent student of Shakespeare, and has many times read his works from beginning to end. He has one of the largest private libraries in Boston, for which, a few years ago, he erected a building. It numbers about ten thousand volumes.

In 1875, during the time of the vivisection investigation in England, Mr. Peabody's attention was drawn to that subject, and, after a careful investigation of it, he became satisfied that it was the most useless, hypocritical, cowardly, and altogether detestable crime that is in existence in this age of the world. His views on this subject are well-known, and for many years his services have been in demand for articles on it in the daily press, periodicals and other publications. His articles, speeches and interviews on vivisection alone, are well-nigh countless. He is considered one of the best informed exponents of vivisection in America; being widely known both in this country and Europe for his opposition to it.

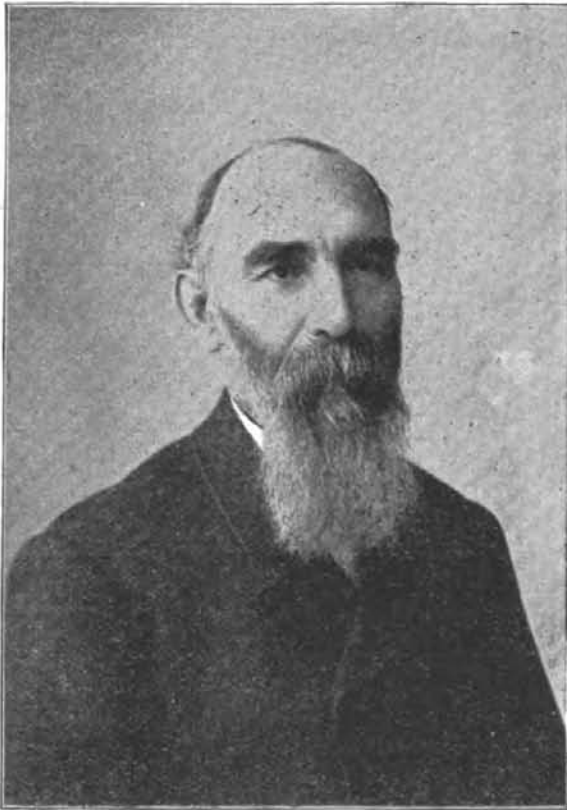
Mr. Peabody is apparently in the perfection of physical health, and was long and well known at Wood's gymnasium in New York, where he for many years regularly exercised, as one of the most muscular men in that city. Mr. Peabody is one of the large real estate owners of Boston, having acquired and for some years owned fourteen houses in different parts of the city.

Mr. Peabody's married life has not proved happy, and he, some years ago, procured an absolute divorce from his wife. His son Charles has always lived with him, although at present a student at Phillips Academy, at Exeter, New Hampshire. He has accompanied his father to Europe on each occasion, and goes annually thither with him, returning in season each year to spend the summer, or a part of it, in North Conway, New Hampshire, from which place Mr. Peabody has been absent only three years out of the last thirty. All of Mr. Peabody's immediate family, except his son, live in New York, where survive his father, now more than eighty years of age, and his two brothers, both much older than himself. The younger, Dr. George L. Peabody, is one of the most eminent physicians in that city, and is attending physician at the New York Hospital, which institution he has been connected with for more than twelve years. His oldest brother, Charles A. Peabody, Jr., is a Director in the Illinois Central Railroad, is the private counsel

for Mr. William Waldorf Astor, and general manager of his affairs in this country, and is counsel for one of the Astor estates.

Mr. Philip G. Peabody, the subject of our sketch, although a practicing lawyer, was at one time president of three different corporations; at present, however, all of his time and attention, not occupied by the practice of his profession, is given to the interests of the anti-vivisection cause and of the "New England Anti-Vivisection Society," besides which, he has, for some years past, liberally contributed to the work in all parts of the world.

PROF. CHARLES J. LEWIS.



CHARLES J. LEWIS.

WE publish in this number of the Magazine a communication from the pen of the gentleman whose name stands at the head of this article, entitled, "Mind a Brain Product," and whose portrait we herewith present to our readers. Doctor Lewis is not a man of national repute, but like many other persons in this country whose reputation is confined to their own town, city or vicinity, has the intellectual ability, and a personal character that will compare favorably with individuals who have acquired fame and distinction.

We have made the acquaintance of Doctor Lewis since we came to Chicago, and value it highly. Doctor Lewis is an honest, independent student of Nature, and a clear, comprehensive thinker, and

has the full courage of his convictions. He is a thorough, painstaking investigator and his observations are all made from a scientific standpoint. He long since discarded all supernaturalism and theological guesses, and accepts nothing which can not be scientifically proved. Doctor Lewis is one of the increasing number of intelligent persons who have come to the conclusion that this world, though a small planet, is of sufficient magnitude and importance to engage most of his attention. He knows nothing of gods or spirits or future states of existence, of local heavens or hells and therefore in the realm of religious thought he prefers to be called an Agnostic. His religious or nonreligious creed is about the same as was that of Thomas Paine: "The World is my Country, to do Good my Religion."

Charles J. Lewis was born in Wales, September 26, 1838. The following May his parents moved to Chicago, shortly after they changed their place of residence to Northfield, Ill. Until sixteen years of age he attended the district public school; for a number of years thereafter he was a teacher in the public school, and during those years read many books and in other ways stored his mind with valuable information. While engaged as teacher he had a lengthy correspondence with the son of a Baptist clergyman on the subject of religion. This son had "fallen from grace" and was a skeptic, and the arguments presented by this young friend in favor of Liberal views convinced young Lewis that Christianity, as presented in the creed of the churches, was untrue, being mythical and not in accord with science or reason.

In 1865 Mr. Lewis graduated from the Rush Medical College of Chicago and has ever since been engaged as a medical practitioner. The Doctor has a large practice and stands high in the city of Chicago as a physician, but being a man of humane and generous impulses, he is often found at the bedside of the poor and unfortunate, for which he expects no compensation but their gratitude and the consciousness of having done something to relieve suffering humanity. We are of the opinion that the genial, kindly, pleasant countenance, and graceful affability of Doctor Lewis has much to do with his success as a physician.

In 1865 Doctor Lewis married Anna M. Edwards, a most intel-

ligent, worthy woman, who has done much to increase the happiness of the Doctor's life, and to them has been born a daughter, now twenty years of age, of superior qualifications.

The Doctor is a member of the American Medical Association and several other societies of a similar character. Doctor Lewis has for some time made the study of the brain in its relation to mind a special study. He claims that mind is the product of the brain. For the last four years he has been a professor in the Harvey Medical College.

We deem ourselves fortunate in having made the personal acquaintance of Doctor Lewis and being permitted to reckon him among our highly esteemed friends. This World would be a better place to live in if there were more people like Professor Lewis. May their number increase.

NETTIE A. OLDS.—A FREE THOUGHT CHURCH AT
McMINNVILLE, OREGON.

THE portrait of Nettie A. Olds appears as the frontispiece of this number of this Magazine. We also herewith present our readers with a picture of a part of the interior of the church of which Miss Olds is the pastor. Below will be found a short sketch of the life and work of Miss Olds by ex-Rev. C. B. Reynolds, the popular Free Thought lecturer, and a brief account of the dedication of the church above mentioned by Mrs. E. L. Walker, Secretary of the church.

This seems to be the day for organizing broad, liberal, scientific, Free Thought Churches, under various names. Such churches are springing up, or being developed from sectarian churches in various sections of the country. The people are becoming tired of the old stereotyped orthodox theology, that has had the field for the last two centuries, and are demanding something more in accord with the progressive spirit of this scientific age. And where there is not Liberalism enough to establish independent free churches, the orthodox preachers, to hold their congregations, find it necessary, to use a Bible similitude, to put a good deal of the new wine of Free Thought into their orthodox sermons.

The most pernicious doctrine that the orthodox church has incul-

cated is this: That there is virtue in believing and criminality in disbelieving. That is the dead rot from which the old church is now dying. The doctrine, in other words, that orthodox creeds are of more value than good deeds. The new churches, if they are to become a success and prove a blessing to humanity, must entirely and forever discard this deleterious dogma. Every individual must be left *entirely free* to hold and promulgate such doctrines and opinions as to him shall seem just and true. Over every pulpit of this new church should be placed, in letters sufficiently conspicuous to be read by every person within the edifice, this motto: "PERFECT LIBERTY OF THOUGHT IS ALLOWED HERE." And under this: "CHARACTER IS THE ONLY TEST OF FELLOWSHIP IN THIS CHURCH." The church of the future must maintain a platform broad enough to give a hearing to every honest man or woman, whatever may be their opinions. The Rev. Dr. Rusk of the Militant Church of Chicago, by inviting Colonel Ingersoll to speak from his pulpit, proves that his church is of that character. We hope, trust and believe that may also be said for the First Secular Church of McMinnville, Oregon.

SKETCH OF THE LIFE OF NETTIE A. OLDS.

NETTIE A. OLDS was born September 13, 1872, on a farm two miles from McMinnville, Yamhill County, Oregon. She is the youngest daughter of Aaron K. Olds (now in his eighty-fifth year) and his good wife, Martha J. Olds, nee Ford. Unitedly this couple have upheld the banner of Secularism, by example, earnest efforts and devotion of time and means, sustaining the cause in McMinnville and vicinity for the last quarter of a century. To the generous, genial nature, the sterling honesty, persistency and courage of her father, and the keen sense of justice, abounding benevolence and natural ability of her mother, the cause of Secularism is indebted for one of its most able and fearless exponents and the most zealous, self-sacrificing and successful Sunday-School worker in the United States.

Miss Nettie A. Olds is a natural musician, a proficient performer on the piano and violin, a lover of melody, with buoyant spirits and a rich, powerful voice. She dearly loves children, and they, the best of all discerners of who really love them, idolize her in return. With patience and gentleness that appears inexhaustible, she will arouse

to effort the dullest scholar, and awaken their interest and ambition to sing little songs and recite pieces. She seems to know intuitively just how to keep interested and secure the attention and win the affection of children of the most opposite dispositions and temperament. As a lecturer she has a queenly presence and is an earnest, most interesting and eloquent speaker. Her hearers may not endorse her opinions, but the most prejudiced are convinced of her gentle, kindly, honest nature, and the sincerity of her every utterance.

Miss Olds attended a district school until the age of thirteen, afterwards spent three years in McMinnville Baptist College; evinced more than ordinary ability, delivering at different times orations which, because of the originality of expression and eloquence of utterance, induced her professors and the leading lawyers of the city to urge her to take up the study of law. But opportunities were wanting. During the winter of 1895 she took the business course in the Portland Business College, and the following winter, the course in stenography and typewriting. From infancy to now she has always breathed the air of Free Thought, never having been circumscribed by the dogmas of orthodoxy.

In the fall of 1892 Miss Olds attended the Annual Convention of the O. S. S. U., held at Portland, which awakened her enthusiasm in the Secular work, especially in the establishing of Secular Sunday-Schools, and was elected Superintendent of the P. S. S. S. The following spring she taught a public school at New Era. Under the urgent solicitation of friends, she delivered her first Free Thought lecture at the First Secular Church of Portland, March 18, 1894, subject, "Free Moral Agency." In July, accompanied by Katie Kehm Smith, she made a tour of Western Oregon and Southwestern Washington in the interests of Secularism; her singing and violin solos attracting crowded houses. She took a prominent part in the next annual convention of the O. S. S. U., held at Forest Grove, and was elected Vice-President of the organization. The following November she resumed charge of her school at New Era.

At this time, without notification, Mrs. Katie Kehm Smith resigned her position as pastor of the Portland Secular Church, leaving the organization entirely without a lecturer. Miss Olds was

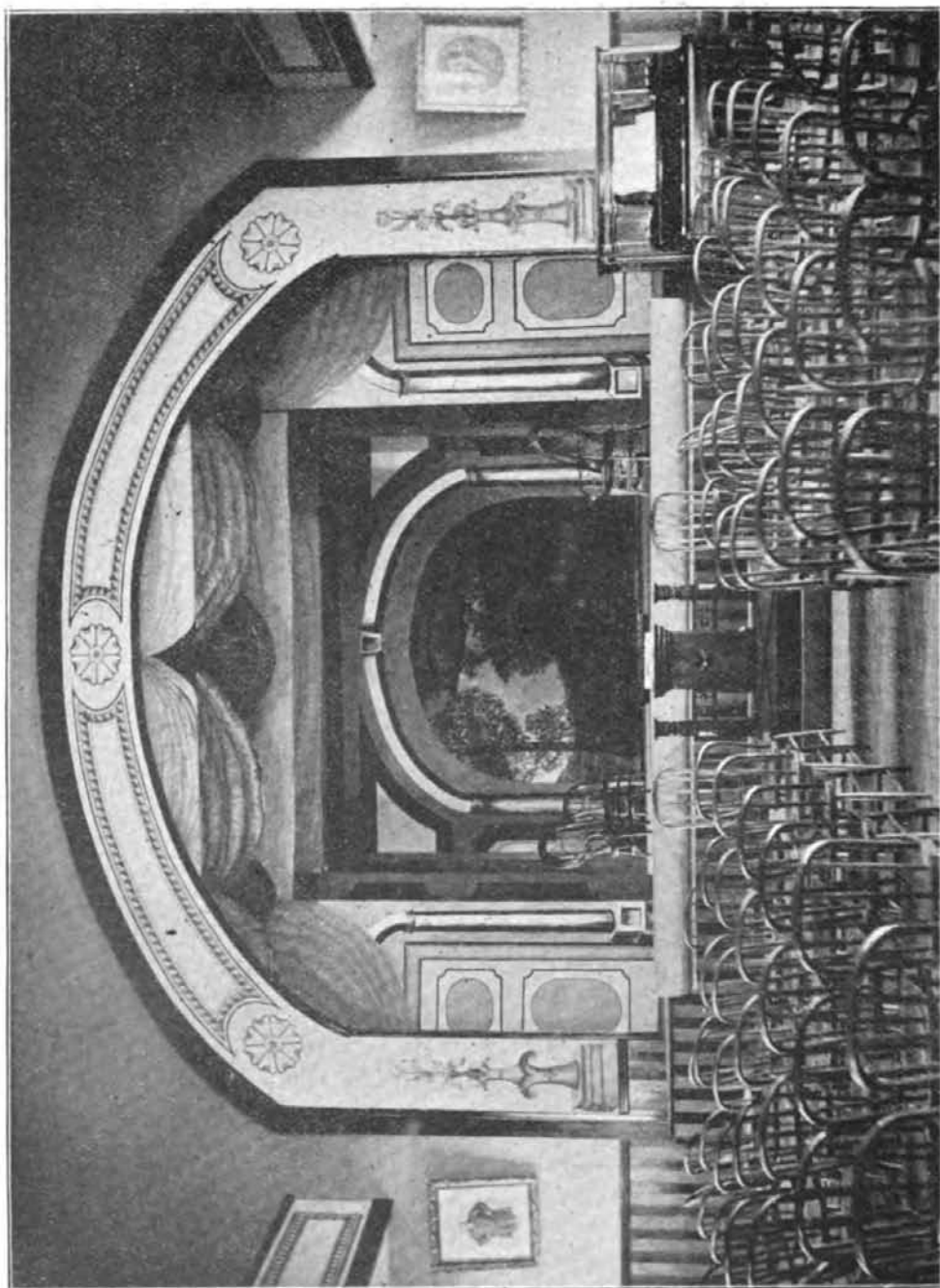
most urgently entreated, as the most available person, to fill the vacancy. With great reluctance she consented, realizing that her school was fifteen miles away and that it would be necessary to walk at least five miles to reach a public conveyance to and from Portland. During that winter she successfully carried on her school and increased the interest and membership both in the Portland Church and Sunday-School, visiting McMinnville each month to lecture and sustain interest in the cause there. In the spring she moved to Portland and was elected permanent pastor. In addition to her pastoral duties she made frequent journeys and gave lectures in other cities.

She organized the Woman's Auxiliary of the F. S. C., which proved a grand aid to the cause. The Portland Sunday-School increased from 15 to 120 members. She was elected chairman of the Sunday-School Lesson Leaf Committee and did all the work of writing and publishing the leaflets. The success of the convention, September, 1895, was due almost entirely to her untiring efforts and ability. But the strain upon her nervous system proved too great, and in November, 1895, she was forced to rest from her work and resigned her pastorship, retiring to the quiet farm home, but only to find the needs of the cause at McMinnville imperatively demanded all her energies to revive it. After two weeks of rest, with her usual enthusiasm and zeal, she aroused the Liberals to effort, reorganized the Sunday-School, inspired hope and confidence which has ultimated in the erection and completion of the First Secular Church and Science Hall of McMinnville, a brief account of the dedication of which appears below.

This spring Miss Olds enters upon a course of law and natural philosophy, to further prepare herself for a wider field of usefulness.

**THE DEDICATION OF THE FIRST SECULAR CHURCH OF MCMINNVILLE,
OREGON.**

Last evening witnessed the celebration of the birth of Thomas Paine and the dedication of the newly erected temple in honor of his memory. It was the largest gathering ever assembled in the county. All shades of opinion were represented. Bigotry and preju-



dice seemed to be for the time buried in their desire to participate in the rejoicing at the addition to the city's attractions of so commodious a building erected in the interest of SCIENCE, SECULARISM and MENTAL LIBERTY. The pastor, Miss Nettie A. Olds, excelled even herself in the preparation of the most perfect and interesting program ever given to the public, which was rendered without a break or flaw.

This building, the result of the hard, earnest efforts of the secularists of this county, is a combined lecture hall and opera house, with special adaptation to the devotees of Terpsichore, and a seating capacity of seven hundred. The standing room was tested last evening, and the only regrettable incident was that over three hundred were unable to gain admission. The stage equipments are unexcelled, if equaled, by any opera house between Portland and San Francisco. The interior is handsomely frescoed. Upon the walls, in most artistic design, in handsome frames four feet by six, are mottoes from Confucius, Buddha, Thales, Paine, Lincoln, Grant, Ingersoll and the Bible, the last one being over the outside door, "Come, let us reason together." The motto work is the generous donation from the local artist, Mr. J. B. Rohr. Large portraits of Thomas Paine and Colonel Ingersoll adorn the sides of the proscenium.

Not the least among the causes of rejoicing is the fact that to woman's brain, woman's work and woman's persistent efforts is due the erection of this splendid temple of Science. For years have a few dauntless braves stemmed the tide of opposition and kept the banner of Liberalism to the front, and it is a just cause of rejoicing that Free Thought and Science have now a home, and are no longer to be hunted from place to place by the devotees of superstition.

Special credit is due Mr. Chas. Hagner, founder of the Portland Secular Church, for his splendid address. His telling truths found ready response in the hearts of the liberty-loving people present. The eulogy of Thomas Paine and dedicatory address was delivered by Miss Nettie A. Olds, to whose untiring efforts is mainly due the success of the cause in this county, eventuating in the erection of this building. It was delivered with a fervency and touching elo-

quence that stirred the entire audience to a high pitch of enthusiasm. The formal dedication and building of a block temple by the little children of the McMinnville Secular Sunday-School was most effective and impressive. The dedication was as follows:

“This beautiful temple, erected by the persistency and self-sacrifice of those who realize the joy, peace and happiness that the ennobling principles of Secularism have brought to their own hearts and homes, affords a free platform where each and all may express their honest thoughts, and where the truths of science shall eradicate the errors and terrors of superstition.

“It is now our delightful duty to dedicate this building, the first Secular Church building in the United States, to the cause of Universal Mental Liberty. May the dear children of our Secular Sunday-School, here receiving instruction in truth and morality, build each for himself a living temple whose base shall be as broad as the universe and as solid as the rock of Truth, reaching upward to the highest pinnacle of human intelligence.

“Emblematical of the structure of Secularism to be built by the dear children, we place the various stones necessary in its construction.

“First, we must have the all in all, great first principle, **JUSTICE**. To insure justice, we must avoid being biased by prejudice, and therefore need as a companion stone to justice, **REASON**. Thus we shall be upon the solid basis of **RIGHT**, insuring our care and regard for our fellow creatures. So upon justice, reason and right, we establish **FRATERNITY**. With the light of reason as our guide, justice and right our watchwords and the bond of fraternity as our stay, we seek only to find the rare and precious gem of **TRUTH**.

“With these five stones in our temple, there is no room for bigotry and intolerance, but to each and all our fellow kind, however humble and unfortunate, however dwarfed by heredity, education or environment, we extend the benevolent influences of **CHARITY**, **MERCY** and **LOVE**. And now we only need the glorious keystone of **LIBERTY** to crown and complete our edifice.”

After the name of each principle in the temple, a little child brought forth an imitation stone block bearing the inscription in large letters. The crowning stone was a shield, supported by

an arch at either side, and bearing the flag of our nation. After the stones were placed, the little ones formed in a group around the temple. Turning to them, in touching words that moved many eyes to tears, Miss Olds said:

“Dear children, may the temple you have here erected be truly emblematic of the principles of your lives. You are the opening buds in the garden of humanity. Oh, may you grow to make that garden rare and beautiful with kind and ennobling deeds.” Then to the audience she said: “Brothers and sisters in the cause of liberty, it but remained for us to prepare the soil. Oh, may we each and all strive to embody within our lives the principles here used in the erection of this temple, and to perpetuate the true glory of our nation and our nation’s flag.”

The benediction was delivered by Mr. C. B. Reynolds in his most happy and humorous vein. To his artistic skill and labor the completeness of the stage equipments and scenery is due.

ELIZABETH CADY STANTON, THE WOMAN’S BIBLE AND THE RESOLUTION PASSED AT THE WOMAN’S NA- TIONAL CONVENTION, ETC.

WE express the opinion of a very large class of people in this country when we say that the “Woman’s Bible” is the best and most important work that has ever been done in behalf of the rights of women, and that nothing that has recently happened is so damaging to the female suffrage movement as the passage of the following resolution by the late National Woman Suffrage Convention:

“*Resolved:* That this Association is nonsectarian, being composed of persons of all shades of religious opinion, and that it has no official connection with the so-called ‘Woman’s Bible’ or any theological publication.”

This resolution appears very innocent on the face of it, but let us examine it a little—read it between the lines, and we will better understand the animus of it.

Those who voted for the resolution are now claiming, as will be seen by letters herewith published, that the resolution means nothing but this: That the association is a nonsectarian institution, and it had no particular reference to Mrs. Stanton’s version of portions

of the Bible. Let us briefly examine this question a little. For what reason did Mrs. Stanton and her associates engage in the work of this Bible revision? Why was it undertaken? Because they considered it the most necessary work that they could engage in to advance the cause of Woman Suffrage. They considered it a work directly in the line of their duty as members of the National Woman's Association and friends of the woman movement. It was not taken up as a theological question at all—had nothing to do with "shades of religious opinions," but with stubborn facts. The Woman's Bible is not put forth as a "theological publication," but as an attempt to remove from the path of woman's advancement the greatest stumbling-block the woman's movement has had to encounter from the first.

There are three theories as to how the Bible came into existence:

1. The orthodox theory, that the Bible is God's word, that every word and sentence, from the first verse of Genesis to the last verse of Revelation, was inspired by the Almighty.
2. The Liberal Christian theory, that some portions of it are from God and some from man.
3. The "Infidel" theory, that it is all from man.

The first theory above mentioned is the doctrine contained in all the orthodox creeds, both in the Catholic church and the various sects of the Protestant church. If that theory be the true one, then it must be evident to every sensible person that whatever the Bible teaches must be binding on every human being; that there can be no appeal from "Thus saith the Lord." This is the doctrine of the church and it is a consistent doctrine. If this orthodox theory be the true one, it is very dangerous to trifle with this "Word of God." For it is written, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, . . . and from the things that are written in this book." Rev. xxii. 18, 19.

Now if we believe the orthodox creeds as to the Bible—that whatever the Bible teaches we are bound to obey, whenever an important question comes up for our consideration, we should at once go to

God's Word for instruction and guidance. Is not that sound orthodox doctrine? Now the great question before the world to-day is this: Are women equal to men, and entitled to all the rights and privileges that men are, or are they inferior beings and their legitimate place one of subjection to man?

WHAT IS THE BIBLE DOCTRINE ON THIS QUESTION?

We affirm without the fear of intelligent contradiction, that the doctrine of the whole Bible, both the Old and New Testament, is this: That women are inferior to men, that about all they were created for was to be servants of men, and to perpetuate the race. If this is the Bible doctrine they never should be allowed to vote; in fact, a state of slavery is their natural and normal condition.

As ministers say, "now for the law and the testimony." Our space is limited and we can quote but a few passages from the Bible to substantiate our claim, but this challenge we make to any one who may differ with us, that they will find it impossible to find one single passage in the Bible that teaches that women are the equals of men.

This is the Bible doctrine as to women: After God had made the earth, the sun, moon and stars, and all the beasts and birds, he made Adam out of dust. Then Adam looked over all the beasts to find a helpmeet, but did not find anything that exactly suited him, and then for the first time God took the hint that a woman was needed. You will notice this was an after-thought with God. He then put Adam to sleep, took out one of his ribs and made a woman, "and brought her unto Adam." Gen. ii. 21, 22. Then God sent the devil to Eve to tempt her to eat the forbidden fruit, and when she, the poor innocent young thing, fell into the temptation, God came down upon her after this style: "I will greatly multiply thy sorrow and thy conception, in sorrow thou shalt bring forth children, and *thy desire shall be to thy husband and he shall rule over thee.*" Gen. iii. 16. So it will be seen, if the whole Bible is the word of God, that the very first thing that God said as to the rights of women was this, "Thy desire shall be to thy husband, and *he shall rule over thee.*" This single passage justifies all the tyranny over woman that has ever existed.

According to the orthodox creed, the "fall of man" that took place in the Garden of Eden was the greatest misfortune that ever happened to the human family. By that "fall" every human being born on this globe "became subject to death and the pains of hell forever." Now who does the Bible God charge with this terrible calamity? It is not to the devil or to Adam, but to Mother Eve. What does God say as to this matter?

"Let the women learn in silence with all subjection. I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. [Now for the reason.] For Adam was first formed, then Eve, and Adam was not deceived [oh, no], but the woman being deceived was in the transgression." 2 Tim. xii. 13, 14.

And then further as to woman's "keeping silence," for God seemed to be terribly fearful that the women might make a little too much noise in the world: "Let your women keep silence *in the churches*, for it is not permitted unto them to speak, but they are commanded to be under obedience, and if they will learn anything, let them ask their husbands at home, for it *is a shame for a woman to speak in the church.*" 1 Cor. xiv. 34, 35. "*A shame for a woman to speak in the church.*" What do our Christian women preachers think of this? Nevertheless if the Bible is inspired by God, that is God's view of the woman question.

Then as to the question of divorce, how does woman stand in connection with man? What does God's Word say on that question? "When a man hath taken a wife and married her and it comes to pass that she finds no favor in his eyes because he hath found *some uncleanness in her*, then let him write her a bill of divorce, and give it in her hand, and send her out of his house." Deut. xxiv. 1. But suppose a woman marries a man and finds him a drunken, dirty brute, what is her remedy? Stay by him and suffer his brutality, and because of the "fall" God will multiply her misery and compel her to gratify the desire of her husband and bring forth his children in sorrow.

God's commandments engraven on stone are considered by the church to be the most sacred of God's teachings. One of them reads as follows: "Thou shalt not covet thy neighbor's house nor his wife nor his ox nor his ass." How do our pious sisters like being thus catalogued by the Almighty with oxen and asses?

But it will be claimed that Jesus was a friend of women—that he used to call on Mary and Martha, but we learn from holy writ that Mary wiped his feet with the hair of her head. He thought, probably, that was about the proper thing for a woman to do. (St. John xi. 2) Then it will be remembered that Jesus never thought enough of a woman to marry one, and that when he appointed his twelve apostles he forgot to appoint a single woman. Then the way Jesus treated his mother, shows clearly in what esteem he held the female sex. The reader will remember that when the wine gave out at the marriage of Galilee, his mother said to him, "They have no wine," and Jesus replied, "Woman, what have I to do with thee?" The only excuse we have for Jesus, for that insult to the mother who bore him, is, that he may have been pretty "full" about then, but that explanation will not explain what he said shortly after his resurrection, when he was talking to the people, when some one said to him, "Thy mother stands without desiring to speak to thee," and Jesus replied, "Who is my mother?" If he had asked, from a theological standpoint, "Who is my father?" there would have been some reason for asking the question. But it is evident that Jesus shared the general opinion of his day, that woman's proper place was that of inferiority. And that is the doctrine of the Bible.

Mrs. Stanton, having been for fifty years an earnest and untiring advocate of the rights of woman, has learned that nothing so hindered, obstructed and impeded her work, as the belief that the God of the universe was the real author of all this Bible doctrine as to the proper status for women. Knowing this to be so, she felt it her imperative duty in these last years of her life to make an effort to prove that the creator of the universe was not the author of such abominable, degrading doctrines, but that in place of being God's teachings, they were the teaching of ignorant, illiberal, domineering men, who had no conception of human liberty or of equal rights. In fact, she desired to vindicate the character of the God that she believed in, the God of Justice, the God of Science and the God of human liberty. For that purpose she is bringing out what is known as the Woman's Bible. We now ask: Was it not the duty of the National Association of which she has long been the president, to have endorsed her grand work in their behalf? But instead of that,

they pass the above stated cowardly resolution to gain popularity with the orthodox church. With this resolution the National Association struck their greatest leader and best friend a blow, for the sake of making friends with their direst enemies. We predict that in the near future all the intelligent members who voted for that resolution will be heartily ashamed of it and desire to repeal it.

TWO LETTERS.

Since our article appeared in the March Magazine we have received the two following letters regarding it; the first from Jean Brooks Greenleaf, President of the New York State Suffrage Association, and the second from Henry B. Blackwell, Editor of "The Woman's Journal."

MRS. GREENLEAF'S LETTER.

"ROCHESTER, NEW YORK, March 24, 1896.

Editor of the Free Thought Magazine:

DEAR SIR:—A few days since I received a copy of the *Free Thought Magazine*, with a marked article entitled "Elizabeth Cady Stanton Convicted of Heresy," which I have read with care and no little interest. Will you permit me to say a few words respecting it?

That what I have to say may not be misunderstood, I will state that, in respect to the resolution in question, I stand with Miss Susan B. Anthony, "irrevocably and unalterably opposed to it." I think the subject should never have been introduced in the Convention; that it was no business of ours, as an association, whether Mrs. Stanton, or any other woman, wrote or did not write a Bible, or whether we personally liked or disliked the Bible in question. It was, it appears to me, a grave mistake, but it was not made by church-bound women. Mrs. Catt, to whom you allude, is not a "bigot constantly on her knees begging favors of the church." Indeed, her theological position is altogether different from the one pictured. But she is a practical woman and has found in her work of organization, as have those working with her, that there are those—a by no means limited number—who *did* hold the association responsible for the issuance of the Woman's Bible, and that such belief was a stumbling-block in the way of organization; especially was this true in the south and west. It was thought best, therefore, by some of the officers of the association, to make a public repudiation of the publication. It seems incredible that such a course should have been deemed necessary, especially by the liberal-minded women who did it. Had these women borne the opposition that

the pioneers of our cause encountered, the roars of the present lion in the way would not have stricken them with such terror.

But Mrs. Stanton is not injured. No one has forgotten the debt of gratitude that all women owe to her. Those who object to her Bible will continue to object. Those who esteem it highly will do so and live. It is simply out of the association, as indeed it always was. Time will place the crown of the victor where it belongs, and bring the day when liberty of thought will be recognized, because the fetters of old superstitions of sex and creed have passed away.

Most respectfully,

JEAN BROOKS GREENLEAF.

We are pleased to notice that the President of the Empire State Association says that the passing of the resolution was a "grave mistake," but we predict that in the near future, after Mrs. Greenleaf has more thoroughly considered the question, she will conclude it was much more than a grave mistake—that it was treason to the principles the Woman's Association pretends to represent—it was a surrender to the enemies of woman's emancipation. As to Mrs. Greenleaf's defense of Mrs. Catt, all we have to say is that the report shows that Mrs. Catt made the longest and most earnest appeal to the congress to pass the resolution, not for the reason that the resolution was just, but that, as it had been introduced, it must be passed to show that Mrs. Stanton's work *was not endorsed* by the association—that she only preferred it as a matter of policy, all of which showed that Mrs. Catt has risen no higher than has our ordinary political party leaders—anything to catch votes.

BLACKWELL'S LETTER.

DORCHESTER, MASS., March 23, 1896.

Editor Free Thought Magazine:

You have been misinformed as to the action of the National American Woman Suffrage Association at its recent annual meeting. The resolution passed in reference to the so-called "Woman's Bible" was as follows:—

[Here appears the Resolution.]

This resolution was adopted in order to correct a misstatement, which had been widely circulated by the opponents of woman suffrage, to the effect that the suffragists had adopted and officially circulated the work in question, which is a controversial criticism of certain portions of the Bible, quite at variance with the views of a large part of the American people. In consequence, the State and National organizers have been seriously hindered in their work, because people have naturally resented the supposed abuse of the Association to spread special views on questions outside of the one for which the society is organized.

The wording of the resolution casts no reflection whatever upon the "Woman's Bible," or upon its author. It applies equally to the original Bible itself, and to *all* theological works, no matter how orthodox. It disclaims *all* sectarianism, and recognizes the equal rights of all its members, Mrs. Stanton included, to hold their own opinions and to have them respected.

Please correct the misrepresentation, which I hope and believe was unintentional on your part.

HENRY B. BLACKWELL.

In the first place, we would like to know what right Henry B. Blackwell had in this Woman's Congress anyhow; and after he was admitted would it not have been in better taste to have quietly held his peace and let the women run their own convention to suit themselves?

There are many women in this country who acquire a national reputation by being the wife of some distinguished man, but in Blackwell's case the rule is reversed. Blackwell acquired his distinction by becoming the husband of Lucy Stone, but that should give him no right to go into a woman's convention and endeavor to control its proceedings. His letter, that we publish above, shows conclusively that he has no just conception of the true character of Mrs. Stanton's work, as he seems to have been fearful that she was doing something that would damage the woman's cause. His claim is, that orthodox people were becoming dissatisfied. That those who believe the rib story and doctrines of St. Paul about women keeping silence in the churches were having their feelings lacerated by the Woman's Bible, and the only object of this senseless resolution was to apply a little orthodox balm to their wounded spirits. We learn, from reliable sources, that Mr. Blackwell's greatest ambition is to be the "boss" in the woman's movement, and have it so conducted that it will bring great success to the "Woman's Journal."

POSTSCRIPT.

Some may think we are too severe on Mr. Blackwell, but in a life of nearly seventy years, we can remember no incident that so aroused our indignation as it was aroused as we read of this editor of a "Woman's Journal" going into a woman's congress and making a speech, and voting for a resolution virtually condemning the work of the greatest and most persistent advocate of woman's rights

in this country, for the sole purpose of quieting the false apprehensions of a lot of orthodox bigots, who, if they favor woman suffrage, do so only for the reason that they believe woman's vote will be cast in favor of strengthening orthodox tyranny. We know nothing against the private character of Editor Blackwell, but we have never learned there was any blemish on the character of Judas before he betrayed Christ, or of Benedict Arnold before he betrayed his country. Strong language is sometimes justifiable. When the United States government, with the aid of Massachusetts officials, was attempting to return Anthony Birns to slavery, Wendell Phillips stood up in Faneuil Hall and said to the greatly excited multitude therein assembled, "The escutcheon of Massachusetts bears these words, 'God Bless the Commonwealth of Massachusetts,' but I say to-night, *God damn the Commonwealth of Massachusetts.*" That prayer was fully justified by the occasion.

A LARGER CIRCULATION AND MISSIONARY WORK.

FROM every section of the country comes the report from the most advanced Free Thinkers, that the *Free Thought Magazine* is just what the times demand and that intelligent people who read the Magazine are highly pleased with it. This is gratifying and encouraging and it suggests the idea that if the Magazine is so valuable it ought to have a much larger circulation. And then it is a fact that it costs but little more to publish ten thousand copies than it does five thousand.

The reason why Liberal papers are so high priced, their circulation is so small. If this Magazine had a circulation of twenty-five thousand the advertising we could obtain would nearly pay all the expenses of publishing it, and we could afford to put the subscription price at fifty cents a year and then make a living profit for ourselves. And then what a vast amount of good missionary work it would accomplish! and when we had obtained the twenty-five thousand we could soon make it fifty thousand. So we can all see how important it is that we have a large circulation. And we are confident there are a thousand or more of our present subscribers who as

fully realize as we do the importance of greatly increasing the subscription list. But the question is:

HOW SHALL IT BE DONE?

A friend of the Magazine, a man of great business capacity, so much so that he holds the responsible position of "Passenger Agent" of one of the great railroads, sends us the following plan:

That the friends of the Magazine pay for one thousand sample copies, each month, for one year, to be mailed to intelligent, liberal minded people. That the one thousand be paid for and distributed in the following manner:

That each person who feels interested in this scheme agree to pay for a certain number each month and furnish the names and post-office addresses that they may be sent to. That these agreements do not take effect until the full one thousand copies per month are fully subscribed for.

Will friends of this scheme please notify us *at once* how many copies they will circulate each month for a year to come? We would like to have the one thousand subscribed for in time to publish in the June Magazine. We start the list with the following subscriptions: Henry M. Taber, 100; H. H. Marley, 10; Jno. J. Corcoran, 10; F. Larabee, 5; William H. Yates, 3; Charles Barta, 3; J. B. Belding, 3; J. J. King, 2; Wolf Karp, 2; J. M. Hartin, 2; A. J. Whiteside, 2; Frida Fuldner, 2; W. H. Barrick, 1; Mrs C. Scofield, 5; Evald Hammar, 1; John Fay, 1.

BOOK REVIEW.

Col. Robert G. Ingersoll as He Is. A Complete Refutation of His Clerical Enemies' Malicious Slanders. By E. M. Macdonald. Truth Seeker Company, New York. Pp 159. Price 25 cents

When we noticed that the editor of the *Truth Seeker* was compiling this work we thought it an unnecessary undertaking. Our idea was that Colonel Ingersoll's character did not need any defending. We heretofore thought the best way to treat these clerical liars was with silent contempt. That they were beneath the notice of Colonel Ingersoll or his friends was the way we had looked at it. But since we have read Macdonald's book, we have changed our opinion somewhat. These falsehoods have been repeated heretofore from time to time and from year to year, and they will continue to be repeated with more vigor after Colonel Ingersoll has passed to the unknown country, and then, if not before, it will be well to have a book like this to show the people of a future age, who never knew Colonel Ingersoll personally, as so many thousands do now, that the slanderous stories have no foundation. We are particularly pleased that the author has published so fully the proceedings of the two annual sessions of the National Liberal League Congress held at Cincinnati and Chicago some years since, in which Colonel Ingersoll participated, showing so clearly what his position is on the question of circulating obscene matter through the United States mails.

Every Free Thinker should possess a copy of this book for reference.

A Study in Hypnotism. By Sydney Flower. Published by the Psychic Publishing Company, 56 Fifth Avenue, Chicago. Cloth, \$1.00.

In this book the author has touched upon more romantic ground than in his previous work "Hypnotism Up to Date" (Charles H. Kerr and Company), and he has done this without departing from the broad and scientific theory regarding hypnotism which he laid down in the latter volume. Such books as the above are in themselves a revelation of truth. For centuries the world has taken one of two courses with regard to psychic phenomena; it has either refused to believe in them, or it has traced the phenomena to a supernatural source.

But according to Mr Flower's theory the psychical and the physical are so closely interwoven in man, that the body and soul are interdependent and alternately powerful. The power of the soul is manifested in many ways which appear to the uninformed to be supernatural, but are in truth as natural to every man as eating and drinking. The power of the soul is absolute in controlling the functions of the body, and so firmly is the author convinced of the truth of his teaching that he does not hesitate to say that in his opinion psychology will be the theology of the future, and that hypnotism will play its part as a valuable agent in paving the way for the universal religion. Far from rejecting or avoiding the use of hypnotism in the home, the author, and with sound argument, advises its introduction in all families when it is desired that disease may be warded off or alleviated and pain of any nature lessened. He teaches that hypnotism is not a mystical power given to a few individuals to control their fellow beings; that it is not a weird, uncanny process of fascination; but that there is a power inherent in every sane man and woman to hypnotize and to be hypnotized. This power is the same in the man as in the woman; in the young as in the old. There is nothing mysterious in its application; there is no danger to be apprehended from its employment. The most perfect illustration of hypnotism pure and simple is seen when the mother calls her child from play and with soothing words sends the little one to sleep. Is there any danger in this? Yet this is hypnotism, really hypnotism; and the most complicated phenomena of somnambulism, or the effects of post-hypnotic suggestion, are all to be accounted for on as simple a basis, and bound by the same natural law.

Mr. Flower's two books on the subject are both delightful reading, but "A Study in Hypnotism" is the more ambitious of the twain, seeing that there is a well told and brightly humorous love story in dialogue permeating the solid and scientific substance.

With regard to the purely scientific matter contained, it may be noted that the author makes his theory of the omnipotence of the soul's power embrace all creeds and beliefs at present existing. He traces all of the so-called miracles of the present day as performed by Christian science, mental healers, divine healers, and what not. to the simple faith on the part of the sufferer that benefit is being

derived from the treatment. Thus if a man believes that he will be healed by prayer, then by prayer he will be healed; or if he have more faith in drugs, then drugs shall save him. But the book must be read before the theories can be understood. It has one distinguishing merit which should not be overlooked here, and which is conspicuously absent in most psychological studies; namely, that the language employed is simple, every-day English, and is therefore easy of digestion and assimilation.

ALL SORTS.

—Send twenty-five cents for Ingersoll's sermon, "How to Reform Mankind."

—The Woman's Bible, Part I., second edition, is for sale at this office. Price, fifty cents.

—"The Earth Not Created," by Daniel K. Tenney has been put into pamphlet form and is for sale at this office. Price 15 cents; ten copies for \$1.

—"My boy, do you know it's wicked to fish on the Sabbath?" "Isn't fishin'; I'm teachin' this 'ere wurm ter swim." —Phil May's Annual.

—Teacher—"Why did Joshua cause the sun to stand still?" Tommy—"I guess it didn't agree with his watch." —Indianapolis Journal.

—Miss Freda Fuldner writes from Milwaukee, Wis.: "This one article in the February Magazine, 'The World We Live In,' has paid me for more than one year's subscription."

—Col. Ingersoll's sermon, delivered at the Millitant Church in Chicago, has been put in beautiful book form and is for sale at this office. Price, twenty-five cents.

—Mamma—Why, Tommy, where did you get all those things? Tommy—Oh! I've been to the church fair, and I saw a sign which said, "Grab Bag, Five Cents." So I left five cents and grabbed the bag, and you just bet I've got a bargain.—Harper's Bazar.

—How some of the orthodox ministers of Chicago would enjoy seeing Rev. Dr. Rusk burned at the stake. As Col. Ingersoll once said in referring to the trial of Dr. Swing: How they would like to part their coat tails in the middle and warm their posterior anatomy by the fire.

—President James A. Garfield preached a truly patriotic, American sermon in the following short paragraph:

If you exempt the property of any church organization, to that extent you impose a tax upon the whole community. The divorce between church and state ought to be absolute.

—The thing that most reminds us of the similitude of Mrs. Partington endeavoring to sweep back from her back stoop the waves of the Atlantic is the attempt the little preachers all over the country are making with their little orthodox brushes to arrest the influence of Ingersoll's great speeches, that he is delivering in all parts of the country.

—H. H. Holmes, who murdered twenty-seven persons, was baptized the other day, and joined the church and will soon, in the language of the late Chicago Times, be "Jerked to Jesus." But as his poor victims were not given time to "seek salvation," they are probably nearly all in hell if orthodoxy be true. "Great is the mystery of Godliness."

—The last nine volumes of this magazine, well bound, can be furnished for three dollars a volume.

—We trust each one of our readers will peruse with care Mr. Peabodies' valuable article in this number on anti-vivisection.

—Col. Ingersoll, we were pleased to learn from Mrs. Ingersoll, was treated very politely by the southern clergy during his lecture tour through the southern states. In nearly every town where he lectured they called upon the Colonel and attended his lectures. They doubtless received many valuable ideas for their future sermons.

—By something like a stipulation between the attorneys and court J. B. Wise, of Clay Center, Kan., has been convicted of sending obscene matter through the mails and fined fifty dollars, and the case is appealed to the United States Supreme court. As our readers know Mr. Wise wrote a passage of Scripture, a verse from the Bible, on a postal card and sent it through the mails. As we have before stated we are sure the passage was "obscene matter" and think Mr. Wise ought to be convicted.

—Decatur, Mich., April 9.—(Special.) The Rev. W. H. Moore, pastor of the Methodist church at Stevensville, is now a firm believer in the efficacy of prayer. Needing a new suit of clothes he made an earnest supplication to the Almighty and received the next day as a present from a Dakota friend a fine Prince Albert suit.

If this report can be substantiated, and no doubt it can be, the clergy will hereafter pray with greatly renewed zeal and vigor. We learn in God's Word that in an early day the Lord made coats of skins for Adam and his wife. (Gen. III, 21.) But this was before Prince Albert suits came into fashion.

—Helen H. Gardener's article on the "Woman's Bible" reached us a little too late for this number of the magazine. It will appear in the June number.

—We shall commence the publication in the June Magazine of the most remarkable series of seven articles that we have ever published, by Prof. E. D. Davis, of Minneapolis, Minn., proving beyond question that Mathew, Mark, and Luke were all copied from one manuscript, and that the differences between them are changes, alterations and interpolations made by the scribes who made the copies. Every theologian, priest, preacher and every other person interested in understanding about the origin of these three Gospels ought to read these articles very carefully. Nothing so clear and conclusive on the subject has ever before appeared in print. This is a strong assertion, but these articles will more than corroborate all we here assert.

—"You ought to have gone to church this morning, Billiger," said Mrs. McSwat, removing her wraps. "It was such a beautiful sermon. The preacher showed that everything has its place in the plan of creation. Even the snakes, mice, lizards, caterpillars, fleas and things of that kind, that we consider nuisances, fill some important and useful mission in life, he says. If we could only know what it is."

"Did he say anything about that freckle-faced Stapleford boy next door?" asked Mr. McSwat.

"Don't scoff, Billiger. It was such an uplifting discourse. It reconciled one to the—O, look! Look!"

"What's the matter, Lobella?"

"That nasty cockroach! Ooh! Kill it quick!"—Chicago Tribune.

—From every section of the country we are receiving from Free Thinkers, the highest encomiums on Ingersoll's sermon delivered at the Chicago Militant church, and from every quarter we learn that the bigots in the orthodox church are setting up such a howl as they never did before. They have sense enough to see that this one sermon of Ingersoll's contains more valuable truth than all of the old style orthodox sermons that they have preached for the last half century. As an example of the letters on this subject that we are receiving we present the following from Mr. R. W. Ostrander, an active member of the "Peoples Church" at Kalamazoo, Michigan.

"Dear Mr. Green:

I have just read Ingersoll's sermon in the Chicago Times-Herald, with intense interest. Have just handed it to Rev. Miss Bartlett for her perusal. I wish this address could be scattered broadcast over the whole country. Language fails me in the endeavor to express my admiration for such grand teachings. If there is anything divine in this universe it must be such views as are here expressed."

—We clip the following from the Charleston News and Courier:

"President Cleveland has been called a "dead game sport" in contradistinction to the man who hunts for the pleasure of seeing nature and the living game. The American Field told recently how the ducks are lured within range of the President's ten-gauge gun. When Mr. Cleveland wants to kill ducks for a day or two he goes down to the Potomac to Wide Water, and finds his blind all ready for him. The chances are that, as he goes from the boat to Mr. Waller's house, where he stays, he will see a flock of ducks feeding near his shooting stand, and the form of the flock on the water is a most inviting one for a hungry or pot-hunting man, as the ducks extend in a straight line twenty-five yards from the blind. The bait which attracts the

ducks is put out in a narrow line looking straight away from the blind, because, as the Field writer says, "if the bait is scattered the ducks will feed promiscuously, but if it is in a row they will feed in a line, dive down, come up scattered, then swim together, and get in line preparatory to diving again. Now is the time to shoot if one wants to make a big swimming shot.

Sporting men are beginning to think that Mr. Cleveland is not a real sportsman, especially after reading of pot-shots made from his blind at ducks lined up in a row on purpose that they may be shot into with deadly effect.

It would seem from this that by the means of bait Cleveland gets as many ducks in line as possible, so that he can maim and kill a great number with one shot. And this cold blooded murderer of innocent dumb animals stands up in a Presbyterian church and prates of sending the Gospel to the poor heathen. A missionary of mercy from some heathen country ought to visit the President, and labor with him.

—Mr. S. Franklin Parks, of Clara, Ga., sends us the following lines on Ingersoll:

Illustrious iconoclast of creeds,
And dream's uncompromising foe,
Chartered defender of the right to
know,
The liberty to seek where knowledge
leads
Up from the ways and mire sinks be-
low
Where superstition's dark miasma
breeds
Mists pestilential, which obscure the
view,
Leading in tangled ways that priest
craft spreads,
To catch the victims who those ways
pursue;
Afar from where illumination sheds
Its rays benign. O, Ingersoll! thy name
And prestige bigotry abjures and
dreads,
The hand abhorring that reveals his
shame,
His churchly frauds, illusions and
ill fame.

BARGAINS IN BOOKS.

We have on hand a limited number of copies of each of the books in this list. When our present stock is exhausted we can no longer supply them, hence those receiving the list should order at once to make sure of the books wanted.

Prices include postage.—If you order books to go by express, at your own expense, you may deduct twenty per cent.

No credit.—We do not open accounts for retail sales. If you wish books sent C. O. D., you must remit enough to cover expressage both ways.

*Books thus marked are shelf-worn; all others are in good condition.

AMERICAN NOVELS IN PAPER.

*The Auroraphone. By Cyrus Cole. A romance of the planet Saturn and Colorado. Adventure and philosophy pleasantly mingled; 249 pages, 10 cents.

The Beginning. A socialistic romance, with introductory letters by Judge Tuley, Rev. Dr. Thomas and others; 126 pages, 10 cents.

*Sister Gratia, or Satan's Simplicity. By Chauncey Edgar Snow. A realistic novel in which his satanic majesty plays a prominent part; 212 pages, 10 cents.

A Siren's Son. By Susie Lee Bacon. A romance of Southern life; 192 pages, 10 cents.

*Jetta: A Story of the South. By Semrick; 196 pages, extra laid paper, 10 cents.

*A Modern Love Story: Which Does not End at the Altar. By Harriet E. Orcutt; 192 pages, extra laid paper, 10 cents.

A New Woman. By Jessie De Follart Hamblin. A story of to-day; 205 pages, 10 cents.

*A Hopeless Case: The Remarkable Experience of an Unromantic Individual with a Romantic Name. By Luther H. Bickford; 146 pages, 10 cents.

*A Mormon Wife. By Grace Wilbur Trout. With eight full-page illustrations in half tone; 10 cents.

A Pure-Souled Liar. A story of a girl's sacrifice. Anonymous; 191 pages, 10 cents.

*Paul St. Paul: A Son of the People. By Ruby Beryl Kyle; 275 pages, extra laid paper, with portrait; reduced from 50 cents to 10 cents.

*A Story from Pullmantown. By Nico Bech-Meyer; 110 pages, illustrated; single copies, 10 cents; 50 cents a dozen.

*The Last Tenet: Imposed Upon the Khan of Tomathoz. By Hudor Genone. Illustrated; 165 pages, 10 cents.

*The Garden of Eden, U. S. A. A Very Possible Story. By W. H. Bishop. A novel describing a plan of practical socialism without new legislation; 369 pages; reduced from 50 cents to 10 cents.

A full set of these fourteen books will be mailed to one address for one dollar. At retail prices they amount to \$4.50. Dealers and agents will find it profitable to take advantage of this offer.

AMERICAN NOVELS IN CLOTH.

Asleep and Awake. An anonymous novel of Chicago, pure in motive and action, yet turning a searchlight on some of Chicago's dark places; 40 cents.

A Modern Love Story, Which Does not End at the Altar. By Harriet E. Orcutt. A charming story throwing new light on the old question: "Is marriage a failure." Full of bright ideas on living topics; 60 cents.

*The Last Tenet. Imposed upon the Khan of Tomathoz. By Hudor Genone. Tells about an "elect" infant adopted by a missionary, and brought up to be saved; about his brother, a "non-elect" infant, adopted by a Buddhist monarch and brought up to be d—d; about the conversion of the Khan to a religion which required him to forgive sins upto seventy times seven; about the pad on which he recorded trespasses until they reached 490—

all illustrated with exquisitely funny drawings. Reduced from \$1.25 to 50 cents; also a few paper copies at 20 cents.

*The Auroraphone. By Cyrus Cole. A story of Colorado and of the planet Saturn. The auroraphone was an instrument on which telegraphic communications were sent between the two. The story is most ingenious and entertaining, and the political and scientific theories received by auroraphone from Saturn are worthy of much thought and discussion; 40 cents.

The Zigzag Paths of Life. By Matilda Vance Cooke. A western story with a strong plot. Handsomely bound, 258 pages; reduced from \$1.00 to 30 cents.

Inquirendo Island. By Hudor Geneone. A notable novel that has been enthusiastically praised or violently abused by most of the leading critics of the country. It is an allegory satirizing formalism and superstition in religion; 347 pages, 60 cents.

*Washington Brown, Farmer. By Le Roy Armstrong, author of "An Indiana Man." A powerful and radical story which points out a way for the farmers to protect themselves against speculators; 326 pages, 60 cents.

*From Over the Border. By Benj. G. Smith. A book of prophecies and fancies of the life to come; 238 pages, 40 cents.

A New Woman. By Jessie De Follart Hamblin. An entertaining love story; 205 pages, 40 cents.

*Elsie. From the Norwegian of Alexander Kjelld. Translated by Miles Menander Dawson. Half cloth, 109 pages, 20 cents.

Shylock's Daughter. By Margaret Holmes Bates, author of "The Price of the Ring," "The Chamber over the Gate," etc. Illustrated; 145 pages, 30 cents.

A Story From Pullmantown. By Nico Bech-Meyer. Illustrated, 110 pages, 20 cents.

The Garden of Eden, U. S. A. By W. H. Bishop. "A romance which in some respects contains grander and more practical ideas than Bellamy's 'Looking Backward.'" 369 pages, 60 cents.

John Auburntop, Novelist: His Development in the Atmosphere of a Fresh Water College. By Anson Uriel Hancock; 275 pages, 50 cents.

*Zawis and Kunigunde. By Robert H. Vickers, author of "The History of Bohemia," a historical novel; 307 pages, 40 cents.

These fifteen novels, all handsomely bound in cloth, will be sent to one address on receipt of \$4.50; purchaser to pay expressage. No discount from this price.

POLITICAL BOOKS IN PAPER.

*Cash versus Coin. By Edward Wisner. The most successful of the replies to "Coin's Financial School." 121 pages, 10 cents.

*The Rights of Labor: An Inquiry Into the Relation Between Employer and Employed. By R. Waite Jocelyn; 10 cents.

*The Pullman Strike. By Rev. W. H. Carwardine. A history of the causes leading up to the famous struggle; 10 cents.

*How to Govern Chicago. By Charles R. Tuttle. A study in municipal reform, 10 cents.

*The Industrial Primer. A witty and entertaining argument for protection to American industry. Illustrated; 6 cents.

*Eli Perkins on Money. Arguments and fun mingled. Illustrated; 157 pages, 10 cents.

*The Social Status of European and American Women. By Kate Bryan Martin and Ellen M. Henrotin; 10 cents.

Flat Silver. Its ruinous effects shown in history. By Robert H. Vickers. Handsomely printed and bound; a neat pocket manual, well indexed; 10 cents.

*Silver Campaign Book. Edited by Charles R. Tuttle; 177 pages, 10 cents.

*Gottlieb Finkelstine's Plain Talks on the Money Question. Illustrated. A free silver book; 10 cents.

These ten books will be mailed to one address on receipt of 50 cents, if ordered at once.

FREE THOUGHT BOOKS IN PAPER.

*Lessons from the World of Matter and the World of Man. By Theodore Parker. A standard work; price in cloth, \$1. Only a few paper copies left; 10 cents each while they last; 430 large pages.

*The Morals of Christ. By Austin Bierbower. A few paper copies left at 10 cents.

*History of the Arguments for the Existence of God. By Dr. Aaron Hahn; 205 pages, 20 cents.

*The Faith that Makes Faithful. By William C. Gannett and Jenkin Lloyd Jones; 20 cents.

*The Unending Genesis. By H. M. Simmons; 10 cents.

The Thought of God. Poems by Frederick L. Hosmer and William C. Gannett; 30 cents.

FREE THOUGHT BOOKS IN CLOTH.

*Facts and Fictions of Life. By Helen H. Gardener. Publishers' price, \$1.25; our price, 50 cents.

*Martin Luther and Other Essays. By Dr. F. H. Hedge. Publishers' price, \$2; our price, 60 cents.

*Theodore Parker, A Lecture by Samuel Johnson. Retail price, \$1; our price, 40 cents.

*Evolution and Christianity. By J. C. F. Grumbine; 20 cents.

On the Road to the Lake. A new Liberal novel by Sam Flint. Beautifully printed and bound; 295 pages be-

side 24 full page illustrations on plate paper from original drawings. To introduce this book, we offer a limited number of copies prepaid for only 50 cents each; well worth \$1.25.

MISCELLANEOUS BOOKS.

The Psychic Factors of Civilization. By Lester F. Ward. Publishers' price, \$2; our price, \$1.20.

*Sunday School Stories and Stories for Little Children. By Edward Everett Hale, two volumes. Publishers' price, \$1 each; our price, 30 cents each.

*St. Solfer, with Other Worthies and Unworthies. By James Vila Blake. Cloth, \$1; paper, 50 cents. We offer a few slightly shelfworn copies at 50 cents in cloth, and 20 cents in paper.

The Flaming Meteor. Poems by Will Hubbard Kernan, with portrait. Retail price, \$1.50; our price, 90 cents.

We have also a considerable stock of miscellaneous books, of which we have not a sufficient supply to warrant including them in a catalogue. Our customers are invited to call and examine these, or to advise us of the particular subjects on which they wish to obtain books, when we will send a type-written list.

Charles H. Kerr & Company, Publishers, 56 Fifth Ave., Chicago.

"THE WOMAN'S BIBLE"

SECOND EDITION,
Part One Just Out.

REVISING COMMITTEE.

Elizabeth Cady Stanton, Mrs. Robert G. Ingersoll, Miss Frances Ellen Burr, Rev. Phoebe Hanford, Mrs. Sarah A. Underwood, Mrs. Chapman Catt, Clara Bewick Colby, Mrs. Catherine F. Stebbins, Miss Helen H. Gardner, Rev. Augusta Chapin, Ellen Battelle Dietrick, Mrs. Charlotte Beebe Wilbour, Mrs. Mary A. Livermore, Lillie Devereux Blake, Mrs. Lucinda B. Chandler, Mrs. Mary Seymour Howell, Matilda Joslyn Gage, Mrs. M. Louise Thomas, Mrs. Joseph K. Henry, Rev. Olympia Brown, Mrs. Louisa Southworth.

PRICE FIFTY CENTS PER COPY.

If you want a copy mail fifty cents by check or postal order to

EUROPEAN PUBLISHING COMPANY,

35 Wall St., New York City, New York.

SECULAR THOUGHT.



SECULAR THOUGHT is a weekly journal, published in the interests of truth and liberty.

Its columns are open for the free discussion, by earnest and competent writers, of all questions affecting the welfare and happiness of mankind.

It subscribes to no creed, demanding that all beliefs and theories shall be brought to the bar of reason, and tried in open court without fear and without favor.

J. SPENCER ELLIS - EDITOR.

Office—67 Adelaide Street West, Toronto, Ont.; Subscription—\$2 per ann. (in advance); single copy, 5c. ~~Send~~ Send for sample copy.

DOMINION REVIEW.

The aim of this magazine will be to present to its readers (1) concise and independent criticisms, original and selected from the works of competent writers, upon some of the most important topics of our time, or upon those specially prominent in the course of each month; and (2) to give a fair and unprejudiced presentation of facts and opinions in reference to subjects of special interest to social reformers and progressive liberals of all shades of opinion; and especially such matters as are worthy of preservation for future reference.

Due credit will be given for all matter selected from the columns of contemporaries, the Editor of *The Dominion News* being responsible for all articles and comments not credited.

Terms of subscription: \$1 per annum; single numbers, 10 cts.

The trade supplied by the Toronto News Company.

OFFICE: 67 ADELAIDE STREET WEST, TORONTO.

The Free Church Record.

A Bi-monthly Journal. Alfred W. Martin, Editor.

Devoted as it is to the special task of setting forth the distinctive principles and ideas of Universal Religion, the **Free Church Record** has a place in journalistic literature occupied by no other periodical, and appeals particularly to all persons who desire to keep in touch with the latest and best thought of the day upon what is meant by that highest religious ideal of humanity, Universal Religion, as contrasted with the historical religions.

Occasional Contributors:—David Starr Jordan, LL. D.; Paul Carus, Ph. D.; Edmund Montgomery; Prof. Thomas Davidson; Babu B. B. Nagarkar; Fred May Holland; W. L. Sheldon; B. F. Underwood; Rev. R. B. Marsh; William Lloyd Garrison; Francis E. Abbot, Ph. D.; Prof. Elliott Coues, M. D., Ph. D.; Mrs. Ednah D. Cheney; William M. Salter; Edwin D. Mead; Rev. Charles F. Dole; Rabbi W. S. Friedman; Prof. A. E. Dolbear; Rabbi Charles Fleischer; John Trevor; William Ordway Partridge; Rabbi J. Voorsanger.

Subscription—Yearly, \$1.00; Single Number, 20 cents.

Address: **FREE CHURCH RECORD, Tacoma, Wash.**

FREE THOUGHT BOOKS

God in the Constitution.

By Ingersoll. At this time when the bigots of this country are plotting to incorporate into the Constitution of this country their Orthodox Creed, just what the founder of our nation intentionally kept out, this pamphlet should be circulated by the thousands. Price 10 cents.

The Myth of the Great Deluge.

By McCann. B. F. Underwood says of it: "It is the most complete and overwhelming refutation of the Bible story of the deluge I have ever read." T. B. Wakeman says: "To read it is to be astonished at the possibilities of religious credulity." A. B. Bradford says: "Mr. McCann's dynamite bomb has blown the fallacy of the flood story to atoms." Price 15 cents.

The Earth Not Created.

By D. K. Tenney. This new and most remarkable scientific theory, that has recently been published in three articles in the FREE THOUGHT MAGAZINE, has been put into a beautiful pamphlet for general circulation. Mr. Tenney's ideas as to world making are diametrically opposed to the doctrine heretofore considered scientifically established. Price 15 cents.

Prayer, Its Unscientific Assumption.

By Taber. This is the most thorough and conclusive digest of the question as to whether prayer is ever answered or not that has ever before been published. The author's claim is that no prayer was ever answered and he cites a very large number of authorities to substantiate his position. Price 10 cents.

The Evolution of the Devil

By Frank. The author having been a Jewish Rabbi, an Orthodox, and then a Liberal Christian Clergyman, and since having become an Agnostic was well qualified to give the "devil his due" in this biography of the old garden visitor and Eve tempter. He has done it to perfection. Price 25 cents.

Life of Charles Bradlaugh

By Holyoake. Those who desire to learn something of this great English radical and noted Atheist can do no better than to read this pamphlet written by his life long friend and co-worker, George Jacob Holyoake. Price 15 cents.

Liberalized Christianity.

By Taber. No work has ever before appeared that shows so plainly how fast the Christian church is advancing towards liberalism. The Old Ship of Zion is being unloaded of its orthodox cargo very rapidly. The crew seem to be impressed with the idea that the old craft will soon be stranded on the shore of time unless something be done to relieve her. They have already thrown overboard "Infallible Bible," "Eternal Hell," "Vicarious Atonement," "Salvation by Blood" and other such rubbish, and are prepared to take on a cargo of "Evolution," "Darwinism," "Deeds in Place of Creeds" and a large quantity of "Reason and Common Sense."

Address FREE THOUGHT MAGAZINE,
213 E. Indiana St., Chicago, Ill.

They silently wandered, in pairs, and alone,
But took the direction the halo had flown,
And soon, lying under the southernmost wall,
They found the great halo, not damaged at all.

MORGAN A. ROBERTSON'S



ILLUSTRATED

By Carey K. Jurist.

The text is poetical and the illustrations are fearful to behold. There are 70 broad pages and the price is only: paper, 50 cents; cloth, \$1.

Address, THE TRUTH SEEKER,
28 Lafayette Pl., New York

Humanity

Published monthly at Kansas City, Mo. Is one of the surprising periodicals of the closing century.

It is original in matter;

Fearless in thought;

New in method;

And unique in every way.

It advocates the interests of humanity along all lines, without bias, prejudice, partisanship, or egotism. It knows no sect, sexism, or creed, but holds it true of all humanity that "An injury to one is the concern of all."

It should be in the hands of every thinker. Send 50 cents in stamps for a year's trial subscription.

Three months on trial for 10 cents.

Address,

HUMANITY,
Kansas City, Mo.

RADICAL FREE THOUGHT BOOKS.

AGE OF REASON. By Thomas Paine. Cloth, 40; paper, 20 cents.

ASTRONOMY. Six lectures by Richard A. Proctor. 65 pp., 15 cents.

BESANT-HATCHARD DEBATE. Between Annie Besant and the Rev. A. Hatchard. A two nights' discussion at the Hall of Science, London, 1880. Propositions discussed: "That the Jesus of the Gospels is a Historical Character." Opened and affirmed by Mr. Hatchard. "That the Influence of Christianity upon the World Has Been Injurious." Opened and affirmed by Mrs. Besant. 100 pages, paper, 25 cents.

BIBLE INQUIRER, or a Key to Bible Investigation; containing 148 propositions, with References to the most Plain and Striking Self-Contradictions of the so-called Inspired Scriptures. By A. Jacobson. Paper, 25 cents.

BIBLE MORALS. By J. E. Reinsburg. Twenty Vices and Crimes Sanctioned by the Scriptures. 25 cents.

CHRISTIAN ABSURDITIES. By John Peck. Pointing out the things which the world calls absurd, but which the church once made Christian dogmas, and which some Christians still believe. 80 pp. 12mo. Paper, 20c.

COMMON SENSE. By Thomas Paine. Paper, 15 cents.

CRISIS (THE). By Thomas Paine. 182 pp. oct. Cloth, 50 cents; paper, 25 cents.

EVOLUTION (THEORY OF). By Prof. Thomas H. Huxley. Three Lectures delivered in Chickering Hall, New York, in 1877. Paper, 10 cents.

GREAT WORKS OF THOMAS PAINE: Age of Reason, Examination of Prophecies, Religion of Deism, Common Sense, Crisis, Rights of Man, etc. Life of Paine. Steel Portrait. 8vo., 800 pp. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

HAND-BOOK OF FREE THOUGHT. By W. S. Bell. Containing in condensed and systematized form a vast amount of evidence against the superstitious doctrines of Christianity. Cloth, \$1; paper, 50 cents.

IMAGE BREAKER. By John E. Reinsburg. Contents: The Decline of Faith, Protestant Intolerance, Washington an Unbeliever, Jefferson an Unbeliever, Paine and Wesley, The Christian Sabbath. Paper, 25 cents.

INFIDEL DEATH BEDS. By G. W. Foote. 25 cents.

MARIA MONK. Paper, 50 cents; cloth, 75 cents.

MARTYRDOM OF MAN is a very interestingly pictured synopsis of universal history, showing what the race has undergone—its martyrdom—in its rise to its present plane. Cloth, \$1.00.

POCKET THEOLOGY. By Voltaire. Brief, witty, and sarcastic definitions of theological terms. Paper, 25 cents.

SABBATH-BREAKING. By John E. Reinsburg. 25 cents.

SELF-CONTRADICTIONS OF THE BIBLE. One Hundred and Forty-four Propositions Proved Affirmatively and Negatively by Quotations from the Scriptures. 15 cents.

THUMBSCREW AND RACK. By George E. Macdonald. A description of the Torture Instruments employed in the 15th and 16th centuries for the Promulgation of Christianity. Over 30 cuts. Paper, 10 cents.

VOLTAIRE IN EXILE. His Life and Works in France and Abroad (England, Holland, Belgium, Prussia, Switzerland), with hitherto unpublished letters of Voltaire and Madam du Chatelet. By Benjamin Gastineau. Paper, 50 cents.

WAS CHRIST CRUCIFIED? By Austin Bierbower. Paper, 10 cents.

WHY DON'T GOD KILL THE DEVIL? By M. Babcock. Paper, 15c.

WOMAN: Four Centuries of Progress. By Susan H. Wixon. Paper, 10c.

WORLD'S SAGES, REFORMERS, AND THINKERS. Being the biographies and important doctrines of the most distinguished Teachers, Philosophers, Reformers, Innovators, Founders of New Schools of Thought and Religion, Disbelievers in current Theology, and the deepest Thinkers and most active Humanitarians of the world, from Menu down through the following three thousand years to our own time. Cloth, \$3; leather, red burnished edges, \$4; morocco, gilt edges, \$4.50.

Any or all above Books sent prepaid on receipt of price. Address

FREE THOUGHT MAGAZINE, 213 E. Indiana St., Chicago, Ill.

NEW BOOKS

BY COLONEL R. G. INGERSOLL.

MYTH AND MIRACLE.

A new lecture, now published for the first time. Paper, 25 cts.
THE FIELD-INGERSOLL DISCUSSION.

Faith or Agnosticism? Price, cloth, 50 cts., paper, 25 cts.

INGERSOLL-GLADSTONE DISCUSSION ON CHRISTIANITY.

Never before published in book form. Price, cloth, 50 cts., paper, 25 cts.

"ABOUT THE HOLY BIBLE." (New). Paper, 25 cts.

HIS GREAT LECTURE ON SHAKESPEARE.

A masterpiece, containing a handsome half-tone likeness of Shakespeare from the Kesselstadt death mask. Shakespeare was an "intellectual ocean whose waves touched all the shores of thought." Price, paper, 25 cts.

ABRAHAM LINCOLN. Containing a handsome portrait. "A piece of sublime eulogy." Paper, 25 cts.

VOLTAIRE.

With portrait. "He was the greatest man of his century, and did more to free the human race than any other of the sons of men." Paper, 25 cts.

LIBERTY FOR MAN, WOMAN AND CHILD.

This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln." In this pamphlet is also the Colonel's TRIBUTE TO HIS BROTHER, which so many have desired to have in convenient form. Price, 25 cts.

"PROSE-POEMS AND SELECTIONS."

A new and cheap edition, containing over 400 pages. The most elegant volume in Liberal literature. Good paper, wide margins, plain cloth (sixth edition). Price, \$1.50.

THE GREAT INGERSOLL CONTROVERSY.

Containing the Famous Christmas Sermon, by Col. R. G. Ingersoll; the indignant protests thereby evoked from ministers of various denominations, and Colonel Ingersoll's replies to the same. A work of tremendous interest to every thinking man and woman. Price, paper, 25 cents.

IS SUICIDE A SIN?

Ingersoll's startling, brilliant and thrillingly eloquent letters, which created such a sensation. Price, paper, 25 cts.

WHICH WAY? A new lecture, revised and enlarged. Price, 25 cts.

FOUNDATIONS OF FAITH. Price 25 cts

SOME REASONS WHY. A new lecture. Paper, 25 cts.

TWO PATRIOTIC ADDRESSES.

The Reunion Address at Elmwood, Ills, September 5th, 1895, and the Decoration-Day Oration in New York, May 30th, 1882. Both in one book. Paper, 25 cts.

Any or all the above Books sent prepaid on receipt of price Address

FREE THOUGHT MAGAZINE,

218 E. Indiana St.,

Chicago, Ill.

THE COURAGE OF HER CONVICTIONS.

This is the startling title of a startling novel by Caroline A. Huling. Read these parallel columns and see how it puzzles the critics:

Chicago Tribune: Not content with the current cant of the "advanced" woman, which calmly ignores nature in laying down the same standard for both men and women, the author exceeds the bounds of good taste and good sense by a plan sufficiently indicated in this paragraph: "I will not marry," was the startling response; "I want a child all my own. I will share its affection with no one. It shall never know a father." . . . As a feminine Grant Allen the author may be a success, but—

New Orleans Picayune: This is a "new woman" study. The principles advocated in the book would speedily destroy all human society.

Milwaukee Journal: The portrayal of vice is bad enough in any form, but when vice is masked as a virtue and held up as all that is noble and commendable, it is in its worst form.

Saturday Evening Herald: It is very well for one to have convictions, but if afflicted with such peculiar ones as the leading character in this story it is just as well to keep them from the public. The scientific experiment, whose result is given and whose nature is left to be inferred, is one which belongs to the medical profession alone, and its introduction into a book written presumably for the masses is unwarrantable. It offends good taste and delicacy, while at the same time it cannot possibly be of the least benefit to any one. It strikes boldly at the marriage relation, and if brought into practice would turn the world upside down.

Chicago Evening Journal: Better take it gently but firmly in a pair of very long and very strong tongs and lay it on a good furnace fire.

Church Union: This is assuredly a very remarkable book. The author's motive in writing it cannot easily be mistaken, nor ought we to wish that it had not been published when we rightly weigh this motive and catch the true meaning of the unique narrative. Evidently the author does not approve of the "scientific experiment" which is very chastely alluded to. . . It is a daring production, and taken as a whole conveys many a lesson that pleads for a better fatherhood than is common in these days of man made laws and unequal standards of domestic purity—lessons that are weighty enough to justify some very plain speaking.

Detroit Tribune: "The Courage of Her Convictions" is a most remarkable production. . . The plot is most original, but is perhaps a little robbed of its freshness by the denouement, where the maiden mother marries the father of her child in the good old-fashioned way.

Christian Life: This book is well and chastely written. There is evinced throughout the story a deep reverence for true marriage, and a desire to elevate the race. The plot is unique and is admirably developed. The moral clearly favors natural, virtuous parentage.

Baltimore World: The book is interesting and the characters strong.

A California Minister: It is a strong argument in the interests of social reform—a well directed blow against marital prostitution. To discuss frankly and fully the procreative impulse, in its physiological and moral relations to the social order and the well being of society, is to discharge a high duty and to benefit the race. . . I can discover nothing in it that can offend the truly refined.

Crown octavo, handsome buckram binding, sent prepaid to any address on receipt of one dollar.

Charles H. Kerr & Company, Publishers,

56 Fifth Avenue, CHICAGO.



VOLTAIRINE DE CLEVE.

FREE THOUGHT MAGAZINE.

JUNE, 1896.

A NATIONAL HYMN.

BY R. S. D.

[CONTINUED.]

J. **B**UT, although we have no National Hymn, no people in this world have now, or ever had before, such ample *materials* for the construction of one. They are found in detail, in the Declaration of Independence, and constitute our political inheritance, to secure which to *all* our people was the *sole* purpose of the National Constitution, as is clearly stated in its Preamble. They cannot be repeated too often, and are as follows: *First*, that all men are created equal, being endowed by their Creator, with certain rights, among which are *life*, and all that is necessary to its enjoyment; to *personal liberty* and all the protection of law to *secure* it to every inhabitant; and the unmolested *pursuit* of happiness, in any way that does not allow the seeker to encroach upon the rights of another. *Secondly*, that these rights are *inalienable*, which means that no power on earth can have any authority to take them away, unless forfeited by crime, and, unless, for the same reason, no man has a right to *give them up*. If he does commit such a crime as to disinherit himself of his birthright, he ceases to be a *man*, and becomes a *slave*. If, in the maintenance of these rights, he is overborne by the cruel hand of force, he can accept the alternative, and die in the effort to preserve his manhood, and self-respect. *Thirdly*, to secure those rights to *all* their people, governments are instituted among men, deriving their just power, not from kings and priests, but from the *consent* of the *governed*; and that, whenever any gov-

ernment becomes so corrupt in administration that it loses sight of the *sole* purpose of its existence, the people have the *right*, and it is their *duty* to themselves and their posterity to exercise it to subvert such government, and substitute another that will accomplish the end of its being. And *Lastly*, that, since the history of the world shows that the sentiment called *religion*, when organized and affiliated into an institution, and invested with political power, has always proved itself to be inimical to the rights of mankind, by undertaking to govern their religious opinions and worship by the authority of law, the National Constitution, in its first Amendment, makes our government gloriously peculiar among the other nations of the earth, by providing that, "*Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press*" By virtue of this Article, every human being living under our flag, no matter what his religious sentiments may be, is protected in the expression and propagation of the same; and foreigners are struck with astonishment at the pleasing anomaly, that the one government on earth which ignores all forms of religion, is the only one which forbids all persecution and protects *all* religionists in the enjoyment of their natural right to believe, and worship as they please.

K. The "*insolent*" prerogative of primogeniture, as the historian, Gibbon, properly terms it, whereby the younger sons and all the daughters of a family are treated by the law as if they were born illegitimate, thus making the former too lazy and shiftless to work for a living and too proud to beg, and therefore, to be quartered for life on the army, the navy and the church, while the impecunious spinsters went into the matrimonial market for titled and wealthy husbands; these outrages upon human rights, being the dregs of the old feudal system, were so odious to the moral sense, that our fathers did not even condescend to notice them by a Constitutional prohibition.

How proud we feel, and have a right to feel, that we Americans are the descendants in blood of the men who offered their lives for these principles, in a war with the most powerful government in Europe! And after the battle for them with carnal weapons was over,

what a spectacle it was, when Washington and his associates, acting no longer as *soldiers*, but transformed by their new environments, into statesmen, proceeded to erect a Civil Government upon these eternal truths as foundation stones! They produced the Constitution of the United States, a *Novum Organum* of political government, which embodied the wisdom of all past ages, with only errors and weaknesses enough to show that it was of human origin.

L. I, therefore, will not anathematize the memory of these men for having allowed a recognition of slavery, and the slave trade in the National Constitution of 1787. During the generation just passing off the stage, I have seen with my own eyes how our patriotic people poured out their blood like water on many a battlefield, and spent thousands of millions of money in war expenses and pensions, for the sole purpose of preserving the integrity of the Union. The men of the Revolution were wonderfully foresighted and saw clearly, that, unless the liberties they had won by the war were *secured* to them and their children forever, by a *written Constitution*, the states would quarrel among themselves on the subject of commerce, and ultimately go into disgrace and ruin. They had as deep convictions of the absolute *necessity* of the *Union*, as we had in 1861; and never suspecting that the mere temporary custom of holding slaves in the Southern states, would, or could, ever grow into a *right* created by law, they connived at the evil, in the expectation that both slavery and the slave trade would expire in the year 1808.

M. But it may be said that the sacred inheritance bequeathed to us by our fathers was in *posse*, rather than in *esse*, which means that, although we have the title-deeds in our possession, we do not enjoy the inheritance *fully*. This is true, and proved to be so by the present condition of the country. But the *cause* of all the evils that have overtaken us is the suicidal conduct of the people themselves, in electing men as members of Congress, and the state Legislatures who are the tools of politicians, instead of being patriotic statesmen. We, the people, are false to our own interests and false to the trust reposed in us for posterity. Instead of *commanding* our representatives in the halls of legislation, to repeal bad and enact good laws, we have voluntarily become mere Gibeonites—hewers of wood, and drawers of water, to our own servants. In two years,

by the ballot, and without shedding a drop of human blood, we could revolutionize the government by a reform of its methods, if we only had the self-respect, intelligence and patriotism to do so. We complain that the fountains of legislation, national, state, and municipal, are foul with corruption, but it is not beyond remedy. The sheet anchor in our Ship of State, which can secure us against wreck, either from the storms of mid-ocean, or the rocks of a lee shore, is in the *fact*, that, it is the supreme *interest* of all the people—except the scurvy politicians who are mere parasites on the body politic—to have a righteous government. It is in the *power* of their will to have it; and if they have it not, it is either because they have sold out their birthright to the politicians for a mess of pottage, purchased out of stolen funds; or, because they are so ignorant and degenerate as not to know, or care, to protect themselves by the use of that invincible weapon, the ballot.

N. But I must now offer a friendly criticism upon the sample that Mr. Reymert has given of a National Hymn, and which he deems suitable for the American people. The very first line is objectionable, for it obtrudes upon us the dogma of a personal, anthropomorphic "God, who shields our happy land." Now *what* God does he mean? for we have Scripture for saying that "there be Gods many, and Lords many." The God *Odin*, of the old Norse mythology, whom his ancestors so devoutly worshiped? The God of the Old Testament, Jehovah, who was worshiped by the Hebrews, as the only one personal God? The tri-personal God of the New Testament, whom the Christians worship—the Eternal Father, the Eternal Son, and the Eternal Holy Ghost?

How about Allah, the God who is believed to have inspired Mohammed to write the Bible called the *Koran*, which has been the rule of faith and practice for many centuries of years and for many millions of people? All these "Gods" are worshiped as persons. Now, a person is a mass of living matter occupying space; and if any of these Gods mentioned is an *infinite* person, he must occupy infinite space, to the exclusion of all other persons and forms of matter. These notions about God—for they are mere imaginations and not realities—originated in the childhood of the human race, and have been perpetuated by ignorance and fear. But the inquiring spirit of

the nineteenth century, which demands proof for every proposition stated, rejects them all as infantile conceptions, peculiar to all the mythologies of the olden times. The human intellect, as its powers of research strengthen, and its love of knowledge increases, tends constantly, and reverently, towards a Supreme Power, not a *personal* being outside of, but *immanent* in the *universe*, and which has made no requisition upon the children of men for any form of worship.

O. The same objection I make to Mr. Reymert's "Angels," whose help he invokes in the exercise of national rejoicing. What does he *know* about angels? Are they real bodily forms with wings on their shoulder joints, so that they can fly on errands of mercy, or of wrath, in defiance of the law of gravitation? Whatever he may *believe*, for there is no religious dogma so mountainous in size that faith cannot easily swallow, he *knows* just as much about angels as he does about God, or Gods, and that is, nothing at all.

P. If I have properly defined a National Hymn to be a Jubilee Song in which *all* the citizens of a country could intelligently and cordially unite in singing, then, like the National Constitution, it must be free from all religious sentiment and dogmas, and for the following reasons:

(a) The founders of the American Republic were *Secularists*. That is to say, they believed that the theater for the operations of civil government is this *visible*, and not the invisible world. They observed and studied the natural workings of the *Protestant* religion in the affairs of England, and of the *Catholic* religion, in France. They remembered that the Puritans of the Massachusetts Colony, who had been persecuted out of their native land, as soon as they assumed *political* power in their new home exercised it in persecuting the Quakers and Baptists who had come to the wilderness to enjoy their religious rights; and they came to the wise conclusion that the success of the new government required them to make a clean-cut separation of the State from the church.

(b) Besides these, there was a stronger reason yet why any form of government should entirely ignore the very existence of religion, and its embodiment the church, if it wished to have a peaceful and untrammelled career, and that was the pregnant fact that the term religion is the most equivocal word in the English language,

and therefore, a constant and prolific source of mischief. In grammar it is not a noun substantive, standing on its own legs, and having an individuality of its own. Its proper use is that of a mere noun adjective, whose sole function is to express the quality of a noun substantive, which quality is either immediately apparent, or gathered from its historical character. Religion, therefore, is not capable of a satisfactory definition, as all real noun substantives are. It has as many different qualities as there are creeds and sects in the world. Its emblem is the *chameleon*, which takes on the color of each one, in its grand rounds among them all.

(c) If we allow that impersonal thing called History, impartially to define the word as a phenomenon, it could do it in a single sentence, by saying that, "religion is not a product of the intellect at all, but a mere sentiment or feeling, originating from man's profound *ignorance* of the forces of nature and the *fear* it engendered, during the transition stage after he had left his brutal condition, and was undergoing the next slow progress of evolution in becoming human, transmitted to his descendants as an inherited instinct, and constantly proving, and illustrating by the lapse of time the moral character of its ignoble ancestry, by its spirit of dogmatism and blood-thirstiness in the propagation of its crude notions about God, and our relations to him." This is the definition that *History* would give. But all other definers have been religious people, and their definitions have been tinged by the peculiar ideas of each, into which they were educated by their parents and priests. Such people are entirely, and necessarily, destitute of the judicial spirit which governs the minds of the judge on the bench, and the jury-men in the box, in a court of justice. They are mere Attorneys at Law, in the paid service of their own client—religion. The eyes of the whole world are at this moment fixed upon the bloody religious war now raging in Turkey and Armenia, and threatening to involve all Europe in its consequences, and proving that neither time, nor what is called civilization has had any effect in changing or even moderating the ferocious spirit of historic religion. A German religious emissary is now in this country, and coming for the express purpose of kindling up the fires of a persecution against a large and respectable class of American citizens, called Jews, who are remark-

able for the fact that they send no criminals to our penitentiaries, no paupers to our almshouses, engage in no plot to revolutionize and Europeanize our government, but mind their own business, and prosper, as they ought. So hot and impudent is the zeal of a real religious devil, when it takes full possession of a man, as it is illustrated in this German emissary, that, if he sees a victim three thousand miles away, he crosses a stormy ocean, in mid-winter, bids defiance to, and puts contempt upon, the Constitution and laws of the country, in order to gratify his religious feelings by persecuting a people who had never injured him. The Thirty Years' War in Germany, in the seventeenth century, was a purely religious war, of which Schiller, the historian, says: "From the interior of Bohemia to the mouth of the Scheldt, and from the banks of the Po to the shores of the Baltic, it depopulated countries, destroyed harvests, and laid towns and villages in ashes; a war in which more than three hundred thousand combatants found a grave, and which extinguished for half a century the awakening sparks of civilization in Germany, and reduced the improving manners of the country to their ancient wildness and barbarism;" thus illustrating the words imputed to Jesus in the Gospel of Matthew (10:34), "Think not that I am come to send peace on earth; I came not to send peace, but a sword, etc.," a speech, which, I think was never uttered by the person who preached the Sermon on the Mount, but was interpolated by the warlike spirit of the ancient church.

It must be confessed, however, that the conduct of American Christians in now trying to force upon the overwhelming majority of their fellow-citizens, by law, the religious observance of a Sabbath; and to introduce into the public schools a religious book and worship, both under a purely secular government which recognizes and inculcates no religious creeds at all, illustrates the utter unscrupulousness of such persons, and proves that the spirit they are animated with is the same false and cruel force it has been in all the ages of its past history.

Our 143 sects, each so zealous for making proselytes to "the only true and genuine church," would convert the United States into a battlefield, but for the benign influence of the spirit of inquiry called *skepticism*, which has permeated the church itself to such an

extent, that, Faith has not strength enough in its right arm to draw the sword from its scabbard.

(d) To change the figure of speech, what is called the Christian religion, embodied in scores of organizations called churches, from its very beginning, may be compared to a malarious swamp for the prolific breeding of dogmatic *ignes fatui*, or different, and rival sects and creeds, each leader insisting that the light of his lantern will guide all the rest to some solid ground on which to stand. The *New York Outlook*, of the 14th Sept., 1895, makes a venture in this line. The editor says: "It is *impossible* to define religion *completely*, but *perhaps*, the nearest *approach* to an adequate definition is that contained in the well-known phrase, 'Religion is the life of God in the soul of man.'" In the words I have italicized, the editor admits the impossibility of making the term religion a noun substantive, which proclaims its own character and standing in the large family of words, as the representative of a *real thing* not needing the cautionary prefixes of "*perhaps*" and "*approach*," showing that the author's mind, as an attorney-at-law, was in a state of obfuscation by his desire to serve two masters. This approach to a definition of religion, might, perhaps, have been plausible two thousand years ago, when all mankind believed that the universe consisted of one flat, immovable world, around which the sun, moon and stars revolved, to give its inhabitants light and heat, solely for their use and comfort. But we have telescopes now, and the idea that the creator and sustainer of the whole universe of worlds, as the *Outlook* believes God to be, should find time and disposition enough to make a personal visit to this mere grain of sand called the earth, and share his life with an infinitesimal member of the human family, — what is this but a religious jingle of words, well calculated to make ignorant and conceited Christians to burst with spiritual pride? The luminosity of this attempt at a definition suggests the phrase: "*Lucus, a non lucendo.*"

(e) Since reading the *Outlook's* Christian endeavor to shed light on this nebulous subject, I have seen a similar attempt by Mr. Benjamin Kidd, in his book entitled, "*Social Evolution.*" He, like all the rest who meddle with that treacherous word, religion, and try to define it, finds himself in a quicksand up to his chin,

and sinks deeper the more he struggles to do the impossible thing; to prove which, I quote him *verbatim et literatim*. "A religion is a form of belief providing an ultra-rational sanction for that large class of conduct in the individual where his interests, and the interests of the social organism are antagonistic, and by which the former are rendered subordinate to the latter in the general interest of the evolution which the race is undergoing." All these words are put in italics by the author himself, calling the attention of the reader to their importance, in making the subject matter clearer. Yet, like the *Outlook*, the author seems to know that his bark is approaching a lee shore, and therefore offers the prefix that, "our definition must run," not *as follows, but, "somewhat as follows,"* clearly implying that Mr. Kidd was not entirely satisfied with it himself. What other real *thing* is there in the universe that cannot be easily defined, or that is capable of a hundred different and antagonistic meanings? Mr. Kidd's attempt at a definition of religion reminds me of the reply which the celebrated Baptist minister, Robert Hall of England, is said to have give to one who asked his opinion of the "*Exposition of the Old and New Testaments,*" in the nine large volumes, published by his co-religionist, the Rev. Dr. Gill: "Sir," said he, "*it is a continent of mud.*" In like manner, all other people who read this intellectual product of Mr. Kidd's brain, unless retained as attorneys-at-law, must say: "*It is as transparent as mud.*" This is owing, not to the lack of mental ability in the definer, but to the natural, and inherent nebulosity of the subject itself. If a writer clearly understands a problem himself, and its solution, he can easily make any other intelligent man understand it too; and when the explanation of a particular point in the subject needs another explanation to make it clear, it proves, either, that the explainer himself does not understand it, or, that, the subject is incomprehensible to the human understanding. When a shepherd, on one of the great prairies of the West, can accurately count a flock of ten thousand sheep, all in constant motion, then, "*perhaps,*" we may "*approach,*" the possibility of finding a churchman who can give a definition of the word religion that will be satisfactory to a single soul outside of his own sect.

(f) Still, it has been continually claimed that religion, this in-

definable thing, which is the chief stock-in-trade of the church, is absolutely necessary to the formation of a good character in human beings. But this proves too much, and, therefore, cannot be true; for then, every religious man would be a good man, since, either in the world of matter, or the world of mind, every cause necessarily produces its appropriate effect. Within the pale of every form of religion under heaven, there have always been, and are now found, men and women of the highest character for the sturdy attributes of justice, benevolence, self-respect, and all the gentle virtues which adorn the human character. There are also, in all religions, many persons of bad characters, sinking them below the level of the brutes; which facts suggest the remark that, character, in its origin and growth, is in the realm of *nature*, and is a matter of destiny. Life is that part of a man's existence after birth, during which he *acts out*, on the world's stage, the principles or disposition, good or bad, implanted in him, and therefore, inherited from some ancestor, either immediate or remote. He lives under the law of evolution, and forms a link in the eternal chain of cause and effect, which it is the office of time to unfold. The circle of his link is the circuit of his personal actions, and the events that stand immediately related to him, and all are necessary to the unity of the eternal plan. But for the fact that every criminal *feels* himself to be free, and therefore, accountable for his actions, and has never been known to go behind the curtain of fate, and excuse or justify his crime, by saying that he was only, and of necessity, acting out the very part on the theater of life assigned to him; I say, our prisons and scaffolds for the avengement of crime, would be exchanged for hospitals; and criminals would be no more punished for their malefactions than are the irresponsible insane. Then, as character is either good or bad, if it be true that the popular religion is necessary to produce a good character, we must credit the Pagan religion, and put it on the level of merit with our own, because, it produced, for instance, in the person of Marcus Aurelius, one of the most perfect characters that ever appeared on the pages of history. Nature makes the best use she can of her circumstances; and when these are favorable, she can, and will, for she has often done it, create marvels of personal beauty, and of intellectual power. Religion, in all ages, has dimmed the luster of

these shining attributes, but it never could produce and cherish them.

(i) I have said this much on the subject of *religion* to prepare the way for the legitimate inference, that, inasmuch, as what is called by that term, is a mere blind sentiment, having no substantive existence at all, and therefore, incapable of a definition; and inasmuch, as the moral character it has established the world over, and in all ages, is that of a meddling, despotic blood-thirstiness, it ought not to be allowed to take any part in the composition of a Jubilee Song for the American People, but to be remanded, by common consent, to its own proper domain—the church.

The code of righteousness given by Moses to the Jews, on their entrance into the Promised Land, was the Ten Commandments. Unless the first of them required the worship of one God instead of allowing more, to avoid the bad consequences of rival sects, all the rest were *ethical* in their import, inculcating, instead of a belief in dogmas, the system of natural morality which is summed up in the Golden Rule. This rule needs no revelation from heaven to convince us of its justice, and its worth, as an infallible standard of duty. It is the old law of Nature, which came into force with the human family. For, every man *feels* that he ought to be treated justly by his fellow men. Then, all being equal in rights, and no more, and no less men, he infers from that prolific truth, that his neighbor is entitled to be treated justly by him.

It is not true, but a falsehood, told in the interest of sect, that the Jewish Sabbath of the seventh day of the week, was appointed to be a day of *worship*. In the positive statute itself, it is declared to be, simply a day of *rest* from all labor of the body, in commemoration of God having rested after the six days' work of creation. Still, although Moses did not say so, our knowledge of physiology, and the laws of health, teaches us that the human body needs, and ought to have, one day out of seven, as a day of rest, and recuperation of bodily strength. This moral law of the Decalogue was the one text upon which all the prophets of the Old Testament preached to the people. Take, for example, Micah's teaching, that the essence of what, in our day is called religion, consists, not in professing to believe any dogma, but in the good conduct required by

the Moral Law. For, he says (in chapter 6), "*What doth the Lord require of thee, O man, but to do justly, love mercy, and walk humbly with thy God?*"

S. When Jesus appeared upon the earth as a teacher he followed in the footsteps of the old prophets, and preached the doctrine of justification before God by these works of righteousness required by the Moral Law. On one occasion, when categorically asked by sincere enquirers what they should do to inherit eternal life, he, being a Jew, as categorically replied, in the strain of Micah's teaching, that to love the Lord thy God supremely, and thy neighbor as thyself, was the sum total of human duty, the whole of the Moral Law and the teachings of the prophets. The Sermon on the Mount, recorded by the first evangelist, contains *moral* precepts from beginning to end, and of so high an order of self-sacrifice that no nation on earth has ever adopted it as a code of law. To tell the truth, it never was *intended* to be a rule of life for mankind as a race; for society made up as it is, of such imperfect materials, would soon pass into a state of anarchy and ultimate destruction, under some of its rules. Like the observance of the Lord's supper, it was intended by Jesus for the government of his disciples during the time that would intervene between then, and his second coming, which event he declared, would take place in that generation. In describing this event (Matthew 25), when all the nations were to be summoned before him for final judgment, and a division made between the sheep, on the right hand, and the goats on the left, the salvation of the first party, and the condemnation of the other, do not turn on the matter of belief, either in him as a savior, or any dogma of a creed; but on the question, whether they obeyed, or disobeyed, the "royal" law of loving their fellow man as they loved themselves. The Apostle James was brother of Jesus, and in his "General Epistle" to the saints, he declared, in consonance with his predecessors, that, "*Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world;*" and declared moreover (2:24): "*Ye see then, how that, by works a man is justified, and not by faith only.*" Thus it appears that through the whole period of the Jewish nationality, extending through long

centuries, including the time of Jesus, obedience to the natural law of personal righteousness, adopted by Moses for his people, was the only road to the happiness there is in self-respect in this world, or happiness in a future state of existence.

[TO BE CONCLUDED.]

IS THERE A CENTRAL SOURCE?

BY CHARLES K. TENNEY.

THE basis of all religion is a central governing power; a central source from which all laws emanate and from which all blessings flow; a sort of central government, based upon the theory of earthly governments, only that the Supreme One is all goodness and perfection, which cannot be truly said of all earthly rulers. We ask for favors or for forgiveness, as the child asks its parents for favors or forgiveness; we pray upon the same theory that we petition the governor for the pardon of some criminal or the legislature for the repeal or enactment of some law.

As the theories and conceptions of religion are based upon nothing larger than this earth, it is easy to conceive how the ideas took root. Since their conception, having seldom been seriously contradicted, and having been for long centuries instilled into the mind of man, he has become steadfast in the faith that there is a one-man power, greater in all things than himself, known as God, dwelling somewhere at some central point, known as Heaven, who looks after and has general charge of things here, just as the emperor, king or president has charge of those things immediately under him.

Man has not, in the past, often questioned this, because few have given it serious thought, preferring to let others do the thinking, and because to do so has rendered him liable to persecution, and to be held up to the public as an enemy of God and man, and an emissary of the devil. In fact, public sentiment has been so strong and arbitrary against those who did not accept the theories and traditions of the past as absolute truth, instead of relying upon reason in the matter, that those who questioned the correctness of the

claims of religious teachers, have frequently been outlawed in society.

Religion, like anything else, must stand upon the solid foundation of reason, or fall. To reason correctly, we must not assume as fundamental facts, things which we do not know to exist. Otherwise we might start from any assumed facts and arrive at any conclusion we desired from the facts our fancy assumed.

Religion not only assumes a central governing power, but it assumes that there was a beginning and that there will be an end, and it claims that God created the universe. To say this, is to say that he existed before its creation. If he did so exist, then his act was not the beginning, for he must have existed before creation in order to create. Then, too, he must have been created, and some power antecedent must have created him. So it logically follows that there was no time at which there was nothing existing before, and so never a beginning. The same is equally true of the hereafter. There can be no end, there can never be a time at which there will not be a time to come. What is true of time is equally true of the extent of the universe. It has no limits. If it were possible to travel at the rate of a billion miles a second, and, starting from any point on the earth, go in a straight line in any direction for a billion years, we would be no nearer the limits than when we started. There would still be a limitless beyond. There is no point at which there would not be a beyond, for the universe is without limit. It therefore logically follows that the universe has no center, for that which is without limit can have no center. As it can have no center, the theory of a central governing power must fall.

Of things within the universe, as identical material things, we can conceive a beginning and an end, and can find the center, for the materials of which they were evolved have always existed and will always exist in some form. These materials, being a part of the whole universe, have no limits, no center and no end. Neither had they a beginning, for they have always existed in some condition. This matter is not only the earth and things earthly, the stars, planets and all other heavenly bodies, but that also between them and everywhere, has always been and always will be.

The laws or forces governing the universe are everywhere present. They are with us and a part of us, have always been and always will be. They emanate from no source, central or otherwise. They had

no beginning, because there was and is no central source from which to emanate. We are as much the center and limits as any other conceivable point. Any other conceivable point is as much the center and limits as we are. These laws or forces are universal. They operate upon matter according to circumstances which other laws or forces have generated. They are positive, certain and never vary. It is the height of folly to claim that the prayer of man, a mere speck of matter in the universe, and owing his existence to these never varying laws, can in the slightest degree vary or change in any way those laws.

As there was no beginning and can be no end, and as there is and can be no central source, it logically and unerringly follows that the theory and conception of a God ruling and governing the universe, is not based upon sound reason. The God of Religion is the product of imagination, an imagination that did not take into account a limitless universe. There is no God except the universe. We are a part of that universe as much as any other part, and a prayer to the universe is a prayer to ourselves. Immediately directed to ourselves, it may do much good to our moral natures. It may lead us to know ourselves, to strengthen our weak points and enlarge our better ones, and thus better to perform our whole duty to our fellow-men. Viewed in any other sense, it is as idle and useless as the burning of incense or the sacrifice of blood, to appease the wrath of an imaginary God.

That part of religion which deals with our morals is all there should be of it, and the field is very large. It should instill into the minds of all, the duty, yes, the necessity of equal and exact justice in all our dealings, to lend a helping hand to the needy, and strive to make for all, life worth living. It should cease to work upon the fears of man, and work only upon his better nature, and make the serenity of his mind the only true heaven.

THE EVOLUTION OF RELIGIOUS BELIEFS.

BY HENRY CORLISS WYCLIFF.

IV.

IF, as we have seen, a man's body may be possessed by a demon in the absence of the double, then why can't it be entered by a good spirit, giving it increased power, and skill and knowledge? If the extraordinary strength of madmen in their ravings is due to an indwelling devil, or a ghostly enemy, then the marvelous exhibitions of will and endurance must be produced by the presence of a friendly, or ancestral ghost. That this is evident enough to the savage is amply proven by the universality of the belief in it. The legends of prehistoric times are full of the notion, and every religious belief known to man incorporates it within its dogmas.

And if unusual physical manifestations are due to indwelling spirits, then extraordinary mental powers must be produced by the same cause. There is no way of escaping this logic, even to us, and that it was held to be true by primitive peoples of the past, and is still held by those of the present, is abundantly shown by the innumerable illustrations that might be given; a few of which must suffice.

The Negroes of Africa believe that their "fetish-man" is possessed by the ghost of some dead ancestor, and the Tahitians think that "the priests when inspired move and speak under supernatural influence."

The Indians hold that the "medicine-man" when in a frenzy is controlled in his actions and his words by a spirit. The Greeks taught that "all great and glorious thoughts come from the gods;" and the invocation beginning the recitation of every poet, "Sing, O Goddess," or Muse, was not, until a late day, a mere form, but a real prayer for possession and inspiration. Roman "Oracles" were always delivered by those inspired or possessed of some god, as at the temple of Apollo, where fumes from the earth were thought to produce a condition suitable for inspiration. The same notion ob-

tained among the Chaldeans and Egyptians, and among the Hebrews also. Prophets and priests among them all, under the influence of some abnormal condition, self-induced or accidental, gave utterance to doctrines and dogmas which were received by the faithful as the inspired will of the gods, and these in time grew to be systems of religion. There is, in fact, no race or tribe of people of whom we have any record, whose religious ideas were not attributed to the inspiration of prophets and priests as their source, just as among the Hebrews.

For thousands of years before Abraham came out of Chaldea and tented on the plains of Shinar, the will of the gods was proclaimed by the revelations of inspiration. The Jews did not *create* their religious doctrines, they borrowed them from Chaldea and Egypt, where they had been slowly forming for ages; and then as they grew from a wandering tribe into a great nation they unified these pirated beliefs, passed them through the peculiar mould of their narrow minds, and then proclaimed a religion divinely revealed to the prophets of a chosen people.

Exorcism and sorcery must, of course, have found its origin in the same general phenomena as inspiration. These must likewise be the effects of possession. If an evil spirit has entered a tenantless body to do it harm, the most natural thing in the world is the making of an effort to drive it out. If this cannot be done by means of things ready at hand, then supernatural agencies must be called in; and this gives rise to sorcery, a common practice of all savage and semi-civilized peoples. The primitive savage calls upon the ghost of a dead friend or an ancestor to help him in casting out the evil spirit. As the race advances, and the idea of ghosts is transformed into the general idea of spirits, the most powerful ones are called upon. And when, in the course of time, man has attained the notion of gods, these are besought for help; each tribe calling upon its own god,—the Chinaman upon Tah, the Chaldean upon Ra, the Egyptian upon Isis, the Greek upon Zeus, and the Jew upon Jehovah. Since evil spirits were the causes of misfortune, disease and death, good spirits must be sought to work the cure; and the result, if successful, was a *miracle*. Hence the power and the influence of a priest or prophet was measured by the character of the miracles

which he could perform. Miracles have had a dominant place in every known religion from that of the primitive savage to the highest types of modern times. They all agree in general form and differ only in local coloring.

The "Fetish-men" of Africa make rain to fall at their command and turn stones into food. The jugglers of India transform sticks into serpents and make loaves and fishes multiply at will. The Priests of Shinto brought fire down from heaven, and turned men into stone. Confucius healed the sick and cast out evil spirits. Buddha cleansed the leper and caused the dead to rise. And Mohammed made water spring from the desert rock, and fed his followers on heavenly food.

The tablets of Assyria and Chaldea, and the papyri of Egypt, are full of the miraculous doings of their kings and priests. They tell of beings born of the gods by human mothers, of their temptation by evil spirits. They cleanse of leprosy, heal the sick, and raise the dead. They still the tempest and walk dry-shod upon the surface of the sea. They turn sparkling water into ruby wine, and feed the multitude upon bread not made with human hands. And at last they are killed by enemies, and raised again from the dead to dwell forever in the spirit world. In short, there is not a miracle in the Bible that has not its counterpart in other religious beliefs—beliefs that were hoary with age at Abraham's birth.

The Hebrews did not even deny the power of other priests than theirs to perform miracles by the aid of their own gods, but they did claim that Yaveh was the *most powerful*, and that by his aid they could outdo them all. The sorcerers of Pharaoh "cast down every man his rod and they became serpents; but Aaron's rod swallowed up their rods." Elijah, in his miracle contest with the prophets of Baal, said unto them, "Call ye on the name of your gods and I will call on the name of the Lord (Yaveh), and the god that answereth by fire let him be *God*."

And Christ said unto his disciples, "There shall rise false Christs and false prophets, and shall show great signs and wonders; inso-much that if it were possible they shall deceive the very *elect*."

By way of summary it might be well to note again, the gradual growth and differentiation of the idea of soul and body.

At first conceived to be the same, they slowly diverge with increase of knowledge until they become wholly separate. The other self grows by degrees, in the advancing thought of the race, to be less and less substantial; at first solid flesh and bone, then partly unsubstantial, then aëriform, and at last ethereal; with none of those properties which we associate with physical being, and with an existence vague and shadowy. Out of this belief in doubles, by the same slow steps in mental development, there comes to be a definite notion of a separate class of beings, which we term "the supernatural." If these doubles or spirits can leave the body and return at will, as in dreams, insensibility and death, then other souls can enter, or at least control it. If enemies, they can throw the body into hysteria, delirium and madness, or disease and death; if friends, they can produce ecstasy and inspiration. If these alien souls can enter, of course they can be driven out, and this is the origin of sorcery. If they can be driven out, it is proof that they can by certain means be controlled, wherever they may be, and made to do the will of those who possess the requisite power; and this results in enchantment and miracles.

Every tribe of men or race of people, of which we have any record or knowledge, have passed through these same stages of belief, or else are passing through them now. Among the lowest types the notion of a material double, possessed of something more than ordinary bodily powers, still persists; while among tribes of a higher stage of savagery and those of barbarism a progressive gradation is clearly evident, until at last is reached the ethereal spirit, the supernatural beings, the inspiration of chosen priests, and the working of miracles, which are still the essential elements of the highest forms of religious belief.

[TO BE CONTINUED]

References: Cook's Voyages; Ebers, "Egypt;" Geo. Smith, "Chaldean Account of Genesis;" Sayce, "Ancient Empires of the East;" Andrew White on Egypt.

REALISM VERSUS IDEALISM.

BY CHARLES C. MILLARD.

A GREEK philosopher informs us that "philosophy bakes no bread," and another philosophic writer sagely tells us that "philosophy enables us to bear with calmness the misfortunes of our friends." Then at its worst philosophy is of some use. A true philosophy is the foundation and explanation of all that we call knowledge; but much of the philosophy of the past is only rubbish. It may have been useful in its day; but its day has ended in night. Upon examining the numerous and ponderous volumes which have been handed down to us as the embodiment of the wisdom of the ages in which they were written, we can discern, from the beginning, two opposite systems or schools of thought, by means of which the wise and the learned men proposed to explain all things. These systems have been called idealism and realism. In modern times the former is often called spiritualism and the latter materialism. To save time, and the needless repetition of words, I will, in this description, personify both systems. Idealism is based upon spirit. I will describe it in the language of its friends, and as nearly as possible in the exact words of its standard authors. It affirms that "matter cannot think" (Doctor Moore in "Body and Mind"), that "nothing is real but our thoughts," that "we know nothing of matter except the impressions it produces upon us through the senses," that every material object in the universe, which becomes known to us through seeing, hearing, feeling, tasting or smelling is only "an appearance and not a reality." Idealism affirms that "behind every such appearance there is a reality which is unknown to us; that the unseen only is real and eternal" (Advent Review and Herald). That "the real man is a spirit, which came not into existence with the body and does not go out of existence when it does" (Professor Davidson in "The Education of the Greek People"). That "material objects exist only when some intelligence perceives them" (Davidson, Schopenhauer, Berkeley). That every person creates a world of appearances for himself (Davidson). That "every perception is a true halluci-

nation" (M. Taine). Such quotations might be multiplied almost without limit; all pointing the same way. Of course there are varying shades of the same belief; but all belong to the same class. If the extremely thin and shadowy idealism of Herbert Spencer and the half-hearted views of Professor Carpenter are true, then the positions of Doctor Moore, Berkeley and M. Taine can not be shaken; for they all rest upon the same foundation.

I read not long since, in a book written for children, where a mother talking to her children said, "The beautiful rose which you see blooming in the garden is not the real rose. There is a spirit or principle in the earth, which develops into roses; that is the real rose." "It was just so with your little baby brother that died. What you saw, that ran and smiled and laughed and talked, was not your baby brother, but only the outward form of an inward spirit, that is your baby brother." That is idealism. Perhaps Berkeley would have said that the principle that developed into roses was in the mind of the person who perceived; but the author may not have read Berkeley. A skeptical realist says of idealism that "no idealist could ever bring himself to believe it for a moment." But, all the same, they claim to believe it. Those who have not studied philosophy will probably say that this is all foolishness; but it is what has passed for wisdom, for more than a thousand years, with hardly a dissenting voice. It is a curious mixture of Oriental mysticism and Platonic philosophy; Socrates gave it a start; Plato dressed it up, and Hume and Berkeley brought it to perfection. It has been, and is to-day, the philosophy of Christianity. I will conclude this description in my own language. Idealism teaches that the testimony given by our senses is false; that the only *realities* are spirits and thoughts; that man is a house of clay, occupied by a spirit tenant; and that the spirit tenant does all those acts called perceiving, remembering, reasoning and willing. "Without the immortal spirit man could neither live nor think." (Catechism.) Thousands of books have been written to explain, sustain and advance this view. Idealism is all mystery. It is made up of propositions which can be affirmed, but cannot be proved, and questions which can be asked, but cannot be answered. "Who knoweth the spirit of man that goeth upward?" The author of Job did not know

and the question is still an open one. What is the spirit of man? It has no form, no figure, no extension; occupies no space, has no weight, no body, no parts, no substance, no shadow; and according to Davidson, no father and no mother.

There is a great deal of idealism in poetry. Take the "Psalm of Life," for instance:

"Tell me not in mournful numbers,
Life is but an empty dream."

Who wanted to talk to the poet in mournful numbers about life being an empty dream? It was certainly no realist. For idealists do the dreaming. No realist talks in "mournful numbers," or writes pessimistic philosophy, or calls this world a "vale of tears." "Or the soul is dead that slumbers." Certainly not. A soul that slumbers will wake up! Millions of them do wake every morning. "And all things are what they seem." "Life is real, life is earnest" —Amen—"But the grave is not its goal." "Dust thou art, to dust returnest, was not written of the soul." The poet sacrifices the true to the beautiful, as poets have ever done. For no words could be plainer than those of the ancient materialist, "Dust thou art and unto dust shalt thou return."

I cannot undertake to give the reasoning that is supposed to prove this system; it would be time and labor lost. As I have said before, it does not depend upon proof, but upon an assumed premise, from which the system is deduced.

REALISM.

Realism is in most respects the antithesis of idealism. It affirms that the testimony of our senses is true, though not perfect; that objects, the eternal world, the universe, are real, and not illusory; that a brick house, a stone wall or a mountain, a planet or a sun, are more real than a spirit or a thought; and that the material of which all these things are composed is without beginning or end. In regard to man it affirms, that he is related to the animal world by the ties of heredity; that by a process of evolution or growth, he has arrived at his present state; and that he is finite and not infinite, animal and not angel, matter and not spirit. It further affirms, that it is the living material organism—the man himself—who perceives, remembers, reasons, wills, loves, hopes, fears and

thinks. And that the so-called "mysterious" and "intimate union" of mind and body is only the union of the brain—the special organ of thought—with the other parts of the body.

THE ARGUMENT

Matter, in the form of organized beings, does think. That something exists which is not matter is assumed and not proved; and from the very nature of things, it is incapable of proof. To think requires force; and force has never been separated from matter. There is no force without matter, and no matter without force. Therefore there must be a material basis for thought. So much all authorities admit. It is also admitted that "there is a material nervous process coincident with every thought, even with the most general and abstract kind." (Professor Carpenter in "Mental Physiology.")

A writer in the Forum says of coincidences, "The first thing to decide is, do they always coincide? If so, then it is most probable that they are cause and effect; or the effect of a common cause." And, as it is admitted that the nervous process and the thought do always coincide, realism takes the most probable supposition, and affirms that they do sustain the relation of cause and effect. And, that the nervous process is the *cause* and the thought is the *effect*. Idealism affirms the contrary; that thought is the cause and the nervous process is the effect.

The most general proposition, upon which both parties are agreed, is, that there is a mystery to be explained. (Spencer.) The work is done in the bony cavity of the skull, almost completely filled with nervous tissue, and in perfect darkness. Upon this secret of nature we may not look. When we can, and may look, life has fled and the work is finished. But without seeing, science has ascertained what work is actually done by the brain. The precise manner of the building up and taking down of the nerve tissue, and how the message is sent over the nerve wires, is all that remains a mystery. And science is still at work. The United States government has lately established a special department at Washington for the investigation of the work done by the brain and nervous system.

The work of science is the work of realism; and every discovery of science is a positive gain to realism. On the contrary, from the

sixth to the sixteenth centuries, when idealism flourished in Christian lands almost without an opponent, there was no science in the Christian world; and that time is called "the dark ages." The general plan of brain work, its causes and results, are now, perhaps, as well known as though we could look directly upon the work as it is being done.

Admitting that both idealism and realism are theories, that is most likely to be true which will best explain the facts. Now what are the facts which seem to require an explanation? I will put these facts in the form of questions which I propose to answer and which idealism cannot answer.

For what purpose is such a large amount of blood sent to the brain; and more when thinking is being done than at any other time?

What is the function or use of the brain; and what work does it do if it does not make thoughts out of the raw material?

Why does the brain become tired after hard thinking, if it does not think?

Why does not the infant think as efficiently as the adult?

Why does the ability to think increase in a direct ratio with the age and growth of the body?

Why is both the quantity and quality of thought affected by food, drink or medicine taken into the stomach?

Why does disease of the brain produce insanity?

Why does the child resemble its parents as much in its intellect and moral nature and disposition, as it resembles them in the form and features of its body?

Why does the mental ability decrease in sickness and in old age?

Why should a spirit, which can only be defined "in terms which negative all the attributes of matter" (Zell's Encyclopædia), get weak, tired, sick, delirious, drunk or insane, and think corresponding thoughts?

These are plain, practical questions, concerning well known facts, and idealism cannot answer them without ceasing to be idealism. Idealist authors devote whole volumes to "the intimate and mysterious union of mind and body" and "the wonderful influence"

the one has over the other. And yet they explain nothing, and prove nothing. They should first show that there are, or were, two separate and distinct things to be united; it would then be in order to show the manner of their union. Realism needs not this mystery. It is not mysterious that the different organs of the body are united, or that one has influence over the others, or that they mutually influence each other; it would be strange if it were not so.

I now propose to prove the "unity of man," so clearly and so plainly, that no reasonable person who reads this can ever again really believe in the "clay body" and "spirit tenant" theory, even if they belong to the great majority, who "wish to be deceived." If I fail to do so, I have overrated either my ability to explain or the reader's ability to understand.

Man is sensitive, impressible, and capable of being acted upon by his environments and of recognizing such action. This is the general sense of feeling, from which all the special senses or feelings and the feelings which result from the action of the different organs of the body, are differentiated. The general sense of feeling is the beginning—the foundation, as it were, from which all the others have arisen by minute changes. Some have varied more and some less, from the general sense. The sense of touch has varied but little. It is only a concentration and localization of the general feeling. Taste and smell have varied more from the general type. We feel the properties of material things with the surface of the tongue and with the mucous membrane of the nose, or with the nerves distributed to these parts. Touch, taste and smell are varieties—that is, differing kinds—of feeling; and they are nothing more. Sight and hearing are changed still more; but they also are kinds of feeling. We feel the pulsations of air caused by vibrating bodies; and, with the aid of previous experience and reason, we judge of their location and properties. And, in like manner, we feel the undulations of ether, or light, which all bodies throw off from their surfaces. Thus, with these specialized feelings, we feel the outside world and the parts of our own bodies. But the sum of these feelings, coming in through the senses, is the foundation of all knowledge. Then, as the units of knowledge are feelings, and knowledge is only the

sum of the units, knowledge itself is only a kind of feeling. The nerves receive only the impress of feelings; they can transmit only what they receive; therefore nothing but feelings go to the brain from the outside world, and thinking is using the knowledge. That is combining and comparing the different feelings. We feel the work being done in the brain and call it thinking, reasoning, remembering, etc.

I will now approach the subject from a different standpoint, but, as in the olden time all roads led to Rome, so all lines of logical reasoning, based upon facts, will surely lead to the same conclusion. Every organ of the body has a separate and distinct feeling of its own. For instance, the muscles have a sense or feeling by which we measure resistance or force; they also have a special feeling of which *we* are not conscious, by which they regulate their action, so as to use just enough force to make the required movement. If you will think a little, you will know that this is true, without taking some great man's word for it. Then the lungs have their special feeling, by which they regulate the breathing, and of which we are not conscious. When they feel, or know, that more oxygen is needed, they respond promptly although we may be asleep. The heart feels the pressure and lack of pressure of the blood, and regulates its action accordingly. Of this we are not conscious. Just in the ratio that the organs have gained a special sense, they have lost the general one, and are insensible to pain. The muscles have some general feeling; their special feeling is temporary and only partly developed. In the lungs the *special* feeling is greater, and the *general* sense is less. In the heart the *special* sense is fully developed and the *general* sense is lost. The heart may be cut, or wounded; it is unable to respond, no pain is felt. It has *one* function, *one* feeling and no more. Every organ of the body is under the same law. What I have said of these organs, will with a little variation apply to all; to liver, kidneys and all the rest. But the *brain* is an organ of the body, and one of the most important; it must have a special feeling, or the analogy fails, and nature's chain is broken. The brain may be cut, and portions removed, without pain. Hence it must have a fully developed special sense. The brain performs the same office for the whole body—the man—that each and every

other ganglion does for some organ or part; and so the man, the whole organism, the personality, is conscious of the nervous changes, the work done by the brain; as each organ, or part, is conscious of the work done by its ganglion of gray matter.

Now, what is the special feeling of the brain, and what is its function or use? Or, in other words, what does it do? The brain receives the special feelings coming in through the five senses; and we call them seeing, hearing, touching, tasting and smelling. It also retains a trace of the impressions which caused these feelings; so that the nervous process, with the feeling caused by it, may be reproduced. The original feeling is perceiving; the reproduction is remembering. In addition to this, the original feelings and the reproductions may exist, or be produced, in countless combinations. And while this work is being done we are thinking. That is, we are imagining, comparing, reasoning, etc. This is the special work of the cerebrum. We feel every nervous process of the cerebrum, and that feeling is knowing and thinking. This conclusion does not depend upon my unsupported reasoning and authority, although it would be just as true if it did. Herbert Spencer says, in "First Principles," "That which on its objective side is a nervous process, on its subjective side is a process of thought." That is only saying in a very general and philosophical way, what I have said definitely and plainly, in the English of the common people. I know not how many have understood Spencer's language as I have understood it; but it is certain that it does not express any other meaning. I have said nothing about the will; it would make the subject more complex; and it is not necessary. For, if I prove that the brain, as an organ of the body, and by a material process, does a single essential act of thinking, it is self-evident that all thinking is done in a similar manner.

[TO BE CONCLUDED.]

THE LITERATURE OF DESPAIR.

BY WILLIAM HALE.

DURING the present year a great deal of discussion has been devoted to the tendencies of the literature of to-day. As in every other question which agitates the world, there are champions who take diametrically opposite views as to the meaning and significance of modern art as exemplified in the productions of the leading writers of the present time. Some would have us believe that the poets, novelists, dramatists and thinkers of our time have all gone mad, and that clear and lofty minds are a thing of the past. There are still others who take the view that the geniuses of the present are simply striving for originality and the expression of all the complex sentiments which agitate the human heart. However, it is not so much our purpose to dwell on this debatable question as it is to take a glance at pessimism in the nineteenth century.

Jean Paul Richter has magnificently said: "Eternity is a great aerie, from which the centuries, like young eaglets, have fled away for traversing the sky and disappearing. Ours in its turn has reached the border of the nest, but its wings have been cut off, and it waits for death while looking at space where it can not fly away." I presume that the erratic German means that former centuries were sustained by an abiding faith in immortality, while ours, having lost that faith, no longer possesses those wings of the imagination which transport one beyond the confines of the present. But has lack of religious faith anything to do with pessimism? We hardly think so, in view of the fact that the Christian religion itself is essentially pessimistic. Moreover a gloomy view of life is not characteristic of this century alone. It may not permeate the literature of former ages to the same extent, but it certainly existed long before Goethe wrote "The Sorrows of Werther." This book of Goethe's seems to me to be very much misrepresented. It is true that the hero commits suicide, but it does not contain that wail of unutterable despair made fashionable by men like Musset, Lermontoff and Alfred de Vigny. One would hardly be tempted to follow the hero's example and commit suicide after reading it.

Chateaubriand's "René" is more nearly allied to the modern spirit than "Werther." As in Byron's "Manfred," the hero seems to be laboring under the weight of some inexpressible remorse. Byron is fully as somber as Chateaubriand, though he does not seem to have gathered the myosotis of melancholy on German soil but to have found it growing naturally in his own heart. In fact, it is rather Byron than Goethe who ushered in the literature of despair. However that may be, the fact remains that sorrow is the dominant note in the poetry of our century.

Pessimism is not necessarily a defect in a man of genius. As Emile Faguet says, it may be the half of genius provided one has the other half. It was certainly the case with Alfred de Vigny, who is never more powerful than when unfolding his gloomy view of life. Unlike Byron and some others, he finds no consolation in nature, but hates it like all the rest. He speaks of it as an impassible theater, which does not feel the footsteps of its actors. Instead of the earth being a mother it is but a tomb. Scarcely does it feel pass over it the human comedy

"Which seeks in vain its mute spectators in the sky."

Vigny regards a peaceable despair as the very essence of wisdom. Life is a jail where he amuses himself by "threshing straw." And then he says ironically: "What an adorable jailer is God, who sows so many flowers in the courtyard of our prison!" At times he conceives unique ideas. Instead of God judging humanity, it is humanity which will ask of God the wherefore of the unhappiness which reigns in the world. Again he finds that the world is under the weight of some immutable condemnation. The records of the great process have been lost, therefore we shall vainly inquire as to the cause of the punishment inflicted upon us. He despairs of everything—even of ideas. He takes no pleasure in the creations of his own genius. He loves nothing—unless it be the majesty of human suffering. Take him all in all, Alfred de Vigny is the most complete exponent of pessimism that our century has produced.

One of the most brilliant and unhappy of Vigny's contemporaries was Alfred de Musset. His unhappiness, however, was not so much the result of a contemplation of the general unhappiness of humanity as it was that which is born of a vain search after permanent

enjoyment. In the nature of things this could not be, but the poet is always confiding himself to some new love which proves to be an illusion like the rest.

Turning from France to Russia, we find two poets who are as bitter in their expressions as either Musset or Vigny. They are Pushkin and Lermontoff. One poem of Lermontoff's in particular is characterized by a feeling of disgust with life which is carried to an extreme beyond which it seems impossible to go. It is entitled "The Thought," and the following translation will convey some idea of the feeling which permeates it. This translation I first had published in the *New York Sun*, but as I presume that few if any of the readers of this article have seen it, I reproduce it here.

THE THOUGHT.

How sadly with this age I disagree!
 With future void or stretching gloomy out,
 Sluggish yet feverish it seems to me,
 Crushed 'neath the weight of knowledge and of doubt.

By our forefathers' faults made sadly wise,
 Strong rafts of all our broken ships we make;
 But like a feast beheld 'neath alien skies,
 We gaze on life, and care not to partake.

Athletes tired out before the fight's begun,
 Indifferent to good and ill we are;
 We see men rise and fall, and yet not one
 Excites our hatred or provokes our care.

Thus some frail plant that in a hothouse grows
 Charms not the eye nor gives the scent perfume;
 Gnawed by an ulcer which doth naught disclose,
 It dies of age when it should be in bloom.

By constant study we have worn away
 Illusions sweet that used our hearts to cheer;
 And nothing is more natural to-day
 Than for a man to mock at things once dear.

The brimming cup we scarcely touch at all,
 That cup in which the gods delight have shed;
 Our powerless thirst of wine makes bitter gall,
 And missing love we drink disgust instead.

Art is a phantom, poetry is dead,
 'Tis stupid to admire. Though from our hearts
 Enthusiasm has not wholly fled,
 We needs must stifle it with studious arts.

To our teeth's edge our laughter scarce doth go,
 Our tears before they reach our eyes are dried;
 Hatred and love no longer do we know;
 Strong sentiments that with our fathers died

Each fears in history to trace his name,
 We jest at men who deeply stirred the past;
 And as we seek a tomb unknown to fame,
 A scornful glance at life we backward cast.

In silence shall we vanish from the soil
 Where we have planted not one single thing
 Either of fertile thought or fruitful toil
 That can a future harvest ever bring.

And e'en the tomb will prove a refuge vain
 When we the future's verdict seek to fly;
 A double condemnation we shall gain:
 We lacked alike the strength to live or die

The novelists as well as the poets of Russia are the devotees of pessimism. Gogol, Turgeneff, Dostoieffsky and Tolstoi give us pictures of life which are as sad as the desolate wastes of Northern Siberia.

What is true of Russia is also true of the Scandinavian peninsula. The following poem by Runeberg might well have been written by Alfred de Musset. The translation is necessarily but a pale reflection of the original.

SLEEP, MY POOR HEART!

Sleep, my poor heart! all that which sleeps forgets,
 Sleep, sleep, and let no hope disturb your sleep;
 Each dream will bring its train of sad regrets
 And when you wake you will awake to weep.

Henceforth, my heart, why shouldst thou dream at all?
 What happiness will come from all thy dreams?
 Better to let each sad illusion fall
 Into that abyss dark where no light gleams.

Sleep like a lily broken by the storm,
 Sleep like a stag struck by the murderous ball.
 Why lull thyself with hopes that take no form
 When 'tis so easy to forget it all?

I know that joy comes with the flowers of spring,
 That love is sweetest in that time so gay;
 What then couldst thou ask winter cold to bring?
 Have you not had, my heart, your month of May?

During that month the earth was all a-bloom,
 The stream did murmur softly through the grove,
 The nightingale sang sweetly in the gloom,
 And earth, and stream, and nightingale said: "Love."

Dost thou recall, my heart, the time when first
 I felt her quivering lips to mine close pressed?
 It was a day of folly most accursed,
 Forget it now—eternal sleep is best.

Schopenhauer is one of the most uncompromising of German pessimists. He makes of it a kind of religion, and comes to the conclusion that unless unhappiness be the object of life, then must life entirely fail of its object. He thinks that life is a bad dream and that when it reaches its most frightful point we awake, thus dispelling all the shadows of the night.

It would be a difficult task to touch upon all the writers of our time who have been more or less infected by pessimism. Very few of them have altogether escaped "the malady of the century." No special cause can be assigned for it, unless it be the discovery that pleasure is not happiness, and also that sad disenchantment which comes to all of us in fighting the battle of life. Life is liable to grow distasteful to millionaires and kings as well as to poor and unbefriended writers. Louis XIV. in the height of his fame was struck by a profound ennui which all the smiles of Mme. de Montespan availed not to cure.

No amount of prevision will give us an insight into what is to be evolved out of the literature of the present. In so far as it is a candid expression of the author's feelings it is well and good. We should always remember the saying of Jean Paul Richter that "no tongue is eloquent save in its own language." Peculiarities of expression can be overlooked, but incoherent stammering should receive a severe condemnation. The striving after originality may sometimes lead our authors too far, as in the case of Guy de Maupassant. This exceptionally gifted writer seems to have been al-

ways torturing his brain for some unique phrase or exceptional incident. The result was that he overtaxed his mental faculties and died in a madhouse. The devotion to an impossible ideal must always be disastrous.

Poetry in order to be poetry need not be obscure. This is a truism, but it is a truism which our modern poets ought to always remember. I believe that Alfred de Musset has given expression to the spirit of the age as well as any poet of the century, and yet there is no poem of his which is in the least obscure. Now and then you may come across a line which is rather enigmatical, but I am speaking of Musset's poetry as a whole. The same thing may be said of Shelley, who is sufficiently in touch with the most advanced thought of the century.

I am not prepared to agree with Emile Montegert that ours will be known as the century of melancholy, if by the assertion he means that future centuries will be less melancholy. Rather do I hold to the position that they are apt to be more so. At the same time we should always remember that melancholy is born of a great many things besides lack of religious faith, and that it is impossible to prove that former generations were happier on account of that faith. Religion was, indeed, a very fertile source of unhappiness. It was a constant disturber of the social and political relations of almost every European nation from the Crusades down. The era which witnessed the contest for supremacy between the Huguenots and Catholics can in no wise be accounted a happy one. There is hardly a single oasis in that Sahara of crime and hellish passion. Religion was not always the inspiring motive, but it was invariably the pretext.

If we turn to England and Germany we find an almost similar state of affairs. Even when transplanted to the virgin soil of America religion exerts the same baleful influence. Every lofty mind that disdained the narrowness of creeds was bound to suffer in those centuries when priestcraft was all-powerful and the liberty we enjoy to-day but a dream.

Whatever criticism may be made of those authors of our century who have taken despair for their creed, it can not be denied that their large humanity palliates every trace of bitterness they show. The world

has rarely seen a more self-sacrificing spirit than the sublime genius who gave us "The Revolt of Islam." But even Shelley felt that it was useless to try to reform the world and make the great mass of mankind accept his own enlightened views. The aspirations of all the great poets of our century have been towards liberty and tolerance. It is true that they feel the wide gulf which separates longing from reality, and their souls are touched with sorrow. They gaze towards the horizon of the future and see the same somber clouds obscuring the Sun of Truth. When will they disappear? When will the entire world accept those eternal principles which are beyond and above all creeds and all superstitions? Alas! no bard, however enthusiastic he may be, can hold out to us the faintest hope of the near approach of such a time. But what matters it after all? Those of us who have cut loose from the narrowness of creeds can take an added pleasure in the fact that we are fulfilling the law of our destiny without regard to the carping critics who seek to asperse our motives. Thus it is with the great geniuses who produce the literature of despair. Their cry is not a cry which is intended to attract the attention of an unsympathetic world, but it is a cry which comes from the soul and goes to the soul.

HICKORY, N. C.

LITERARY DEPARTMENT.

MARY WOLLSTONECRAFT.

BY VOLTAIRINE DE CLEYRE.

THE dust of a hundred years
Is on thy breast,
And thy day and thy night of tears
Are centurian rest;
Thou to whom Joy was dumb,
Life a broken rhyme,
Lo, thy smiling time is come,
And our weeping time.

Thou who hadst sponge and myrrh
And a bitter-cross,
Smile, for the day is here
That we know our loss;
Loss of the undone deed,
The unfinished song,
Th' unspoken word for our need,
The unrighted wrong.

Smile, for we weep, we weep,
O'er the unsoothed pain,
The unbound wound, burned deep
That we might gain.
Mother of sorrowful eyes,
In the dead old days,
Mother of many sighs,
Of pain-shod ways;

Mother of resolute feet
Through all the thorns,
Mother soul-strong, soul-sweet!
Lo, after the storms

Have broken and beat thy dust
 For a hundred years,
 Thy memory is made just,
 And Justice hears.

Thy children kneel and repeat:
 "Though dust be dust,
 Though sod and coffin and sheet
 And moth and rust,
 Have moulded and folded and pressed,
 Yet they cannot kill;
 In the heart of the World, at Rest,
 She liveth still."

POSTSCRIPT.

Mary Wollstonecraft was born April 27, 1759, and died September 10, 1797. She resided in France during the French Revolution in the same house with Thomas Paine. She was the author of the "Rights of Women" and the "Rights of Men." It was predicted that the works of this brave woman would be consigned to oblivion and her name forgotten by posterity. The following is what the poets have since said of her, which gave the lie to that prediction.

William Roscoe after reading Godwin's memoir, wrote of Mary Wollstonecraft:

"Hard was thy fate in all the scenes of life,
 As daughter, sister, mother, friend and wife.
 But harder still thy fate in death we own,
 Thus mourned by Godwin with a heart of stone."

The Poet Southey writes:

"The lily cheek, the 'purple light of love,'
 The liquid luster of the melting eye,
 Mary, of these the poet sung, for these
 Did woman triumph. . . . Turn not thou away
 Contemptuous from the theme; no Maid of Arc
 Had, in those ages, for her country's cause
 Wielded the sword of freedom; no Roland
 Had borne the palm of female fortitude;
 No Condé with self-sacrificing zeal
 Had glorified again the Avenger's name,
 As erst when Cæsar perished; haply too
 Some strains may hence be drawn, befitting me
 To offer, nor unworthy thy regard."

The Poet Shelley writes:

“They say that thou wert lovely from thy birth,
Of glorious parents, thou aspiring child.
I wonder not; for one then left the earth
Whose life was like a setting planet mild
Which clothed thee in the radiance undefiled
Of its departing glory.”

JAMES B. ELLIOTT.

REV. DR. T. DE WITT TALMAGE SLANDERS A DEAD SOLDIER—COL. ETHAN ALLEN.

FROM THE WASHINGTON POST.

IN Doctor Talmage's morning sermon of March 29, he related the following anecdote:

“Col. Ethan Allen was a famous Infidel in his day. His wife was a very consecrated woman. The mother instructed the daughter in the truths of Christianity. The daughter sickened and was about to die, and she said to her father: ‘Father, shall I take your instruction, or shall I take my mother's instruction? I am going to die now; I must have the matter decided.’ That man, who had been loud in his Infidelity, said to his dying daughter: ‘My dear, you had better take your mother's religion.’”

In reply to this, Dr. W. A. Croffut wrote Doctor Talmage as follows:

“MY DEAR DOCTOR:—In your sermon of March 29 you repeated the oft-exposed fiction that Ethan Allen, the illustrious Infidel, advised his daughter, on her deathbed, to accept her mother's belief rather than his, a story invented by some Christian for the purpose of showing that the hero of the Revolution, being an Infidel, must also have been a hypocrite.

“Around me, as I write, are trunks full of the literary remains of Major-General Hitchcock, a distinguished grandson of Ethan Allen; and in his written diary I find this alleged incident repeated, and the following words added:

“‘I had often heard my mother speak of the death of that sister; and remembered having heard her say that she attended her in her last moments; and I desired to know whether or not there is any foundation for the story. My mother told me on two occasions that there is none whatever. I regard the story, therefore, as a pure invention in behalf of certain opinions to which my grandfather was supposed to be unfriendly.’

“The hero of Ticonderoga has many descendants living; and they are naturally pained by the wide circulation which you now give to the old calumny.

“I need not ask if you will correct the statement and contradict

the story in your published sermon;* for I know that, being a fair-minded man, you will hasten to do so, and to give the truth the same circulation in your continental audience which the falsehood has enjoyed.

"I know that you will do this quite heedless of the question whether or not the confession of having made an unfounded statement so carelessly concerning one who was at once a hero and a martyr, will tend to weaken the confidence of your hearers in the stories which you tell of the frenzied deathbeds of Paine and of Voltaire, and the 'awful example' of Vernon.

"If you need a picturesque illustration for a sermon, I will give you one concerning this same man—Ethan Allen—a story which is believed by his relatives to be true: The minister of the church which he (sometimes) attended—a Presbyterian—preached one Sunday on 'Predestination,' and, illustrating that sublime dogma, he said: 'How many will be snatched from everlasting fire? Probably not one in a thousand! Probably not one in ten thousand! Possibly not one in a million!' Whereat Ethan Allen smote the desk in front of him with his fist, and loudly exclaimed: 'I wouldn't give a damn for a ticket in that lottery!' You may tell this anecdote if you please, though, as it is not positively known to be true, it is better not to announce the name of the preacher.

"Will you kindly give me an early answer to this request?

"Yours, most truly,

"W. A. CROFFUT."

To this in due time came the following answer from Doctor Talmage:

"DEAR MR. CROFFUT:—Yours received; and I have time now only to say that if the distinguished American did, as you say, so lose his temper in church as to strike the desk in front of him, and to use profane language, I have no further faith in him. If your impression of what he did on that occasion is accurate (and I know you believe it to be accurate), he was a vulgar and blasphemous man; and any contradiction which he made of what he said on another occasion would have no weight with me. I believe the story told of him; for I know of another case just like it. Infidelity may do for one in health and prosperity; but it always fails a man in great crises.

"Your friend,

"T. DE WITT TALMAGE."

The following rejoinder from Doctor Croffut closes the correspondence as far as heard from, though he declares that he still expects Doctor Talmage to withdraw the illustration:

"REV. DR. T. DE WITT TALMAGE.—My Dear Doctor: Your note of yesterday amazes and grieves me. When we worked together on Frank

* Dr. Croffut, if he knew Talmage, must have been giving him a little clear taffy to induce him for once to be honest.—EDITOR.

Leslie's papers, I looked upon you as a sincere and fair-minded man, who preferred truth to anything else; and when I recently availed myself of your politeness and occupied your pew at the First Presbyterian, I was glad that you had room in your vigorous sermon for an apotheosis of truth.

"Now, if I read your letter aright, you refuse to withdraw a libelous falsehood which you have carelessly repeated, on the ground that the victim of it was 'a vulgar and blasphemous man,' and his contradiction of the story would have 'no weight' with you.

"I beg to remind you that I have not asked you to correct your erroneous statement on the word of Ethan Allen, which was never impeached, but on the testimony of his daughter, who was present on the occasion referred to, as solemnly repeated by his grandson,—a very distinguished American soldier. I can also furnish you a contradiction by Ethan Allen's son, if you wish for corroboration. Do you reject such evidence? I do not believe that you have a pewholder who will. And I believe that all who wish you well will be extremely sorry to see you willing to revile the dead, and unwilling to correct the calumnious statement when it is disproved.

"I will take the trouble to bring to you Major-General Hitchcock's denial of it in his own handwriting, if you desire to see it.

"You are shocked at Ethan Allen's vigorous repudiation of the barbarous hell-fire dogma. You would have been vastly more astonished if he had been among the congregation in your church when you charged him with being an arrant hypocrite. It would have been very warm there for a few minutes. I fear that you would have thought his manners extremely unconventional. It is safer to utter such slanders against a dead man than a live one; and, Brother Talmage, I am glad, for your sake, that he was not there. When a tortured prisoner of war on board the Gaspee schooner, he bit off a ten-penny nail in his handcuffs to show some British officers who insulted him and reviled his country, what he would do to them if he could get out of his dungeon. It is just as well that he did not attend church that morning when you preached about him. I admit that Ethan Allen's language concerning the heavenly lottery of Presbyterianism was somewhat rude; but it is, perhaps, better that an allegation should be profane and true than pious and false.

"It is chiefly for your sake that I earnestly ask you to reconsider your decision and to withdraw the baseless story. Hoping to hear from you when you are clothed and in your right mind, I am,

"Yours most truly,

"W. A. CROFFUT."

It will be noticed that Doctor Talmage says, "I believe the story told of him; for I know of another case just like it," and the case the doctor refers to was probably "just like" this one in being one of Talmage's lies. Doctor Talmage has held the belt as the champion pulpit liar, in this country, for a long time.—EDITOR.

HE WAS TEMPTED BY THE DEVIL.

BY CYRUS W. COOLRIDGE.

“AND the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time. “And the devil said unto him, All this power will I give thee and the glory of them; for that is delivered unto me; and to whomsoever I will I give it.

“If thou, therefore, wilt worship me, all shall be thine.

“And Jesus answered and said unto him, Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”

The story of the temptation of Christ is, to my mind, one of the grandest and most beautiful things in the Christian scriptures, and when I say this, let not the reader think that I became converted to a belief in a personal God, a personal devil and a personal Christ. No, I have not renounced my reason; I will not regard Christian fables as facts. God, Satan and Christ are to me not persons but ideas. God stands for good, Satan for evil and Christ for humanity. Free Thinkers often laugh at the story of Christ's temptation, and ask, “How could Satan tempt God or God's son? How could he be so stupid as to offer to Christ the kingdoms of the world, which belonged not to him but to God?” Let pious Christians answer this question as they may, but to me the story is not laughable. That Christ as a representative of humanity should be tempted by the spirit of evil is a very reasonable conception, and the victory of Christ over Satan is one of the greatest exploits humanity is capable of achieving. We all are tempted by the devil, and how many of us can boast of victory? How many of us can truly say that we have not been bribed by the devil? How many do not sacrifice their ideals for the sake of material gain? How many of the so-called reformers practice in private life what they preach in public?

How grand it is to withstand all temptations, to be able to say, “Get thee behind me, Satan! No matter how much I may suffer, no matter whether the world applauds or condemns me, I will be true to myself; I will follow my honest convictions; I will serve only God, even if I die in poverty, forsaken by all. Let the whole world crucify me, I will never do anything contrary to the dictates of my conscience.” How many such men can you find in the world? Where is the Christ who is never influenced by the power of Satan?

The victories and triumphs of Satan are a great detriment to the cause of reform. When we see professed advocates of reform, the very ones whom we regarded as superior beings, forsake God and enlist themselves in the army of Satan, we lose faith in humanity and are almost inclined to say with Dante: “Abandon all hope, ye

who enter here." How can humanity be saved, we ask, if those upon whom we looked as models betray their trusts? How can we expect the masses to live ideal lives if the representatives of thought leave their ideals behind them when their personal comfort is concerned?

Reformers who are not entirely free from the influence of Satan cannot inspire other men to become workers for humanity. Let us take a case. Here is a young man who loves humanity and wants to help it to the extent of his ability. He attends a meeting where he listens to a fiery and eloquent speech picturing the wrongs and sufferings of the masses and denouncing the avarice and heartlessness of those who are responsible for the present conditions. He is moved almost to tears; he becomes enthusiastic, and swears that henceforth he will be a fighter for humanity. How grateful he is to the speaker! How happy he would be if he could touch his hand! The speaker becomes his ideal, his Messiah, his God. Now, what shall we say of his disappointment and despair if he discovers that the object of his worship is a very small man in private life and perhaps a parasite living upon the labor of other people? Ah, how keenly he suffers! How he becomes disgusted with the whole world and loses faith and hope!

Have you, dear reader, ever had such an experience? Have you ever felt how sad it is to be compelled to acknowledge that the man whom you worshiped as a God is in reality a servant of Satan? You cannot admire the man any longer, and no matter what he may say, he cannot inspire you with confidence. The very words which before your discovery would have delighted you, make no impression upon you now. You say sadly, "Words are cheap."

The power of Satan is great, but despite the evils of the present I am optimistic enough to believe that in the end God will triumph. Life is not worth living, if Satan is always to reign supreme. We must banish him; we must not let him tempt us. His power will be gone, if every earnest man says, "Get thee behind me Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

OYSTER BAY, L. I., N. Y.

THE ORTHODOX RELIGION.

BY T. J. BOWLES, M. D.

THE blessings of peace and fraternity can never come to the toiling and sorrowing millions of the earth, until orthodox religion is torn up root and branch, ground into dust, and swept into the caves and dens of savagery from whence the accursed thing originated.

I do not underestimate the magnitude of the work that still remains to be done to accomplish this great achievement—the task is herculean.

The institution called orthodox religion is a stupendous fabric—it is a mighty structure, cemented and solidified by centuries of time and crime, and it is defended by many millions of cruel, blood-thirsty and relentless soldiers under the command of the most skillful and heartless generals that the world has ever seen.

But it *will* be overthrown—the handwriting is already visible on the wall—whatever is founded on fraud and fiction must in the very nature of things pass away, and as every intelligent man and woman now knows that orthodox religion is the most stupendous conspiracy against the liberties and happiness of man that ever cursed the earth, it would be worse than stupidity and madness not to believe that during the twentieth century it will be totally extirpated, and banished from among civilized men.

The cruelties, the obscenities, the absurdities, found in the “Holy Bible” of orthodox religion can not much longer be palmed off on decent and intelligent men and women as the inspired word of God. A book that has been the bulwark and the breastwork of every crime—of war, murder, adultery, slavery, persecution in this world and damnation in the next, can not much longer withstand the science and the light of the splendid age in which we live.

A book that builds dungeons for the good and the great; that persecutes philosophers and philanthropists; a book that has filled the world with cruelty and with sorrow, must in the very nature of things soon cease to be regarded as a revelation from God. A book that teaches that millions upon millions of human beings were drowned by a merciful and benevolent God, because they displeased him, must certainly soon be regarded as of no more value to the world than the Grecian mythology, in which we read that Deucalion and Pyrrha his wife were saved in an ark like Noah and his family.

A book that authorized the Jewish wars during which thousands upon thousands of innocent women and their babes were ruthlessly murdered—a book that made possible the wars of the crusades, during which millions of human beings were butchered, surely can not much longer be regarded as the word of the Ruler of this infinite universe.

A book that no two people can understand alike, and that has filled the world with hateful sects who have reddened every river in the world with the blood of their brothers, surely cannot much longer be regarded by sensible people as a guidebook to heaven

A book that has persecuted, exiled, incarcerated, ostracized and fed to wild beasts and the flames thousands upon thousands of the grandest men and noblest women who ever adorned and illuminated this world, must certainly in the near future cease to be the foundation on which the thrones of every tyrant in christendom now rests.

A book from whose fertile soil have sprung two forms of orthodox religion, Catholic and Protestant, and both of which have converted the earth into a swimming Golgotha of blood, must in the very nature of things soon cease to dominate and oppress the invincible Caucasian race.

We are making rapid progress—we are in the dawn of a better era—we have thousands of men like yourself now actively at work with tongue and pen, spreading far and wide the new evangel.

Many of them are intellectual giants; some of them are the equals of Voltaire, Paine and Draper, and in the bright sunlight of their teaching truth is rapidly supplanting error; knowledge is conquering ignorance; morality and kindness are taking the place of orthodox religion and cruelty; the light of reason is steadily dispelling the darkness of faith; like a young Hercules, Science is strangling the theological serpents that have lain thickly coiled along the pathway of progress for the last eighteen hundred years.

A few more years of faithful, earnest work by the grand army of Free Thinkers, under the leadership of our matchless captain, Robert G. Ingersoll, and the flag of freedom and mental liberty will float in triumph over a happy world, emancipated from the galling servitude of priestly tyrants and "Holy Books." The stars are peering through the clouds, and are scattering the darkness of the night.

The sun of hope is already far above the horizon, and is rapidly mounting towards the zenith, and when we shall have succeeded in illuminating the world with the midday and full-orbed light of reason; when the cruel and merciless Jehovah of the Bible shall have been dethroned and his bloody altars broken, and his priestly butchers driven into central Africa, then our blessed country will soon be filled with rock-built temples, dedicated to science, to humanity, to liberty and to art; then our pagodas and joss-houses will be converted into temples of learning with scientists and philosophers for teachers, and with happy men, happy women and happy children for learners and listeners; then the whole world will rise up and bless the memory of the Free Thinkers of the nineteenth century, who valiantly fought against fearful odds for the glory of the centuries yet to come, and the happiness of the unnumbered millions of men and women yet to be.

I am, as ever, sincerely yours in the sacred cause of Freedom and Free Thought.

MUNCIE, IND.

A LIFE EXTINGUISHER.

BY JOSEPH HAIGH.

IT is well known that public sentiment and current opinion make things popular or unpopular, just in proportion as they become useful or useless. What tends to make people happy will become popular, and what tends to make them unhappy will become unpopular. Whatever makes people happy becomes a moral principle; and whatever makes them unhappy becomes immoral. That is the way that moral sentiment grows, and the way it should grow. There is nothing that interferes with its growth so much as superstition. With our present scientific and historical knowledge we know how life begins, develops, decays, and ends. There is nothing supernatural about it. It involves a struggle to be born, and a struggle to die. And all who are born must die sometime. As long as life is enjoyable we want to live; but when it becomes a burden, and full of trouble, and we know that nothing but death can bring us relief, then we wish to die, the sooner the better. And we would thank any one to put out the vital spark, end our misery, and let us go back to inanimate nature, where we came from.

Fifty years ago, and as much longer as you please, a brass candlestick was a common article in a well-furnished house. And it had an extinguisher attached to it with a small chain. By placing it upon the lighted candle every spark could be put out. When life has become a burden, and it is known there is no relief but in death, it would be humane—an act of kindness—to have a *life extinguisher*, and use it. At the present time public sentiment does not sanction such a thing. But human sympathy, more knowledge, and less superstition, are making that thing more possible. Out of pure kindness it is now done for the lower animals. Are not the people as worthy of kindness as the lower animals?

I personally know quite a number of old men and women that would be better dead than alive. But they are waiting till nature kills them, and ends their misery. They have lived their time, and hope and pleasure are gone. They are waiting till nature breaks down, ends their trouble, and allows them to escape.

This is a delicate subject to write about, and I have never seen it advocated, not even in our liberal papers. But the idea is full of humanity, and the time is coming when it will be appreciated. When Colonel Ingersoll justified suicide under some circumstances, the preachers attacked him with fury. They charged him with encouraging immorality. This thing is more likely to be attacked than suicide, because the extinguishing would have to be done by another person. But never without the wish of the first party. As I am an obscure person, without any national reputation, this bold idea of mine may not shock the people so much as it would if advocated by some other person.

CHEBANSE, ILL.

MRS. KATHERINE KARG HARKER.—OBITUARY.*

BY VOLTAIRINE DE CLEYRE.

IN the presence of these solemnly closed eyes, these pulseless hands, these voiceless lips I come to speak, as some day I wish that one will speak for me, telling the truth of life and death.

The trust of the dead is very sacred. There is but one thing equally so—and that is the trust of a little child. The supreme sacredness of both rests in their utter helplessness. Therefore the highest principles of honor demand that in nothing shall we disobey the wish of her who is powerless now, as all of us will be one day, to say if wrong be done her memory.

It was her wish, then, that as liberty of thought was her last watchword in life, no service of creeds or dogmas which bind thought should be held over her when dead. As in life she faced the burdens and responsibilities of life, seeking to throw none of the weight which was hers upon others, so she went out fearlessly into the great darkness of Death, in perfect confidence that whether it were a long, eternal sleep, or whether light lay beyond, she had done her best here, and needed no one upon whom to cast her failures. No atonement as a passport to the future.

She lived in one world at a time and did her duty in this while she was with us. Who does this has naught to fear hereafter. Prayers she needed not living, nor does she need them dead. Her acts, her aspiration towards the uplifting, freedom-loving spirit of the race, these were prayer enough; and much more worthy prayer than a form of words read from books, or repeated as a task.

Tears?—Ah, these she needs not, too! Out of the fullness of the mourning heart great tears will fall for the unfinished work, "the broken blossom, the ruined rhyme" of life. And yet as I look upon her, so peaceful, so painless, so utterly beyond all that wounds, and hurts, I think I can almost hear her saying: "This I should, as I do pity you."

To those who are bound in the old creeds Death is a terrible thing—a moment when the soul, wrung in its parting from loved ones, trembles upon an awful threshold of fear and flame. To her, to us, it means a melting out of the individual "I" into the universal All.

But not fear, not torture, not pain. It is the escape from these—it is Rest, after long, long years—after the long, long fever of living, complete, utter, ineffable rest.

* An address delivered at the funeral of Mrs. Harker and at the grave. Mrs. Harker, who died at the age of seventy years, had been an Atheist for sixty years, and a member of the Philadelphia Liberal Club for the last twenty-five years.

She believed, we believe in the Universal Kinship of all. The blush of a rose leaf or a human cheek, the light of a star or a human eye, the music of a waterfall or a beloved voice, all these are interwoven, interlocked parts of the great panorama of the universe. One law binds all—we are perpetually allied to the infinitely little, and when all is said we do not know which is great and which is small. But resting sure upon the truth that beyond the all we cannot drift, we know that Death only returns us to our deathless elements.

And as of the body, so of that other part of us which religion calls the soul—that part which thinks and feels and loves and hopes and suffers. This, too, returns to its elemental sea, never again to reappear among the living, but ever to reappear in other forms, in other souls, in all the generations yet to come, in all the unborn ones, wherever plain and simple duty is to be done, wherever truth is to be told, wherever liberty is to be served, wherever superstition is to be torn away, wherever the race is to be lifted up—there, I say, will the elements of the soul of her who lies here, the elements of devotion, sincerity, fearlessness, idealism, gleam out purer, stronger, brighter, because she has lived, and been moved by them, and strengthened them in this life.

These were the real person, and these deathless. A gift from the past she was, now given to the future. And the future may not know her name, and forget her individuality, as it will that of all of us; none the less will she have her part in it, a glorious part, and so we say to the form, Farewell.

Farewell, brave heart which dared to be true to yourself, even unto death. This last trust of yours has helped to break a link in the fetters of the world.

Even your pale dead face still gives the "everlasting no" to every liberty-denying creed that seeks to bind in slavery the minds of men.

We praise you and rejoice with you in your rest. From the peace of your paleless face we learn infinite hope for our own time of rest coming, and repeat with the great singer of America, Whitman:*

"Come, lovely and soothing death,
Undulate round the world, serenely arriving, arriving,
In the day, in the night, to all, to each,
Sooner or later delicate death.

"Prais'd be the fathomless universe,
For life and joy, and for objects and knowledge curious,
And for love, sweet love—but praise! praise! praise!
For the sure enwinding arms of cool-enfolding death."

AT THE GRAVE.

And now, with that real faith which rests upon the rock of knowl-

* Walt Whitman's "Memories of President Lincoln."

edge, we give this body back to our dear Mother Earth, trusting, certainly trusting, that out of the wonderful womb of Life, whence all forms come, this dust will, in the infinite resurrection of all dead things, issue forth again in the beauty of living form, in myriad transformations, in endless procession of usefulness. Take, O Grave, this sacred charge! Well we know that thou wilt do thy holy task. Within thy walls so quiet, so somber, so dark, wherein so many pains and sorrows are laid down, silent, unseen of men, the busy hands of Life take up the sacred elements, and weave and unweave them, losing not one, giving all back at last, unto the uttermost. Human eyes are thick with salt, human lips are quivering with anguish, human love cries out against the bitter mandate so relentlessly remorseless to lift its hands. But when the heart has sobbed itself quiet, when after a little time it has lost the intensity of self, and with eyes free from tears looks into you, O Grave, and sees, not the somber walls, the coffin, nor the silent flesh; but under you, beyond you, away beyond you, the endless vision of forms coming from you to you again, and the endless, mysterious procession of the human race into its future—a future whose greatness it cannot see but which fills it full of dreams—and trusts that no matter how the storms may break, beyond all is well.

A trust that makes self and its griefs little, and the individual life a passing scene. And still as the Heart gazes on into the faces beyond you, the unknown stranger faces, it sees with joy, unutterable joy, upon the mouth of one the smile of sympathy that shone so often upon the dear dead face committed to the ground, and in the eyes of another the bold spirit of truth shining, that always shone in yours; and in the hands of another the same work she loved to do, and from the lips of another hears the sentiments hers so often spoke, and lo, in all the faces of the strangers it sees the soul of its beloved, and cries: "O Grave, well has thou done thy work! Thou hast given my love, the real heart of my love, to her brothers and sisters—and indeed though she be dead, yet she liveth."

LUCY N. COLMAN MRS. STANTON AND THE WOMAN'S BIBLE.

LUCY N. COLMAN has been for the last forty years one of the most indefatigable pleaders for the rights of woman in this country. In fact, Mrs. Colman's political, religious and social theories may all be pretty well expressed in one word, LIBERTY. Her hobby is: "Equal rights for every individual on the face of the earth." Therefore we were as sure before receiving the following lines from her that she endorsed Mrs. Stanton's Bible work as we are now.

LUCY N. COLMAN'S LETTER.

Editor Free Thought Magazine:

Your editorial in the May Magazine concerning the resolution of censure passed by a majority of the members of the late National Woman Suffrage Society, against Elizabeth Cady Stanton because of her "Woman's Bible;" as it is called, has the right ring to it. If the Magazine was not so crowded with articles so interesting to your readers that it seems almost an imposition to ask for space for anything from my pen, I should feel like writing more than a paragraph. I wonder how many of this majority of women who cast that vote of condemnation knew what they were doing. For more than forty years Mrs. Stanton has been as indefatigable in the work for woman as was William Lloyd Garrison in his half-century work for the abolition of American slavery. And now, forsooth, these modern women, who have but recently espoused the cause of woman's enfranchisement, with the aid of the editor of the *Woman's Journal* presume to reprehend her. As for Editor Blackwell, with him it is an old grudge. The resolution probably originated with him. More than two decades have passed since Mrs. Stanton, and her life-long friend Susan B. Anthony, found their great opposition in the *Woman's Journal*. Even so great was the bitterness that Parker Pillsbury, a man who has said more in favor of woman's right to herself than even Wendell Phillips, found himself a stranger in the *Woman's Journal*. Mr. Pillsbury was an active worker in the paper published by Stanton and Anthony. But I will not ask further space for what I would like to say, only allow me to add, that when Mrs. Stanton succeeds in opening the eyes of the woman of to-day as to the true character of the Bible as it is, will the work for woman's equality be fully realized.

MRS. CAROLINE HERRIOTT BROCKWAY.—OBITUARY
NOTICE.

DIED. At her home, near Jamestown, Mercer Co., Penn., of bone cancer, on April 27, 1896, Mrs. Caroline Herriott Brockway.

The deceased was born July 4, 1831. Her father, John F. Herriott, was, sixty years ago, one of the brave pioneer abolitionists of Mercer County, and defended the rights and liberties of his enslaved countrymen, in the face of the threats and outrages of the brutal pro-slavery mobs that disgraced that period. The deceased inherited her father's love of liberty and justice, and his hatred of hypocrisy and shams.

In 1855 she married Jeremiah Brockway, who, with their four children, two sons and two daughters, survives her. Her sickness was protracted and painful, but she bore her sufferings with patience and fortitude. She was not fully satisfied as to what Nature had in store for her in the future. But whether death ended all, or introduced her to a higher, happier life, of social enjoyment and moral and intellectual progression, she was content. To her the angry God and hot, horrible hell of the Bible and church, were myths, and death and the future had no terrors. She believed in a pure, virtuous, upright life—in deeds rather than words, faith or professions. And she proved her sincerity by her works. Possessing much more than ordinary intelligence, and a large share of good, practical common sense, which she applied to all the affairs of life, she made her home beautiful, and her family life a complete success. In all the relations of life, she was true to her convictions. She was a faithful, loving wife; a tender, affectionate and self-sacrificing mother; a true friend, and an obliging neighbor. Patiently she ran life's race, and carried its burdens, however heavy they might be, and cheerfully performed life's duties, however arduous, and, conscious of having done her duty as she saw it, and was able, at peace with her own conscience, and with the world around her, surrounded by her loving husband, children and friends, and sympathizing neighbors, she peacefully crossed the dark river, and joined the silent majority, in the land of, to us, mystery and shadow.

W. W. WALKER.

EDITORIAL DEPARTMENT

THE ATTITUDE OF LIBERALS TOWARDS THE CHURCH. —THE CHURCH OF THE FUTURE.

WHEN the New York State Free Thinkers' Convention was in session at Watkin's Glen in August, 1882, Rev. C. C. McCabe, then the secretary of the board of the Methodist Church Extension Society, sent to the president of the convention the following boastful dispatch:

To the Free Thinkers' Convention:

"All hail the power of Jesus' name." We are building more than one Methodist church for every day in the year and propose to make it two a day.

The convention appointed Courtlandt Palmer and T. B. Wakeman a committee to answer the Rev. McCabe's communication.

They replied as follows:

To Rev. C. C. McCabe, New York:

Let us hear less about the name of Jesus and have more of his works. Build fewer churches and pay the taxes on them like honest men. Build better churches, since Liberty, Science and Humanity will need them one of these days and will not wish to pay too much for repairs.

The last sentence of the above communication was certainly prophetic, and we take it as our text for a few remarks on the propagation of what is known as Liberal opinions on religion or non-religion.

We are old enough to well remember the abolition movement, inaugurated by William Lloyd Garrison and his co-agitators. Many of those who endorsed the movement saw so clearly the injustice of slavery that they felt sure that in a short time, so soon as the claim of the abolitionists could be fairly heard and understood, nearly all the people would become abolitionists; they could not understand how any reasonable, humane individual could withstand their arguments. But history shows that very few people, comparatively, became abolitionists—that is, took on that name. The great work that the few anti-slavery agitators did was to permeate the political

atmosphere so thoroughly with anti-slavery opinions that the dominant political parties were compelled to seemingly adopt their views and carry them into effect, so that at the present time, with a large majority of people, it is believed that such distinguished statesmen as Abraham Lincoln, Horace Greeley and Charles Sumner are entitled to the credit of abolishing American slavery, when in fact the credit really belongs to Garrison, Phillips, Stephen Foster, Theodore Parker, Gerrit Smith, Parker Pillsbury, Lucretia Mott and their co-workers, who were the real emancipators of the negro in this country.

And now to return to the subject of religion and free thought. There are many enthusiastic Liberals who believe that in a few years anti-theological opinions will so generally prevail that all churches will be abandoned and all church organizations disbanded, and what is now known as "Infidelity" will have everywhere become triumphant. Such people are much mistaken as to what is to be the result of the present theological discussion. We are confident that fifty years from now there will be as many churches as there are to-day, and probably more, but they will be of an altogether different character. As to what that character will be, one can get a pretty definite idea by the very probable supposition that the churches will progress as much during the next fifty years as they have for the last fifty. And there can be no doubt but that under the light of modern science and scholarly criticism the progress will be much greater during the next half-century than it has been during the last half; so that it may be reasonably expected that by the year 1950 the intelligent people who then compose the churches will religiously occupy about the same ground that the scientists and Liberal thinkers of the most radical schools do to-day, and that they will be still advancing. Then the above-mentioned prophetic words of Courtlandt Palmer and T. B. Wakeman will be verified, and the people will need the church edifices in which to teach the doctrines of Liberty, Science and Humanity. And we are glad to believe that hundreds, if not thousands, of these churches are already being used to a great degree for that purpose. Many of our good "Infidel" friends who have not attended church for many years would be happily surprised by listening to some of the sermons that are preached in the

pulpits these days. In many of the most advanced churches the old dogmatic theology, that was preached thirty years ago, is almost entirely abandoned and the preachers are doing just about what Free Thinkers have been, for many years, asking them to do, directing nearly their whole attention to the work of trying to improve this present world. They are still laboring to try to keep people out of hell, but it is the hell of this present life, that has an actual existence. They are also striving to get people into heaven, but it is a heaven for this present mundane state, that can be reached only by living in strict accordance with nature's laws as true science reveals them

Under this state of church conditions, what is the duty of those known as Agnostics, Atheists and Free Thinkers? This is the question that we will try to answer according to our humble opinion. We believe the time has now come when we should no longer try to destroy the churches, but we should do all in our power to educate them and advance them on the road of progress that most of them are now traveling. We should encourage church people to examine and investigate their creeds, to read all sides and to engage in friendly discussion. Because the church in the past has been intolerant, and has persecuted those who differed with its creeds and theology, is no good reason why Liberals should treat the church in the same manner when they have the power and opportunity. We must exhibit a much better spirit. If we can not do so we are no better than the Christians. The Christians are really not to blame for having been bigoted and having persecuted to the extent of their power. They were, and are, the creatures of circumstances, as we all are. As they had been taught that their God would torment his enemies in hell in the next world, they conscientiously thought it their duty to do all in their power to make it as uncomfortable as possible for those they considered God's enemies in this present world, but now that they are slowly emerging from those ancient dark-age theories we should do all we can to assist them in their progress. Like the chicken ensconced in the egg-shell, when they have succeeded in cracking the shell so that they see the daylight of modern advancement, those on the outside should do all in their power to assist in liberating them from theological bondage.

It must be admitted that there is much in the present churches that is worthy of being retained in the great future churches of Humanity. In fact, everything that is true and good and that is ennobling and uplifting should be preserved. The splendid music should be retained and greatly improved, the social character of the church, that now makes the church so attractive to many people who long since discarded the creeds, should be made much more attractive. The future church should be more democratic than the church of today—the poor and the rich should there meet on equal footing. The pews should have a hearing as well as the pulpit. Every member must be allowed to hold such views as to him seem just and reasonable. The church of the future must make its special aim and work the salvation of Humanity here and now, and it must not lag behind, as it has in the past, but take the lead in every reform that has for its object the improvement of the race.

The church of the future will have a creed, but it will contain but one word: TRUTH. All that science demonstrates as true will be believed by the church that is to be; all that which science rejects as false will be the only heresy in the coming church. All superstition will be discarded, and in its place will be demonstrated facts. In place of prayer there will be good deeds; in place of theological sermons there will be intellectual addresses; in place of prayer meetings there will be conferences for the mutual exchange of ideas; in place of committees of members to search for and punish heretics there will be committees to see to it that no person in the community be allowed to suffer for the necessities of life. The most prominent doctrine that will be taught the children in the Sabbath schools of the future church will be that their *bodies*, not their souls, are the most sacred thing in the world—that the one most important duty is the salvation of the body. That the only divine laws are the laws of Nature. That the only sin is the violation of Nature's laws. When such churches are established and maintained in every city, town and hamlet, and all the people are members, then, and not till then, will this world be truly redeemed. Let every Free Thinker and all others do all in their power to hasten forward that glorious day so prophetically announced in the following lines:

"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;
Amo shall be the password through its gates;
 Man shall not ask his brother any more
 'Believest thou?' but, 'Lovest thou?'"

THE WOMAN'S BIBLE.

MY father having been a clergyman, I was brought up, so to speak, upon Clark's and other Commentaries. As I grew older and began thinking a bit for myself some of the explanations and methods of handling evidence appeared to me so dishonest as to be shocking. Whenever and wherever the Bible and Jehovah were distinctly and unusually brutal and barbaric the commentators either slurred, juggled with or misstated so many of the plain facts that it disturbed my severely logical and honest mind. This was when I supposed that I was a Christian and that *therefore* whatever the Bible said must be all right. The commentators' humanity so visibly warped their mental and verbal honesty that my youthful religious nature was distressed.

Now with few exceptions the readers of what is called the Woman's Bible (but should have been called Woman's Commentary upon the Bible, had not this title been too cumbersome), will not experience this shock to their moral natures. In the main the comments are warranted by the context. While personally I do not agree with some of it, there is certainly room for its consideration, and since it will be of great value because it will accustom women to rely upon and respect their own point of view in religious as in secular affairs, I am delighted to see Part I. of the Woman's Bible.

It amuses me greatly to read of "Our Heavenly Father and Mother," but "It" or "They" is or are no more amusing than was the original "He," who said, "Let *us* make man in *our* own image," and as "man" was made male and female, who shall say that "He" was

not addressing his wife?—Otherwise it is probably the first instance of the use of the evasive editorial “we.”

Surely Adam Clark had no more ground for many of his assumptions than is offered by this remark and the subsequent creation of the male and the female, offers Mrs. Stanton for the “Heavenly Father and Mother” theory. Since the whole assumption of a divine origin of the book—of *any* record that is “inspired”—is so absurd to me as to appear almost beneath the contempt of sane intellects in the latter end of the nineteenth century, all this method of “commentating” is not only amusingly ingenious but it is *wholly* as relevant, as probable, and far more useful, than were some of the comments of the men who never even stopped to consider the half of the race to which they did not belong—except in a punitive sense.

Decidedly Mrs. Stanton has done a useful thing. Any one who can read this Bible and not see the absurdity of a good many things, including Adam Clark, will have slight sense of humor—or of any kind, indeed.

But Clark says that “Let us make man in our own image” was the “outlining of the idea of the trinity”—but since there were but two made, and one of these was a woman, this seems a bit gratuitous as to the number, even if the Holy Ghost should turn out to be a female ghost.

Of course Mrs. Stanton has taken the revised version of the Bible on its own merits and has commented upon it as if it were the true and only record of “creation”—accepting, in the main, the translation of men and simply giving her view of it *provided* this translation is just what it claims to be. Now there has been a good deal said and written about the “lack of sufficient scholarship” and the like. I happened to know, personally, at least three of the great committee of revision which gave the “Revised Edition” to the world, and I *know* that two of these three had no more “scholarship” and a vast deal less common sense, logical ability, and general intellectual grasp than have Mrs. Stanton and several of her staff of commentators. I know that one of these was so feeble in what is known to the world as “ordinary judgment” that he was the laughing-stock of even little children—but he was a “great theologian!” But as I say, Mrs. Stanton has accepted the “scholarship” of these

men and is simply commenting upon the plain statements which they have given. Surely no one not a hopeless fanatic can say that women have not the right to do this. Every time that Rev. Anna Shaw preaches *she* does it. So does every other woman who preaches or teaches a Sunday-school class, and yet the recent W. C. T. U. convention and even the Woman Suffrage convention repudiated this work! They appear to be unable to see that by so doing they are giving the strongest weapon possible against their own enfranchisement into the hands of men who, having in large part outgrown this type of fanaticism and intolerance of the opinion of others on religious matters, now say, "I told you so! Just as soon as these women get political power they will drag their religion—and that of every one who doesn't agree with them—into politics, and then our liberties are dead. No woman suffrage for us!" In point of fact this resolution by the Woman Suffrage convention will set the cause back for years—as no other one act could have done. Of course it was to have been expected of the W. C. T. U., for it has always confessed that its desire for the ballot was second to another object. But for the oncoming leaders of Suffrage to have taken such a step will weaken the work done by those who made the younger leaders a possibility. Susan Anthony's speech of protest against the passage of the resolution stands out like a diamond in a paste-pot beside some of the others. She towered ten feet above their heads. I have heard many persons express regret that she did not resign, then and there, when she found she could not rally to her support enough clear-visioned, broad-minded delegates to stem the reactionary tide.

The younger leaders out-voted "Aunt Susan" and went entirely out of their legitimate field, as it seems to me, to thrust a knife into their greatest living leader—the one but for whom they would have had scant chance to have led anything. It was a pitiful display of that truckling to fanatical demands which is the fear of and menace to the liberties of this country. This is all the more fully illustrated when it is known that only eight of those who voted in the Suffrage convention had even read the book upon which they were voting! There is, however, another side of the question. The leaders in writing to me claim that they would have done the same thing had the book been strictly orthodox, had the opinion obtained (as

they say it did) that this Bible was in some way the official utterance of the suffragists, because it was written by their president and old-time head. Perhaps they would, although I doubt very much if they will (in convention and public resolution) disclaim sympathy with the recent bigoted action of the W. C. T. U. branch of their organization which resulted in closing their "Temple" in Chicago against a Minister and a Church because these latter were intellectually enlightened enough to wish to gain wisdom in their own field of action from the most eloquent orator alive even though they did not eat off the same theological platter from which Colonel Ingersoll is fed. Will the next Suffrage convention repudiate that act of their very large and active W. C. T. U. branch? Hardly. Yet if their conventions are going to "resolve" upon the personal work of its leaders and strong elements, why is not here a fine field for a resolution something like this:

Resolved, that we the American Woman Suffrage Association repudiate the recent action of a large branch of our constituency in closing its doors against a minister and a congregation for the sole and single reason that these latter had determined to 'hear all sides and hold fast to that which is good,' because they had intellectual grasp enough to realize that there was still much to be learned even in their own field of work from those who might differ from them in many beliefs; because they retained that grade of intellectual hospitality which welcomed, from all sources, help and brotherly kindness; because they followed the footsteps of Christ, who mingled with publicans and sinners; because they were willing to listen to a great and good man whose intellectual honesty had led him to differ from themselves in opinion," etc. etc., *ad infinitum*.

Let us see if it will strike the A. W. S. A. to pass such a resolution next time it convenes. If it does I shall try to attend and vote.

Of course to any student of the Bible (King James Version or the Revised Version, either one) who is not hopelessly ignorant or hopelessly prejudiced it is sufficiently plain that from Genesis to Revelation the position given to woman is an inferior and usually a shameful one, and how any one can be an absolutely orthodox Christian and a woman suffragist at the same time is always one of those

conundrums that I have to give up. Therefore, I am delighted whenever such sermons are preached and articles written on the subject as those by Lyman Abbott, Bishop Doane, Bishop Haygood (Southern Presbyterian), and the delightfully naïve little book called "Woman Suffrage by a Lawyer." They are all so brutally honest, so frankly brutal to women that it seems to me nothing feminine with more brain and self-respect than a Digger squaw could help resenting it and becoming instantly both a woman suffragist and a Free Thinker.

One little sentence in Bishop Haygood's sermon will give a clue to his trouble and also show Free Thinkers that they want to read and spread the Woman's Bible. He says, "Such trifling with the Holy Scriptures makes infidels by the thousand. Better establish a society to sow down the land with infidel tracts than to have women who claim leadership in all manner of reform movements, changing the Word of God to suit their whims and conceits." Most of the rest of his statements are simply untruths, pure and simple, told in willing ignorance or willful mendacity, I don't know—and I can't see that it matters—which. One place he grows sarcastic and exclaims, "Religion is not the only qualification needed by 'revisers' of the Bible. And why 'women' examiners? Do *they* monopolize the scholarships of godliness? Are women, *because* women, the best critics, philologists, exegetes? Have they, because of sex, spiritual insight? Do they know what inspiration ought to be? Have these very new, but over-ripe, women found new and authenticated manuscripts antedating all that the best scholarship of the world knows about?"

It does not appear to occur to the worthy over-ripe Bishop that sex is exactly the one qualification upon which he and his kind have always insisted and still do insist, provided it is *his* sex. It is a charming provision of nature that when an animal has long ears they are so located on his anatomy that he can't see them himself. It might embarrass him if he could.*

HELEN H. GARDENER.

* I should not consider this a particularly dignified method of dealing with an adversary had I not adopted the style of the Bishop, which makes it orthodox at least, and proves its "superior scholarship."

CRUELTY TO ANIMALS.—MAUD R. INGERSOLI

WE have heretofore had considerable to say in the *FREE THOUGHT MAGAZINE* on the subject of cruelty to dumb animals, and we shall have more to say on that subject in future numbers. The most important doctrine of the Christian creed has been the salvation of mankind from a future hell. One of the leading doctrines of the future Church of Humanity ought to be the protection from cruelty of our dumb animals.

Everywhere Free Thinkers ought to make it a point to aid, with all their power, the present organized societies for the prevention of cruelty to animals, and where there are no such societies they should at once inaugurate a movement for the formation of such a society.

Miss Maud Ingersoll, the daughter of Colonel Ingersoll, has for a number of years been much interested in this philanthropic movement, and below we publish from the *Chicago Tribune* her latest brave adventure in that reform. We should be much pleased to see Free Thinkers in various parts of the country organizing "Maud Ingersoll Anti-Cruelty Societies."

New York, June 5.—(Special.)—Miss Maud R. Ingersoll, daughter of Col. Robert Ingersoll, the agnostic, has created not a little surprise by placing herself on record as clinging to the agnostic opinions of her father.

This confession came out in a New York police court yesterday when the young woman refused to kiss the Bible and take the oath before testifying in a cruelty to animal case in which she was the complainant. She said that her religious opinions were the same as her father's and that she had been taught to believe that a conventional oath administered on the Bible would not be binding to her. She preferred to assert her intention of telling the truth in some other form.

The magistrate permitted her to make a simple affirmation.

The case is an illustration of Miss Ingersoll's kindness of heart and her love of all dumb animals. Last Monday she was riding down-town on a Broadway car. As the car rounded the curve at Fourteenth Street Miss Ingersoll noticed a team of horses being

driven alongside, one of which had three raw sores on its neck just where the collar encircled it. At every movement of the poor beast the collar aggravated the wounds. The driver was urging the team along, oblivious of the animal's pain. Miss Ingersoll's pity and indignation were aroused, and, jumping up quickly, she signaled the car to stop, calling the attention of her uncle and aunt to the condition of the horse.

The car passed the wagon and when it came up Miss Ingersoll's party were waiting for it. The young woman called the driver to draw up. Then she denounced him angrily for his cruelty in driving an animal in such a condition. The driver made some surly reply and started to move on. Policeman Kelly had been attracted by the crowd that gathered, and to him Miss Ingersoll appealed. She pointed out to him the galled neck of the horse, and asked him to arrest the driver.

He did so, and, with her relatives, Miss Ingersoll following, proceeded to the station-house. There the truckman gave his name as John R. Brady.

On Miss Ingersoll's charge of cruelty to animals he was locked up. At the examination, in which Miss Ingersoll refused to give oath, the driver was held for trial in heavy bonds.

STUDIES IN THE MORAL DEVELOPMENT OF CHILDREN.

WE are in receipt of an interesting syllabus of questions bearing the above title. The aim of the syllabus is to secure information regarding the "attitude of young children toward authority." Parents interested in the subject are requested to aid in the investigation by keeping "a record of such doings and sayings of little children as throw light on their feelings and attitude toward those exercising authority over them."

The scope of the syllabus may be indicated by noting its more important headings:

I. The Child's Relation to Parental Authority: (a) First Signs of Willfulness. (b) First Obedience. (c) Punishment and its Effects. (d) Effect of the Manner in which Commands are Given. (e) Effect of Rewards. (f) Praise *vs.* Censure. (g) Obedience from Love. (h) Asking "Why?" (i) Which Parent the Better Obeyed.

II. The Child's Attitude toward Assumed or Delegated Authority.

III. Natural Willfulness of the Child: (a) Toward Parents. (b) Toward Other Children.

The syllabus also contains helpful directions as to "How to Observe," and "How to Keep the Record."

Any one interested in the proposed investigation may secure the syllabus, free of charge, by applying to the author, J. F. Morse, University of Wisconsin, Madison, Wis.

ENCOURAGING WORDS.

Editor Free Thought Magazine:

I cannot avoid expressing my admiration of your comments on Henry B. Blackwell's letter in the May number of the FREE THOUGHT MAGAZINE. While his wording and expressions prove the mere policy man in the pecuniary interest of the *Woman's Journal*, yours stand for truth and fearless expression of honest convictions, regardless of consequence to yourself. It is not flattery that prompts me to write these few lines, but simply as a small tribute to your courageous efforts towards what is right and benevolent towards mankind.

I also wish to tell you that I have read Colonel Ingersoll's sermon, preached in Doctor Rusk's Militant Church, not only in English-printed papers, but also as translated into German, in the greatest German paper of this country, the *Illinois Staats Zeitung*. This paper has heretofore, more or less, tried to ridicule Colonel Ingersoll's speeches, but could not help this time paying due respect to the Colonel's views.

We are now having plenty of rain in this vicinity and bright prospects for an abundance of crops, and are in hopes of the realization of same and will therefore be able to do a little more for the Magazine.

HENRY BAER.

YORK, NEB.

BOOK REVIEW.

An Examination of Weismannism. By G. J. Romanes. Open Court Publishing Company. Price 35 cents.

This is one of the series of the Open Court's Religion of Science Library. *The Outlook* says of this book: "It is the best criticism of the subject in our language. Especially helpful is the glossary of difficult terms, which the author has added." The Open Court Company have also in the press a cheap edition (25 cents) of Prof. August Weismann's new booklet on *Germinal Selection*, which, as indicating the origin of definite variations, forms the crown and capsheaf of his celebrated theory of heredity.

The Hamilton Facsimiles of Manuscripts. By The Public Opinion Publishing Company, New York.

These facsimile reproductions are soon to be published in book form and will be highly valued by every lover of American history. We understand that these papers will first appear in *Public Opinion*—by the way, one of the most valuable journals in this country. The first part will contain a letter from James Monroe to Thomas Jefferson, dated October 17, 1823, asking the latter's opinion as to the advisability of the United States entering into the proposed "Holy Alliance" (*Facsimile of Autograph Original*); a letter from Thomas Jefferson in reply to Monroe, dated October 24, 1823, in which he says: "The question presented by the letters you have sent me is the most momentous which has been ever offered to my contemplation since that of Independence. . . . I candidly confess that I have ever looked on Cuba as the most interesting addition that could ever be made to our system of states" (*Facsimile of Autograph Draft*); a letter from James Madison to Monroe, dated October 30, 1823 in regard to the above correspondence which had been referred to him for his opinion (*Facsimile of Autograph Original*); extracts from President Monroe's message to Congress, dated Dec. 2, 1823 and brief explanatory notes upon these letters. The importance of this correspondence in its relation to current questions can hardly be overestimated.

The Primary Factors of Organic Evolution. By E. D. Cope, Ph.D. Open Court Publishing Company, Chicago. Illustrations 121. Pp. 550. Cloth, \$2.00.

We can best give the reader some idea of what this work contains by quoting the following from the author's preface:

"The present book is an attempt to select from the mass of facts accumulated by biologists, those which, in the author's opinion, throw clear light on the problem of organic evolution, and especially that of the animal kingdom. As the actual lines of descent can be finally demonstrated chiefly from paleontologic research, I have drawn a large part of my evidence from this source. Of course, the restric-

tion imposed by limited space has compelled the omission of a great many facts which have an important bearing on the problem. I have preferred the paleontologic evidence for another reason. Darwin and the writers of his immediate school have drawn most of their evidence from facts which are embraced in the science of œcology. Weismann and writers of his type draw most of their evidence from the science of embryology. The mass of facts recently brought to light in the field of paleontology, especially in the United States, remained to be presented, and the evidence they contain interwoven with that derived from the sources mentioned.

"Many of the zoölogists of this country, in common with many of those of other nations, have found reason for believing that the factors of evolution which were first clearly formulated by Lamarck, are really such. This view is taken in the following pages, and the book may be regarded as containing a plea on their behalf. In other words, the argument is constructive and not destructive. The attempt is made to show what we know, rather than what we do not know. This is proper at this time, since, in my opinion, a certain amount of evidence has accumulated to demonstrate the doctrine here defended, and which I have defended as a working hypothesis for twenty-five years."

The Rights of Woman and the Sexual Relations. By Karl Heingen. With portrait of author. Pp. 173. Price, cloth, 75 cents; paper, 25.

At this time, when the question as to the rights of woman is so prominently before the public, in all its various phases, this work, one of the ablest that have ever been written on that subject, ought to have a very extensive sale. We know of no other author who has so thoroughly, ably and fairly presented all the issues involved; and every woman who desires to be well posted as to the arguments pro and con on the woman question ought to read this book. Karl Heingen, the author, was one of the most enlightened and humanitarian spirits of our time. He counted as his personal friends some of the most distinguished men and women of this country and of Germany. In this country he was admired by Wendell Phillips, William Lloyd Garrison, Charles Sumner and Elizabeth Cady Stanton. Wendell Phillips wrote of him: "I never met him on the street without a feeling of high respect, and this respect I paid the rare, almost unexampled courage of the man. His idea of human rights had no limitation. His respect for the rights of human beings as such, was not to be shaken. He espoused the slave cause at a time when to do so meant poverty, desertion of fellow-countrymen, scorn, persecution even. Thus he acted in every cause. What seemed to him right, after the most unseparating search for truth, he upheld, no matter at what cost."

We have contracted for the entire sale of this book and have put the price within the reach of all, *twenty-five cents*. Send your orders.

ALL SORTS.

—Remember Ingersoll's great sermon delivered at the Militant Church is for sale at this office.

—Thaddeus B. Wakeman will have a very valuable editorial in the July Magazine.

—Henry M. Taber will furnish a very valuable article for the July Magazine, entitled, "In place of Christianity."

—Lucifer, The Light-Bearer, is now published at 1394 West Congress street, Chicago, instead of Topeka, Kan., as heretofore. Lucifer's speciality is "Sexology or Sexologic Science." A sample copy will be sent on application.

—There are many ways to test character. Some judge a person's character by his religious professions or non-professions, or by the church he belongs to, but in our opinion there is no truer test than the manner a person treats his domestic animals. When you find a man who is kind to his horse, his cow, his dog and his cat, he can, as a general thing, be trusted anywhere. Such a man will make a good husband, a good father, a good neighbor and a good citizen.

—The Philosophical Journal as "pre-arranged many years ago, in the Spirit World," as Editor Newman says, has been removed to San Diego, California. Now if these spirits would only materialize a few thousand "greenbacks," as spiritualists claim they can do, and invest the money in subscriptions the Journal would be on the high road to success. The Journal is ably conducted and we hope the change may prove beneficial.

—Mr. Huxley, when he was in this country, brought out a fact which seemed to startle a great many people, but which seems fundamentally common-sense reason. He said that it was immoral to believe and follow a thing without trying to find out whether it is true; and it is, for you are helping to injure men and women. No man can believe or ought to believe without evidence. Do what you can to find out what is true and follow the right.—M. J. Savage.

—Rev. Dr. P. S. Henson, of Chicago, is one of the old style orthodox preachers and we cannot but respect the position he takes on the question of miracles. The other day he preached on "Joshua and the sun," and he hit off some of the "larger view" bretherine in this manner:

"As to how the miracle was wrought is a matter of but the slightest moment. But the real question back of all this is, do the cavilers at this miracle really believe in any miracle at all? The Lord might call back Lazarus to life, they say, but might not miraculously prolong a day. Have they any measure by which to determine the relative strain of omnipotence in two such instances? This is not to take the 'larger view' of which we hear so much, but to display the ignorance of microscopic human microbes, pretending to sit in judgment on the Almighty."

Dr. Henson is right. There is but two sides to this question. One is the side that the doctor takes that God can perform miracles, that he can, by his will, stop the sun in its course, raise the dead, make four and four nine or do any other thing in violation of natural law. The other side is that no God in existence ever performed a miracle, or can perform one.

—We were pleased to read in the *Woman's Tribune* an interesting communication commencing as follows:

"The eightieth anniversary of the birth of Hon. John Hooker was celebrated very pleasantly by the Equal Rights Club, of Hartford, Connecticut. The rooms, beautifully decorated with flowers, were well filled. The Misses Pardee sent eighty beautiful roses, Mr. Frank Williams a box of magnificent tulips, and Mrs. Dr. Miller some double daffodils. After social converse and refreshments on behalf of the Club, Mrs. Emily P. Collins presented a gold watch charm, engraved as follows:

Hartford Equal Rights Club to the Hon. John Hooker on His 80th Birthday."

There were a number of interesting speeches made and it seems to have been an enjoyable occasion. The reader will remember Mr. Hooker's interesting letter in the *May Magazine*.

—Cleveland, O., May 17.—(Special.) —Maj. McKinley devoted his time today to the Methodists, attending divine services in the morning and being present in the afternoon at a dinner given by Mark A. Hanna to prominent delegates to the general conference, both clerical and lay. Accompanied by Mr. Hanna and Joseph Smith, formerly the State Librarian of Ohio, Maj. McKinley occupied a pew in the First Methodist Church and listened to the sermon preached by Bishop Newman. At the close of the service he held an impromptu reception in the aisles of the church, which was continued down the street two blocks and into the waiting-room of the Hollenden House. Scores of men and women availed themselves of the opportunity to shake hands with the former Governor of the State, many of them hailing him as the next President of the United States, and congratulating him in advance.

All know why McKinley attended the Methodist conference. It was not to get religion but to get votes. Suppose there had been held in Cleveland a great Free Thought convention and McKinley had attended and held a reception. How the Christians would have howled.

—B. F. Underwood, during previous years, was one of the ablest and most popular speakers on the Free Thought platform. It can be truly said that up to the time he became the editor of the *Boston Index*, with the exception of Col. Ingersoll, he was the best known Liberal lecturer in America. And now, that he has retired from active journalism, he proposes to take up his old profession of Free Thought lecturer in earnest and devote his whole time, during the lecturing seasons, to the advocacy of Free Thought views. During the ten or fifteen years that Mr. Underwood has been editorially engaged he has been a thoughtful and thorough student of scientific, theological and philosophical questions, and is, therefore, much better qualified to discuss these questions than formerly, and he ought to have no trouble in procuring steady and remunerative employment as a progressive Free Thought lecturer. In our opinion Mr. Underwood is just the man in these times of intellectual awakening, and scholarly research, to go forth as a preacher of the Gospel of progressive Free Thought. Mr. Underwood may be addressed at this office, care **FREE THOUGHT MAGAZINE**.

—"Mathew, Mark and Luke," by Prof. E. D. Davis, an article that was to commence in this number of this Magazine, will commence in the July Magazine.

—We have not noticed that any of the orthodox clergymen have preached from this text since the fatal cyclone at St. Louis: "The Lord tempers the winds to the shorn lamb."

—We earnestly request our friends everywhere, to exert themselves in procuring trial subscribers at one dollar a year.

—Col. Ingersoll expresses his opinion of the coronation of the Czar of Russia, and his oppression of the people of his dominion in the following forcible language:

“While reading the accounts of the coronation of the Czar, of the pageants, processions, and feasts, of the pomp and parade, of the barbaric splendor, of cloth of gold and glittering gems, I could not help thinking of the poor and melancholy peasants; of the toiling, half-fed millions; of the sad and ignorant multitudes who be long body and soul to this Czar.

I thought of the backs that have been scarred by the knout, of the thousands in prisons for having dared to say a whispered word for freedom, of the great multitude who had been driven like cattle along the weary roads that lead to the hell of Siberia.

The cannon at Moscow were not loud enough, nor the clang of the bells, nor the blare of the trumpets, to down the groans of the captives.

I thought of the fathers that had been torn from wives and children for the crime of speaking like men.

And when the priests spoke of the Czar as the “God-selected man,” the “God-adorned man,” my blood grew warm.

When I read of the coronation of the Czarina I thought of Siberia. I thought of girls working in the mines, hauling ore from the pits with chains about their waists; young girls, almost naked, at the mercy of brutal officials; young girls weeping and moaning their lives away because between their pure lips the word liberty had burst into blossom.

Yet law neglects, forgets them, and crowns the Czarina. The injustice, the agony, and horror in this poor world are enough to make mankind insane.

Ignorance and superstition crown impudence and tyranny. Millions of money, squandered for the humiliation of man, to dishonor the people.

Back of the coronation, back of all the ceremonies, back of all the hypocrisy, there is nothing but a lie.

It is not true that God “selected” this Czar to rule and rob a hundred millions of human beings.

It is all an ignorant, barbaric, superstitious lie—a lie that pomp and pageant, and flaunting flags, and robed priests, and swinging censers cannot change to truth.

Those who are not blinded by the glare and glitter at Moscow see millions of homes on which the shadows fall; see millions of weeping mothers, whose children have been stolen by the Czar; see thousands of villages without schools; millions of houses without books; millions and millions of men, women, and children in whose future there is no star and whose only friend is death. The coronation is an insult to the nineteenth century. Long live the people of Russia!”

—An officer with Gen. Robert E. Lee tells how, when one day in conversation with him at the door of his tent, an orderly galloped up to him, and, dismounting, handed the general a despatch. He held it in his hand without breaking the seal, and said to the soldier: “You have ridden hard, and your horse is very much distressed. Unbuckle the girths, and let him breathe.” At another time, when before Petersburg, in the closing days of the siege, Lee’s headquarters were in a private house, supposed to be beyond the reach of the Federal artillery. One morning he was standing with members of his staff under a large tree, when a heavy shell struck not far away. “Gentlemen,” said the general, “the enemy have evidently got in range; and we had better retire.” No one moved until the chief set the example. The next moment another shell crashed through the top of the tree above the top of their heads, and all followed the leader’s advice except himself. He stopped. The shell had knocked down a nest full of young birds; and, when the retreating officers turned and looked back, they saw Gen. Lee pick up the nest, and put it carefully on one of the lower branches.—Exchange.

—The mountebank Talmage goes to Canton, Ohio, probably to influence McKinley to patronize his church when he gets to Washington. Something must be done to help, for the Talmage church may, after being well insured, accidentally get on fire and burn down, as did the Brooklyn tabernacle for the second time:

Canton, O., May 27.—Dr. T. DeWitt Talmage called on McKinley to-day and lectured here to-night. Touching on the contest for nomination at St. Louis the doctor said: "There seems to be great interest manifested in the result of the nomination. Gov. McKinley is going to be nominated, isn't he? He is an excellent man. I have known him many years and have seen him frequently, but there is a better test of his worth—the fact that every man in Canton"—the doctor accented the last syllable a la Chinese Canton pronunciation—"speaks well of him indicates that he is a clean man. There seems to be no doubt about it that he will be the choice of the convention. Gov. McKinley introduced me the first time I lectured in Canton and from that time our friendship began."

—One of the things that must greatly perplex and embarrass great men are the encomiums and panegyrics that their friends and admirers are constantly showering upon them. It must have been excruciating for Editor Flower of the *Arena* to read the following in that journal edited by himself:

"The Century of Sir Thomas More," the latest and most brilliant work of that versatile and prolific writer, B. O. Flower, this will be, to a great extent, verified to the thoughtful reader. In writing a review of this work for the pages of the *Arena* it were superfluous to dwell on the personality of its author, already so well known to readers of this magazine by his soul-stirring and inspiring words in the articles, essays, and editorials which, month after month, pour from his pen which seems, verily, to be touched with fire from heaven in its tireless

energy for the cause of humanity and a higher and nobler civilization."

—An apt and familiar example of cowardice is that of a live jackass kicking a dead lion. About the two bravest friends of Liberty and Humanity in the period of the Revolutionary War were Thomas Paine and Col. Ethan Allen. The most noted jackass in human form to-day is De Witt Talmage. In a late sermon he let his heels fly at the two above mentioned dead lions after this style:

"Tom Paine, a libertine and a sot, did not believe in anything good until he was dying, and then he shrieked out for God's mercy. Ethan Allen was the vulgarest sort of an infidel."

There are few cases where we would not object to personal violence, but when a man will stand up in a pulpit, or any other place, and thus malign the character of our dead heroes he deserves to receive a good thrashing from the hands of some brave patriot. Such human vultures are unfit to breathe the air of a free country. Talmage, in our opinion, is the most unprincipled villain and contemptible hypocrite in America. The people who patronize such a preacher can not be much better.

—We are indebted to Mr. John P. Haines, president of the American Society for the Prevention of Cruelty to Animals, for the thirteenth annual report of that humane society. This is a most valuable publication, admirably printed, and beautifully illustrated, and shows what a great amount of good this society is doing. We can think of no better use philanthropists can make of their spare money than to contribute it to this association to protect the poor dumb beasts. This beautiful volume will doubtless be mailed, on application, to any friend of the good cause.

—Major H. A. Tenney, of Madison, Wis., in a private letter writes:

The Magazine improves with every issue, if that were possible, and covers new ground in its attack on fossilized superstition of highest importance. The article in the last number, "Mind a Brain Product," by Prof. Lewis, touches a spot of deepest significance in its relations to scientific truth and leaves not even a soul to be damned or endure endless burning to appease God's wrath. Light on such myths will soon demolish superstition's last Gibraltar by substituting fact for faith, demonstration for ignorant assumption, and drive the last nail in the coffin of utter stupidity. My only regret at old age is that I shall not see the end of the mental advance the world is now making.

—How the Christian bigots "answer Ingersoll":

Carthage, Mo., April 29.—The local ministerial alliance has published a card urging Christian people to stay away from the lecture to be given here Thursday night by Colonel Robert G. Ingersoll. Ten days ago the Light Guard band announced that it had engaged Mr. Ingersoll to address them, but not on a religious subject. The ministers protested and ever since then have endeavored to break up the lecture.

The only result of the action of these fools was that the hall in which Ingersoll spoke was packed to the doors and many who desired to listen to the great agnostic could not find standing room. "Whom the gods wish to destroy they first make mad."

—There has been hardly a single discovery in science, hardly a great forward movement of thought, for the last fifteen hundred years, that the Church in its organized capacity has not opposed and fought, because it did not seem to agree at first with their conceptions of religious truth. When Darwin published his great book, "The Origin of Species," there were a few scientific men who went to work to find out whether the posi-

tions there propounded could be maintained, whether they were true. But the great majority, the immense majority, of what claimed to be the civilized world, took no such attitude. They met it with fear, with outcry, with denunciation. Why? Because it was false? No, because it did not agree with their theological ideas as to what was taught in the Bible.—M. J. Savage.

—Rev. Dr. Milburn, chaplain of the U. S. Senate, commenced his prayer, the morning after the great cyclone, that so devastated St. Louis in these words: "Oh God we stand aghast at the awful token of Thy power and majesty." It is to be hoped that God will not often send such a "token" of "his power and majesty" among his children. But then we read "Whom the Lord loveth he chasteneth."

—"The Oracle," dedicated to the people of high "ideals," is a monthly of eight small pages, at one dollar a year, from Bridgton, Me. This magazine opens with a "poem" of twenty-two verses, of which the following—the first one—is a sample:

"I stand in the Great Forever,
I lave in the ocean of Truth,
And I bask in the golden sunshine
Of endless love and youth."

This magazine advocates Theosophy and, as above stated, is for people of high ideals. We should think so. It will take people of very high ideals to get any sense out of the above poetry, or anything else in this "magazine." This writer, it will be seen, "stands in the Great Forever." Where in thunder is that? He "laves in the Ocean of Truth." Let him "lave" there if he desires to. He "basks in the golden sunshine"; a good place if the thermometer does not register below ninety in the shade, and as to "endless love and youth," that is the kind of stuff a Theosophist lives on in the place of pork and beans.

BARGAINS IN BOOKS.

We have on hand a limited number of copies of each of the books in this list. When our present stock is exhausted we can no longer supply them, hence those receiving the list should order at once to make sure of the books wanted.

Prices include postage.—If you order books to go by express, at your own expense, you may deduct twenty per cent.

No credit.—We do not open accounts for retail sales. If you wish books sent C. O. D., you must remit enough to cover expressage both ways.

*Books thus marked are shelf-worn; all others are in good condition.

AMERICAN NOVELS IN PAPER.

*The Auroraphone. By Cyrus Cole. A romance of the planet Saturn and Colorado. Adventure and philosophy pleasantly mingled; 249 pages, 10 cents.

The Beginning. A socialistic romance, with introductory letters by Judge Tuley, Rev. Dr. Thomas and others; 128 pages, 10 cents.

*Sister Gratia, or Satan's Simplicity. By Chauncey Edgar Show. A realistic novel in which his satanic majesty plays a prominent part; 212 pages, 10 cents.

A Siren's Son. By Susie Lee Bacon. A romance of Southern life; 192 pages, 10 cents.

*Jetta: A Story of the South. By Semrick; 196 pages, extra laid paper, 10 cents.

*A Modern Love Story: Which Does not End at the Altar. By Harriet E. Orcutt; 192 pages, extra laid paper, 10 cents.

A New Woman. By Jessie De Follart Hamblin. A story of to-day; 205 pages, 10 cents.

*A Hopeless Case: The Remarkable Experience of an Unromantic Individual with a Romantic Name. By Luther H. Bickford; 146 pages, 10 cents.

*A Mormon Wife. By Grace Wilbur Trout. With eight full-page illustrations in half tone; 10 cents.

A Pure-Souled Liar. A story of a girl's sacrifice. Anonymous; 191 pages, 10 cents.

*Paul St. Paul: A Son of the People. By Ruby Beryl Kyle; 275 pages, extra laid paper, with portrait; reduced from 50 cents to 10 cents.

*A Story from Pullmantown. By Nico Bech-Meyer; 110 pages, illustrated; single copies, 10 cents; 50 cents a dozen.

*The Last Tenet: Imposed Upon the Khan of Tomathoz. By Hudor Genone. Illustrated; 165 pages, 10 cents.

*The Garden of Eden, U. S. A. A Very Possible Story. By W. H. Bishop. A novel describing a plan of practical socialism without new legislation; 369 pages; reduced from 50 cents to 10 cents.

A full set of these fourteen books will be mailed to one address for one dollar. At retail prices they amount to \$4.50. Dealers and agents will find it profitable to take advantage of this offer.

AMERICAN NOVELS IN CLOTH.

Asleep and Awake. An anonymous novel of Chicago, pure in motive and action, yet turning a searchlight on some of Chicago's dark places; 40 cents.

A Modern Love Story, Which Does not End at the Altar. By Harriet E. Orcutt. A charming story throwing new light on the old question: "Is marriage a failure." Full of bright ideas on living topics; 60 cents.

*The Last Tenet. Imposed upon the Khan of Tomathoz. By Hudor Genone. Tells about an "elect" infant adopted by a missionary, and brought up to be saved; about his brother, a "non-elect" infant, adopted by a Buddhist monarch and brought up to be d—d; about the conversion of the Khan to a religion which required him to forgive sins upto seventy times seven; about the pad on which he recorded trespasses until they reached 490—

all illustrated with exquisitely funny drawings. Reduced from \$1.25 to 50 cents; also a few paper copies at 20 cents.

*The Auroraphone. By Cyrus Cole. A story of Colorado and of the planet Saturn. The auroraphone was an instrument on which telegraphic communications were sent between the two. The story is most ingenious and entertaining, and the political and scientific theories received by auroraphone from Saturn are worthy of much thought and discussion; 40 cents.

The Zigzag Paths of Life. By Matilda Vance Cooke. A western story with a strong plot. Handsomely bound, 258 pages; reduced from \$1.00 to 30 cents.

Inquirendo Island. By Hudor Geneone. A notable novel that has been enthusiastically praised or violently abused by most of the leading critics of the country. It is an allegory satirizing formalism and superstition in religion; 347 pages, 60 cents.

*Washington Brown, Farmer. By Le Roy Armstrong, author of "An Indiana Man." A powerful and radical story which points out a way for the farmers to protect themselves against speculators; 326 pages, 60 cents.

*From Over the Border. By Benj. G. Smith. A book of prophecies and fancies of the life to come; 238 pages, 40 cents.

A New Woman. By Jessie De Folart Hamblin. An entertaining love story; 205 pages, 40 cents.

*Elsie. From the Norwegian of Alexander Kjelland. Translated by Miles Menander Dawson. Half cloth, 109 pages, 20 cents.

Shylock's Daughter. By Margaret Holmes Bates, author of "The Price of the Ring," "The Chamber over the Gate," etc. Illustrated; 145 pages, 30 cents.

A Story From Pullmantown. By Nico Bech-Meyer. Illustrated, 110 pages, 20 cents.

The Garden of Eden, U. S. A. By W. H. Bishop. "A romance which in some respects contains grander and more practical ideas than Bellamy's 'Looking Backward.'" 369 pages, 60 cents.

John Auburntop, Novelist: His Development in the Atmosphere of a Fresh Water College. By Anson Uriel Hancock; 275 pages, 50 cents.

*Zawls and Kunigunde. By Robert H. Vickers, author of "The History of Bohemia," a historical novel; 307 pages, 40 cents.

These fifteen novels, all handsomely bound in cloth, will be sent to one address on receipt of \$4.50; purchaser to pay expressage. No discount from this price.

POLITICAL BOOKS IN PAPER.

*Cash versus Coin. By Edward Wisner. The most successful of the replies to "Coin's Financial School." 121 pages, 10 cents.

*The Rights of Labor: An Inquiry Into the Relation Between Employer and Employed. By R. Waite Jocelyn; 10 cents.

*The Pullman Strike. By Rev. W. H. Carwardine. A history of the causes leading up to the famous struggle; 10 cents.

*How to Govern Chicago. By Charles R. Tuttle. A study in municipal reform, 10 cents.

*The Industrial Primer. A witty and entertaining argument for protection to American industry. Illustrated; 6 cents.

*Eli Perkins on Money. Arguments and fun mingled. Illustrated; 157 pages, 10 cents.

*The Social Status of European and American Women. By Kate Bryan Martin and Ellen M. Henrotin; 10 cents.

Fiat Silver. Its ruinous effects shown in history. By Robert H. Vickers. Handsomely printed and bound; a neat pocket manual, well indexed; 10 cents.

*Silver Campaign Book. Edited by Charles R. Tuttle; 177 pages, 10 cents.

*Gottlieb Finkelstine's Plain Talks on the Money Question. Illustrated. A free silver book; 10 cents.

These ten books will be mailed to one address on receipt of 50 cents, if ordered at once.

FREE THOUGHT BOOKS IN PAPER.

*Lessons from the World of Matter and the World of Man. By Theodore Parker. A standard work; price in cloth, \$1. Only a few paper copies left; 10 cents each while they last; 430 large pages.

*The Morals of Christ. By Austin Bierbower. A few paper copies left at 10 cents.

*History of the Arguments for the Existence of God. By Dr. Aaron Hahn; 205 pages, 20 cents.

*The Faith that Makes Faithful. By William C. Gannett and Jenkin Lloyd Jones; 20 cents.

*The Unending Genesis. By H. M. Simmons; 10 cents.

The Thought of God. Poems by Frederick L. Hosmer and William C. Gannett; 30 cents.

FREE THOUGHT BOOKS IN CLOTH.

*Facts and Fictions of Life. By Helene H. Gardener. Publishers' price, \$1.25; our price, 50 cents.

*Martin Luther and Other Essays. By Dr. F. H. Hedge. Publishers' price, \$2; our price, 60 cents.

*Theodore Parker, A Lecture by Samuel Johnson. Retail price, \$1; our price, 40 cents.

*Evolution and Christianity. By J. C. F. Grumbine; 20 cents.

On the Road to the Lake. A new Liberal novel by Sam Flint. Beautifully printed and bound; 295 pages be-

side 24 full page illustrations on plate paper from original drawings. To introduce this book, we offer a limited number of copies prepaid for only 50 cents each; well worth \$1.25.

MISCELLANEOUS BOOKS.

The Psychic Factors of Civilization. By Lester F. Ward. Publishers' price, \$2; our price, \$1.20.

*Sunday School Stories and Stories for Little Children. By Edward Everett Hale, two volumes. Publishers' price, \$1 each; our price, 30 cents each.

*St. Solfer, with Other Worthies and Unworthies. By James Villa Blake. Cloth, \$1; paper, 50 cents. We offer a few slightly shelfworn copies at 50 cents in cloth, and 20 cents in paper.

The Flaming Meteor. Poems by Will Hubbard Kernan, with portrait. Retail price, \$1.50; our price, 90 cents.

We have also a considerable stock of miscellaneous books, of which we have not a sufficient supply to warrant including them in a catalogue. Our customers are invited to call and examine these, or to advise us of the particular subjects on which they wish to obtain books, when we will send a type-written list.

Charles H. Kerr & Company, Publishers, 56 Fifth Ave., Chicago.

OUR NATION'S HISTORY AND SONG

WITH THE CAMPAIGN SONGS OUR FATHERS SUNG.

This book presents the history of the United States in a way entirely new and fascinating. No other book or author has ever attempted to show the Song side of our history. There has been a constant current of rich song flowing more or less steadily through all periods of our remarkable national life. But our historians so far have omitted to show this current of song. The present author has undertaken to round out our history by adding this important and pleasing element.

The power and influence of our national airs and war melodies in the periods of our country's peace and war are told in a charming manner. **The campaign Songs our Fathers Sung, from Washington to Cleveland**, are woven pleasingly into the story of our successive national campaigns from the first to the last one (1789 to 1892).

The following features of the book are worthy of special notice:

- I. Its faithful presentation of the Song side of our history in an attractive style.
- II. Its absolute freedom from partisan bias.
- III. Its admirable account of the origin of our national airs and leading war melodies, and the part they have played in our history.
- IV. Its account of the national lyrics and war-melodies of other countries, and their influence on their respective people.
- V. Its division of the campaign minstrelsy of the United States into natural periods, with a racy discussion of each campaign in each period.
- VI. Its wealth of songs—national airs, war melodies and campaign lyrics—suitably interspersed, and found in no other book.
- VII. Its historical sketches of the party conventions, candidates and chief platforms of each campaign.
- VIII. Its tables of popular and electoral votes of each presidential election. Great care has been taken to make these tables absolutely correct.
- IX. Its presentation of the political complexion of each congress, together with all cabinets from the first.
- X. Its clearness and accuracy in the statement of facts and figures.

It is a pioneer book. No other book giving our history as herein presented has ever been published.

This book is handsomely printed on good paper and contains 480 large pages. It is published in two editions, paper at 50 cents, and cloth at one dollar. Either edition will be mailed to any address on receipt of price. Special terms to dealers, agents and newspaper publishers.

**CHARLES H. KERR & COMPANY, PUBLISHERS,
56 FIFTH AVENUE, CHICAGO.**

A BRIEF DESCRIPTIVE SKETCH OF

"It is the right
of Every Child
to be
Well Born."

Ædœology,

A TREATISE ON GENERATIVE LIFE,

By Sydney Barrington Elliot, M. D.

One Volume in Three Parts:

"Some means
ought to be pro-
vided for check-
ing the birth of
sickly children."—
MINOT J. SAVAGE.

- I. PRE-NATAL INFLUENCE.
- II. LIMITATION OF OFFSPRING.
- III. HYGIENE AND PHYSIOLOGY OF GENERATIVE LIFE.

"THIS is a book that every man and woman should read, and possess for frequent reference. It is a valuable treatise on Generative Life, and deals more particularly with one special phase of the subject to which little or no attention has been given—the power and possibilities of pre-natal influence."—*Medical Brief*.

Pre-natal influence is the influence, physical, mental and moral, which, acting through the parents, affects the unborn child, not only during actual pregnancy, but for sometime prior to it. The author has clearly demonstrated that having well born children is within the reach of almost all parents. The physical, mental and moral development are each separately considered. It is shown how to impart good physique, strong vital organs and desirable mental and moral qualities even under unfavorable circumstances. "Talent for special pursuits can be imparted, and numerous cases in point are given—cases of many of the world's most renowned men, showing why they were so, when their parents, brothers and sisters were entirely lacking in the qualities they possessed."—*School Journal, New York and Chicago*.

Many opinions and upwards of five hundred cases from the most eminent medical authorities in this country and Europe are given as corroborative evidence of the author's position.

"As a natural sequence to pre-natal influence comes the limitation of offspring. To have well born children it is necessary that parents should know how to control procreation, that generation may take place under the most favorable circumstances. While abortion is condemned in the strongest possible terms, the regulation of procreation by preventing conception, so as best to secure healthy, well-born offspring and limited in every family to the number that can be carefully protected and supported, is strongly recommended and fully endorsed by a strong array of authorities in medicine, law and theology, from Plato to the present time." [Prevention of conception is emphatically declared to be often justifiable and obligatory from a moral and humane standpoint, and, if lawful, under the proper conditions harmless, absolutely effectual and entirely satisfactory.]—*Medical Times, New York*.

"The third part, on Hygiene and Physiology of the Generative System through all the phases of generative life, from childhood to maturity, is a compilation from the most eminent authorities upon the different subjects discussed, and the most valuable of its kind in circulation. Some of the chapters of this part are on Physical Essentials for Marriage, Sterility, Events of Married Life, Government of Sex in Reproduction, Hygiene of Pregnancy, PAINLESS PARTURITION, etc., etc. This part treats thoroughly upon all points of interest to married people."

"Ædœology, though quite new, has already become famous. Whole pages in many of the largest daily papers, and several pages in leading journals have been devoted to it. It is most highly recommended by the press, eminent physicians, ministers and prominent people of all callings. It is the most authoritative and valuable book on pre natal influence ever published. It should be carefully read by every thinking man and woman. We strongly recommend it."—*Medical Brief*.

275 pages, 12mo.; PRICE, CLOTH, \$1.50. For Sale by the Trade or

ST. CLAIR PUBLISHING CO., 283 Washington St., Boston, Mass.

"THE WOMAN'S BIBLE"

SECOND EDITION,
Part One Just Out.

REVISING COMMITTEE.

Elizabeth Cady Stanton, Mrs. Robert G. Ingersoll, Miss Frances Ellen Burr, Rev. Phoebe Hanford, Mrs. Sarah A. Underwood, Mrs. Chapman Catt, Clara Bewick Colby, Mrs. Catherine F. Stebbins, Miss Helen H. Gardner, Rev. Augusta Chapin, Ellen Battelle Dietrick, Mrs. Charlotte Beebe Wilbour, Mrs. Mary A. Livermore, Lillie Devereux Blake, Mrs. Lucinda B. Chandler, Mrs. Mary Seymour Howell, Matilda Joslyn Gage, Mrs. M. Louise Thomas, Mrs. Joseph K. Henry, Rev. Olympia Brown, Mrs. Louisa Southworth.

PRICE FIFTY CENTS PER COPY.

If you want a copy, mail fifty cents by check or postal order to

EUROPEAN PUBLISHING COMPANY,

35 Wall St., New York City, New York.

SECULAR THOUGHT.



SECULAR THOUGHT is a weekly journal, published in the interests of truth and liberty.

Its columns are open for the free discussion, by earnest and competent writers, of all questions affecting the welfare and happiness of mankind.

It subscribes to no creed, demanding that all beliefs and theories shall be brought to the bar of reason, and tried in open court without fear and without favor.

J. SPENCER ELLIS - EDITOR.

Office—67 Adelaide Street West, Toronto, Ont.; Subscription—\$2 per ann. (in advance); single copy, 5c. ~~Send~~ Send for sample copy.

DOMINION REVIEW.

The aim of this magazine will be to present to its readers (1) concise and independent criticisms, original and selected from the works of competent writers, upon some of the most important topics of our time, or upon those specially prominent in the course of each month; and (2) to give a fair and unprejudiced presentation of facts and opinions in reference to subjects of special interest to social reformers and progressive liberals of all shades of opinion; and especially such matters as are worthy of preservation for future reference.

Due credit will be given for all matter selected from the columns of contemporaries, the Editor of *The Dominion News* being responsible for all articles and comments not credited.

Terms of subscription: \$1 per annum; single numbers, 10 cts.

The trade supplied by the Toronto News Company.

OFFICE: 67 ADELAIDE STREET WEST, TORONTO.

The Free Church Record.

A Bi-monthly Journal. Alfred W. Martin, Editor.

Devoted as it is to the special task of setting forth the distinctive principles and ideas of Universal Religion, the **Free Church Record** has a place in journalistic literature occupied by no other periodical, and appeals particularly to all persons who desire to keep in touch with the latest and best thought of the day upon what is meant by that highest religious ideal of humanity, Universal Religion, as contrasted with the historical religions.

Occasional Contributors:—David Starr Jordan, LL. D.; Paul Carus, Ph. D.; Edmund Montgomery; Prof. Thomas Davidson; Babu B. B. Nagarkar; Fred May Holland; W. L. Sheldon; B. F. Underwood; Rev. R. B. Marsh; William Lloyd Garrison; Francis E. Abbot, Ph. D.; Prof. Elliott Cones, M. D., Ph. D.; Mrs. Ednah D. Cheney; William M. Salter; Edwin D. Mead; Rev. Charles F. Dole; Rabbi W. S. Friedman; Prof. A. E. Dolbear; Rabbi Charles Fleischer; John Trevor; William Ordway Partridge; Rabbi J. Voorsanger.

Subscription—Yearly, \$1.00; Single Number, 20 cents.

Address: **FREE CHURCH RECORD, Tacoma, Wash.**

FREE THOUGHT BOOKS

God in the Constitution.

By Ingersoll. At this time when the bigots of this country are plotting to incorporate into the Constitution of this country their Orthodox Creed, just what the founder of our nation intentionally kept out, this pamphlet should be circulated by the thousands. Price 10 cents.

The Myth of the Great Deluge.

By McCann. B. F. Underwood says of it: "It is the most complete and overwhelming refutation of the Bible story of the deluge I have ever read." T. B. Wakeman says: "To read it is to be astonished at the possibilities of religious credulity." A. B. Bradford says: "Mr. McCann's dynamite bomb has blown the fallacy of the flood story to atoms." Price 15 cents.

The Earth Not Created.

By D. K. Tenney. This new and most remarkable scientific theory, that has recently been published in three articles in the FREE THOUGHT MAGAZINE, has been put into a beautiful pamphlet for general circulation. Mr. Tenney's ideas as to world making are diametrically opposed to the doctrine heretofore considered scientifically established. Price 15 cents.

Prayer, Its Unscientific Assumption.

By Taber. This is the most thorough and conclusive digest of the question as to whether prayer is ever answered or not that has ever before been published. The author's claim is that no prayer was ever answered and he cites a very large number of authorities to substantiate his position. Price 19 cents.

The Evolution of the Devil

By Frank. The author having been a Jewish Rabbi, an Orthodox, and then a Liberal Christian Clergyman, and since having become an Agnostic was well qualified to give the "devil his due" in this biography of the old garden visitor and Eve tempter. He has done it to perfection. Price 25 cents.

Life of Charles Bradlaugh

By Holyoake. Those who desire to learn something of this great English radical and noted Atheist can do no better than to read this pamphlet written by his life long friend and co-worker, George Jacob Holyoake. Price 15 cents.

Liberalized Christianity.

By Taber. No work has ever before appeared that shows so plainly how fast the Christian church is advancing towards liberalism. The Old Ship of Zion is being unloaded of its orthodox cargo very rapidly. The crew seem to be impressed with the idea that the old craft will soon be stranded on the shore of time unless something be done to relieve her. They have already thrown overboard "Infallible Bible," "Eternal Hell," "Vicarious Atonement," "Salvation by Blood" and other such rubbish, and are prepared to take on a cargo of "Evolution," "Darwinism," "Deeds in Place of Creeds" and a large quantity of "Reason and Common Sense."

Address FREE THOUGHT MAGAZINE,

213 E. Indiana St., Chicago, Ill.

They silently wandered, in pairs, and alone,
But took the direction the halo had flown,
And soon, lying under the southernmost wall,
They found the great halo, not damaged at all.

MORGAN A. ROBERTSON'S



ILLUSTRATED

By Carey K. Jurist.

The text is poetical and the illustrations are fearful to behold. There are 70 broad pages and the price is only: paper, 50 cents; cloth, \$1.

Address, THE TRUTH SEEKER,
28 Lafayette Pl., New York

Humanity

Published monthly at Kansas City, Mo. Is one of the surprising periodicals of the closing century.

It is original in matter;
Fearless in thought;
New in method;
And unique in every way.

It advocates the interests of humanity along all lines, without bias, prejudice, partisanship, or egotism. It knows no sect, sexism, or creed, but holds it true of all humanity that "An injury to one is the concern of all."

It should be in the hands of every thinker. Send 50 cents in stamps for a year's trial subscription.

Three months on trial for 10 cents.

Address,

HUMANITY,
Kansas City, Mo.

RADICAL FREE THOUGHT BOOKS.

AGE OF REASON. By Thomas Paine. Cloth, 40; paper, 20 cents.

ASTRONOMY. Six lectures by Richard A. Proctor. 65 pp., 15 cents.

BESANT-HATCHARD DEBATE. Between Annie Besant and the Rev. A. Hatchard. A two nights' discussion at the Hall of Science, London, 1880. Propositions discussed: "That the Jesus of the Gospels is a Historical Character." Opened and affirmed by Mr. Hatchard. "That the Influence of Christianity upon the World Has Been Injurious." Opened and affirmed by Mrs. Besant. 100 pages, paper, 25 cents.

BIBLE INQUIRER, or a Key to Bible Investigation; containing 148 propositions, with References to the most Plain and Striking Self-Contradictions of the so-called Inspired Scriptures. By A. Jacobson. Paper, 25 cents.

BIBLE MORALS. By J. E. Remsburg. Twenty Vices and Crimes Sanctioned by the Scriptures. 25 cents.

CHRISTIAN ABSURDITIES. By John Peck. Pointing out the things which the world calls absurd, but which the church once made Christian dogmas, and which some Christians still believe. 80 pp. 12mo. Paper, 20c.

COMMON SENSE. By Thomas Paine. Paper, 15 cents.

CRISIS (THE). By Thomas Paine. 182 pp. oct. Cloth, 50 cents; paper, 25 cents.

EVOLUTION (THEORY OF). By Prof. Thomas H. Huxley. Three Lectures delivered in Chickering Hall, New York, in 1877. Paper, 10 cents.

GREAT WORKS OF THOMAS PAINE: Age of Reason, Examination of Prophecies, Religion of Deism, Common Sense, Crisis, Rights of Man, etc. Life of Paine. Steel Portrait. 8vo., 800 pp. Cloth, \$3; leather, \$4. morocco, gilt edges, \$4.50.

HAND-BOOK OF FREE THOUGHT. By W. S. Bell. Containing in condensed and systematized form a vast amount of evidence against the superstitious doctrines of Christianity. Cloth, \$1; paper, 50 cents.

IMAGE BREAKER. By John E. Remsburg. Contents: The Decline of Faith, Protestant Intolerance, Washington an Unbeliever, Jefferson an Unbeliever, Paine and Wesley, The Christian Sabbath. Paper, 25 cents.

INFIDEL DEATH BEDS. By G. W. Foote. 25 cents.

MARIA MONK. Paper, 50 cents; cloth, 75 cents.

MARTYRDOM OF MAN is a very interestingly pictured synopsis of universal history, showing what the race has undergone—its martyrdom—in its rise to its present plane. Cloth, \$1.00.

POCKET THEOLOGY. By Voltaire. Brief, witty, and sarcastic definitions of theological terms. Paper, 25 cents.

SABBATH-BREAKING. By John E. Remsburg. 25 cents.

SELF-CONTRADICTIONS OF THE BIBLE. One Hundred and Forty-four Propositions Proved Affirmatively and Negatively by Quotations from the Scriptures. 15 cents.

THUMBSCREW AND RACK. By George E. Macdonald. A description of the Torture Instruments employed in the 15th and 16th centuries for the Promulgation of Christianity. Over 30 cuts. Paper, 16 cents.

VOLTAIRE IN EXILE. His Life and Works in France and Abroad (England, Holland, Belgium, Prussia, Switzerland), with hitherto unpublished letters of Voltaire and Madam du Chatelet. By Benjamin Gastineau. Paper, 50 cents.

WAS CHRIST CRUCIFIED? By Austin Bierbower. Paper, 10 cents.

WHY DON'T GOD KILL THE DEVIL? By M. Babcock. Paper, 15c.

WOMAN: Four Centuries of Progress. By Susan H. Wixon. Paper, 10c.

WORLD'S SAGES, REFORMERS, AND THINKERS. Being the biographies and important doctrines of the most distinguished Teachers, Philosophers, Reformers, Innovators, Founders of New Schools of Thought and Religion, Disbelievers in current Theology, and the deepest Thinkers and most active Humanitarians of the world, from Menu down through the following three thousand years to our own time. Cloth, \$3; leather, red burnished edges, \$4; morocco, gilt edges, \$4.50.

Any or all above Books sent prepaid on receipt of price. Address

FREE THOUGHT MAGAZINE, 213 E. Indiana St., Chicago, Ill.

NEW BOOKS

BY COLONEL R. G. INGERSOLL.

MYTH AND MIRACLE.

A new lecture, now published for the first time. Paper, 25 cts
THE FIELD-INGERSOLL DISCUSSION.

Faith or Agnosticism? Price, cloth, 50 cts., paper, 25 cts.

INGERSOLL-GLADSTONE DISCUSSION ON CHRISTIANITY.

Never before published in book form. Price, cloth, 50 cts.,
paper, 25 cts

"ABOUT THE HOLY BIBLE." (New). Paper, 25 cts.

HIS GREAT LECTURE ON SHAKESPEARE.

A masterpiece, containing a handsome half-tone likeness of
Shakespeare from the Kesselstadt death mask. Shakespeare
was an "intellectual ocean whose waves touched all the shores
of thought." Price, paper, 25 cts.

ABRAHAM LINCOLN. Containing a handsome portrait. "A piece
of sublime eulogy." Paper, 25 cts.

VOLTAIRE.

With portrait. "He was the greatest man of his century, and
did more to free the human race than any other of the sons of
men." Paper, 25 cts.

LIBERTY FOR MAN, WOMAN AND CHILD.

This lecture is gotten up in the handsome style of "Voltaire"
and "Lincoln." In this pamphlet is also the Colonel's TRIB-
UTE TO HIS BROTHER, which so many have desired to have
in convenient form. Price, 25 cts.

"PROSE-POEMS AND SELECTIONS."

A new and cheap edition, containing over 400 pages. The most
elegant volume in Liberal literature. Good paper, wide margins,
plain cloth (sixth edition). Price, \$1.50.

THE GREAT INGERSOLL CONTROVERSY.

Containing the Famous Christmas Sermon, by Col. R. G. Inger-
soll; the indignant protests thereby evoked from ministers of
various denominations, and Colonel Ingersoll's replies to the
same. A work of tremendous interest to every thinking man
and woman. Price, paper, 25 cents.

IS SUICIDE A SIN?

Ingersoll's startling, brilliant and thrillingly eloquent letters,
which created such a sensation. Price, paper, 25 cts.

WHICH WAY? A new lecture, revised and enlarged. Price, 25 cts.

FOUNDATIONS OF FAITH. Price 25 cts

SOME REASONS WHY. A new lecture. Paper, 25 cts.

TWO PATRIOTIC ADDRESSES.

The Reunion Address at Elmwood, Ills., September 5th, 1895,
and the Decoration-Day Oration in New York, May 30th, 1882.
Both in one book. Paper, 25 cts.

Any or all the above Books sent prepaid on receipt of price. Address

FREE THOUGHT MAGAZINE,

218 E. Indiana St.,

Chicago, Ill.

Standard Publications of the Open Court Co.

THE PROPHETS OF ISRAEL.—Popular Sketches from Old Testament History. By Prof. C. H. Cornill. A history of Israel from Moses to the time of the Maccabees, according to the most recent textual and archaeological researches, by one of the foremost authorities in Europe. A fascinating book. Shows the natural development of prophecy as a matter of human history. Frontispiece, Michael Angelo's Moses. Cloth, gilt, \$1.00.

DARWIN AND AFTER DARWIN.—By the late George John Romanes, F. R. S., LL. D., etc. "The best modern handbook of evolution."—*New York Nation*. "The most lucid and masterly presentation of the Darwinian theory yet written." Part I., *The Darwinian Theory*, is complete in itself, price \$2.00. Part II. (just published) treats of special questions, *Heredity and Utility*, price \$1.50. Together, \$3 00.

POPULAR SCIENTIFIC LECTURES.—By Prof. Ernst Mach, of the University of Vienna. Cloth, gilt, \$1.00. "Has scarcely a rival in the whole realm of popular scientific writing."—*Boston Traveller*.

THE SCIENCE OF MECHANICS.—A Critical and Historical Exposition of its Principles. By Ernst Mach. Translated by Thomas J. McCormack. 250 cuts. 534 pages. Half Morocco, gilt top. Price, \$2.50. "A masterly book. . . . We can commend it most heartily as a scholarly and able treatise, . . . both interesting and profitable."—A. M. Wellington, in *Engineering News*, New York.

WORKS OF DR. PAUL CARUS.—(1) *The Soul of Man*. An interpretation of physiological and experimental psychology. Pp. 458. Illustrations, 152. \$3 00. (2) *Homilies of Science*. Pp. 317. \$1.50. (3) *Truth in Fiction*. Twelve Tales with a Moral. White and gold, \$1.00 (4) *The Idea of God*. Paper, 15 cents.

THE RELIGION OF SCIENCE LIBRARY.

"The best solid line of books in inexpensive editions now published in this country."—*Book and Newsdealer*.

The Religion of Science. By P. Carus. 25 cents.

Three Lectures on the Science of Language. By F. Max Muller. 25 cents; cloth, 75 cents.

Psychic Life of Micro-Organisms. By Alfred Binet. 25 cents; cloth, 75 cents.

Fundamental Problems. By P. Carus. 50 cents; cloth, \$1.50.

Origin of Language. By Ludwig Noire. 15 cents.

Wheelbarrow on the Labor Question. By M. M. Trumbull. 35 cents; cloth, \$1.00.

Primer of Philosophy. By P. Carus. 25 cents; cloth, \$1.00

Three Lectures on the Science of Thought. By F. Max Muller. 25 cents; cloth, 75 cents.

Diseases of Personality. By T. Ribot. 25 cents; cloth, 75 cents.

Psychology of Attention. By T. Ribot. 25 cents; cloth, 75 cents.

Nature of the State. By P. Carus. 15 cents.

Double Consciousness. By Alfred Binet. 15 cents.

Diseases of the Will. By T. Ribot. 25 cents; cloth, 75 cents.

Free Trade Struggle in England. By M. M. Trumbull. 25 cents; cloth, 75 cents.

Gospel of Buddha. By P. Carus. 35 cents; cloth, \$1.00.

On Memory, and the Specific Energies of the Nervous System. (A World-famous Memoir.) By E. Hering. 15 cents.

Any of these books may be had by applying direct to the office of **FREE THOUGHT MAGAZINE**, 213 E. Indiana St., Chicago, Ill.

REFORM BOOKS

Books That Make Votes for the Cause of the People. Read Them and Circulate Them.

A Breed of Barren Metal,

Or, Currency and Interest. By J. W. Bennett. A radical book by an expert, striking the money power in its most vulnerable point. This book proves that interest is wrong. It shatters all the old stock arguments for it, and shows a practical way to abolish it. 256 large pages. 25 cents.

Money Found. Prof. Thos. E. Hill's standard book explaining a practical plan for putting the banking business at once into the hands of the Government. Plenty of money for all legitimate borrowers. The profits of banking to go to the whole people. This book is a mine of information on all questions connected with finance. 25 cents.

Shylock's Daughter A charming story by Margret Holmes Bates, in which are shown the misery of mortgage-ridden farmers and oppressed laborers, the possibilities of help through legislation and the temptations of public life. Illustrated. 25 cents.

The Rights of Labor. By R. Joslyn. An inquiry into the relation between employer and employed. Proposes a law by which the employees of large corporations should share in the profits and management. 25 cents.

The Pullman Strike. By Rev. Wm. H. Carwardine. A complete and truthful story of the famous strike, by one who was there. A great object lesson in the oppressions of monopoly. 25 cents.

A Story from Pullmantown By Nico Bech-Meyer. A strong and interesting story, a vivid picture of the life of the Duke's subjects. 25 cents.

How to Govern Chicago. By a Practical Reformer. The problem of city government interests the whole country. If the cities are mis-governed the nation will be. This book proposes practical and effective measures. 25 cents.

Illustrated First Reader. In social economics, for backward pupils whose minds have been injured by a too exclusive attention to daily newspapers. Thirteen lessons in words of one syllable, each with a fine picture. 10 cents, 20 copies for \$1.00.

Invention and Injustice. A red hot denunciation of present conditions, by Col. Robert G. Ingersoll, with an article by Prof. Ely showing the need of government ownership of monopolies, and a strong argument by Arthur Fairfax, proving that reform must come through the People's Party. 2 cents. 10 cents a dozen.

Mailed on receipt of price.
CHARLES H. KERR & CO., Publishers,
56 Fifth Ave., CHICAGO

THE NEW UNITY.

EDITORIAL MANAGEMENT.

Named by the Executive Committee of the American Congress of Liberal Religious Societies and approved by the Directors of the Unity Publishing Company.

HIRAM W. THOMAS, Chairman,
EMIL G. HIRSCH, E. P. POWELL, R. A. WHITE,
A. N. ALCOTT, JOSEPH STOLZ,
A. W. GOULD, CAROLINE J. BARTLETT
JENKIN LLOYD JONES, Managing Editor.

A 16-page Weekly. \$2.00 per Annum.

Free Sample Copies.

UNITY PUBLISHING CO.,

204 DEARBORN ST., CHICAGO

LETTERS FROM JIMTOWN.

By WILLIAM DANA WILCOX.

This book purports to be a series of letters from a Chicago journalist who is taking a vacation at his old home, Jimtown. These letters tell how the people of Jimtown were converted to silver by a series of speeches and curbstone arguments, all of which are faithfully reported. The book is illustrated with a dozen or more outline cuts, after the order of "Coin," and closes with what is called "The Bimetallist's Creed." It will probably become very popular as a free silver text book.—LITTLE ROCK PRESS.

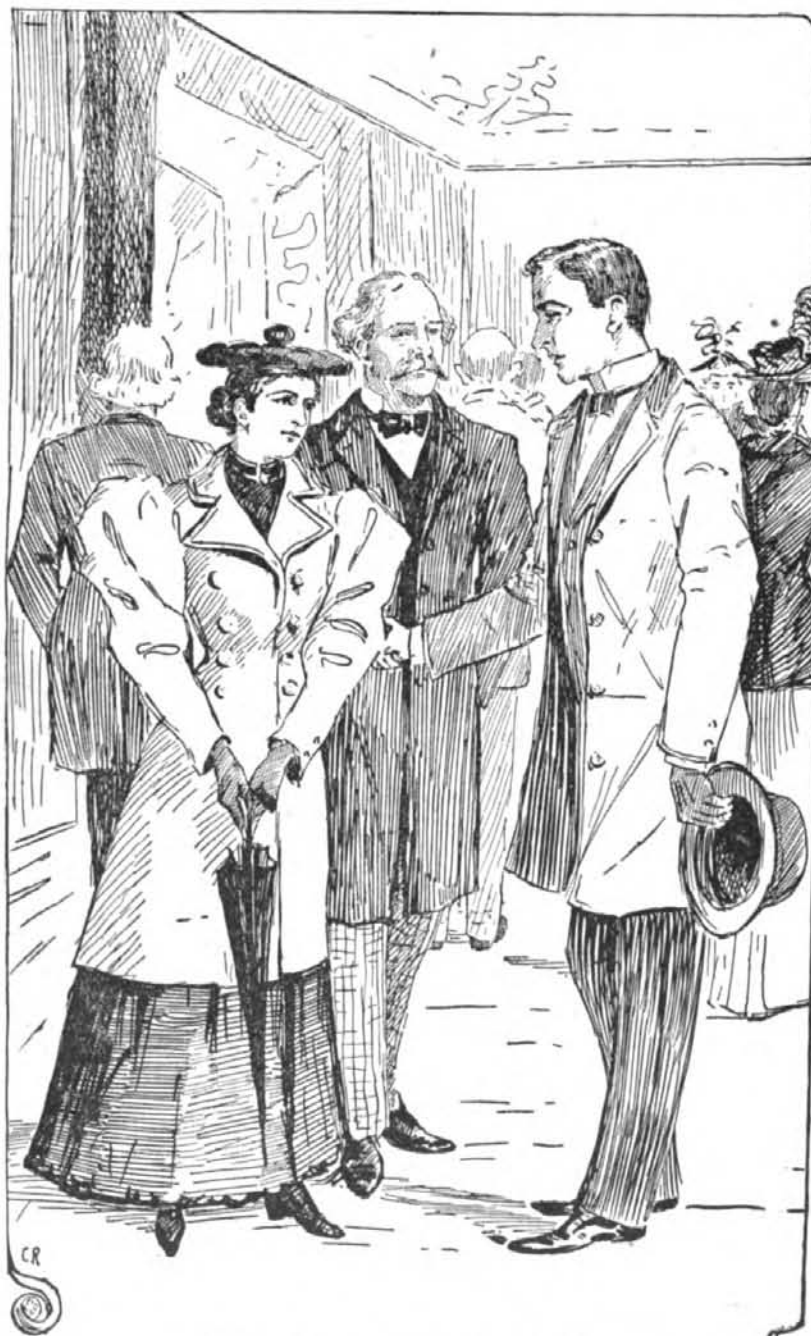
Hon. R. P. Bland of Missouri writes: "LETTERS FROM JIMTOWN is a very interesting and valuable contribution to this all-important subject. Would like to see it in the hands of all the voters of this country."

Paper, 256 large pages, illustrated. Price, 25 cents, postpaid.

CHARLES H. KERR & CO., Publishers,
56 Fifth Ave., CHICAGO

Do not miss reading the great Reform novel

Shylock's Daughter



By
**MARGRET
HOLMES
BATES.**

—
An absorbing
story of love and
politics by a
noted author
who is in full
sympathy with
the Reform
movement.

—
First edition
all sold. Second
edition with new
illustrations
now ready.

—
25 cents, post-
paid. Special
rates to agents,
Reform speakers
and Reform
newspapers.



Charles H. Kerr & Company, Publishers,
56 Fifth Avenue, CHICAGO.



Very truly yours
J. E. Roberts.

FREE THOUGHT MAGAZINE.

JULY, 1896.

IN PLACE OF CHRISTIANITY.

BY HENRY M. TABER

“And in its place
A mightier church shall come whose covenant word
Shall be the deeds of love.”

“There will be a new church, founded on moral science.”

EMERSON.

“Religion is dying, but humanity is taking its place.”

ELIZUR WRIGHT.

“Theology is passing away and virtue is taking its place.”

M. M. MANGASARIAN.

THE ever recurring question, “What is religion?” is suggested in considering the subject before us. Religion may be defined as a system of belief in the supernatural. That, at least, is the commonly accepted signification of the term. And what is Christianity? There are various phases and classifications of the term, but it is generally conceded that by Christianity is meant, not the simple, gentle, kindly, fraternal, compassionate, sympathetic, tolerant, humane, loving religion of Christ, but a collection of doctrines enunciated by those who lived more than a century after Christ; such doctrines having been remodeled from time to time by the “fathers of the church” and reconstructed by its various councils.

This preface seems requisite in an analysis of the constantly repeated question which Christians ask of those who have become emancipated from the thralldom of the church, “What are you going to give us in place of the religion of Christianity?” A question

which implies that the answer should be that something better, or at least as good, should be put in its place.

Let us see what answers are the most appropriate, the most correct, the most consistent with the welfare and happiness of the human family.

When the question was asked of Voltaire, he answered: "If a surgeon is about to remove a cancer from the breast of some suffering being, do you ask what he will put in its place?"

When Colonel Ingersoll was asked this question, he answered: "If a counterfeit bill is presented at a bank and payment refused, is it asked what is to be given, in its place, to the holder of the counterfeit?"

There is significance in both these answers, as they infer that Christianity, in the one case, is a cancer on the "body politic," and, in the other, a false representation, or counterfeit, of true religion. And does not a contemplation and study of Christianity, its teachings and its requirements sustain these inferences?

In a book of recent date by the late Dr. Edwin Hatch of Oxford University is indicated with fidelity every step of the process by which "Christianity, from being a religion of life in its great founder's faith, and of hope and love, became, in the course of three centuries, a religion of belief, consigning to eternal hell all who were not prepared to give unquestioning assent to theological propositions which no mortal man could understand."

Rev. John W. Chadwick, of Brooklyn, says: "The Christianity of Jesus was divinely simple, in comparison with the stupendous system of ritual and dogma which has been foisted upon it, so burying it out of sight that many thousands have not known that such a thing once gladdened simple hearts. It was an easy system in comparison with that which finally corrupted it so grossly that there was left hardly a semblance of its original self." Continuing, Rev. Mr. Chadwick speaks of the religion of Jesus and its simple requirements, viz., "to do justly and love mercy," and adds: "Nothing (required) about any forms and ceremonies, nothing about baptism or the eucharist, nothing about penances or fasts, nothing about the Apostles' or the Nicene or the Athanasian creed, nothing about the confession of Augsburg or the thirty-nine articles of the Church of

England or the thirty-three articles of the Westminster confession, nothing about the Trinity or the atonement, or total depravity or election or any of those things which have assumed so much importance in the history of the Christian Church."

Rev. S. D. McConnell, D. D., of Philadelphia, said there was "not a single 'confession of faith' that was believed in, in its entirety, by even the most conservative members of the ministry of the church."

Can we not, to advantage, put the simple religion of Christ in the place of the dogmatic, ceremonial religion of Christianity?

Is not the "pure and undefiled religion" announced by the Apostle James, viz., "to visit the fatherless and the widow in their affliction and to keep one's self unspotted from the world," a far better, more practical, and more reasonable religion and one that should properly take the place of a creed-bound Christianity?

No word of censure or criticism will be found, in this article, of *primitive* Christianity, but only of that monstrous system of theology, which *assumed* to be Christian and which for many centuries has been and is now taught from every orthodox pulpit.

There is, also, a marked distinction between what Christ actually said and did and what is *attributed* to him by the (pious) interpolators and forgers of the Bible; so that when speaking of Christianity, we do not mean the religion of Christ, but something as widely different from it as is the base from the pure metal.

The kindly, humane, altruistic teachings of Gautama, of Confucius and of Christ, may—perhaps—be called *religion*. But the Christianity which arose a century or more after the death of Christ, is more properly denominated *theology*.

In "Treasury of Thought," by M. M. Ballou, we read:

"Religion is universal; theology is exclusive.

"Religion is humanitarian; theology is sectarian.

"Religion united mankind; theology divided it.

"Religion is love; theology preaches love and practices bigotry.

"Religion looks to the *moral* worth of man; theology to his creed.

"Religion is peace; theology is the apple of discord."

The question really asked (though the orthodox Christian is so lamentably ignorant of what his religion teaches, that he is unwilling to admit it) is: What shall be put in the place of error, of the

contradictions and indecencies in the Bible, of its pseudo-astronomy, geology and biology, of the untruthful stories of Eden, of Enoch, of Samson, of Jonah, of Job, of Daniel, of the standing still of the sun, of the feeding of Elijah by ravens and of his ride to heaven in a chariot of fire, of Elisha and the bears and the forty-two children, of the utterance of human speech by Balaam's beast of burden, of the confusion of tongues, of Solomon's temple, of the longevity of Methuselah, and of the many other preposterous records in the Old Testament, and of the miracles in the New Testament, the divinity, virgin birth, resurrection and ascension of Jesus? There is but one answer to all these questions, and that is, *Truth*; put *truth* in the place of all these unreasonable, unbelievable chronicles which are found in Christianity's untruthful and immoral textbook (the Holy [1] Bible). Why it is that virtuous men and modest women do not insist upon an expurgation of the obscene passages in the Bible, is incomprehensible. By way of contrast thereto, Rev. James Legge, D. D., a missionary to China, says: "You might read all the Confucian books, from beginning to end, in the presence of the most refined lady, without needing to omit a word." And so far as the untruthfulness of the Bible is concerned, if it is asked what is to be put in the place of such untruthfulness, it might with equal propriety be asked, What is to be put in place of Æsop's fables or of Munchausen's exaggerations?

Prof. Felix Adler says: "The world is determined to hold fast to the old belief, *not because it is believed to be true*, but because it thinks it best to do so, until it finds something to 'take its place.' The God-Christ will be rejected, but the man-Jesus is to be the leader and the regenerative social movement of our own day."

Colonel Ingersoll says in answer to the question, "What are we to give in place of our religion?"—"For the vagaries of the clouds, the infidels propose to substitute the realities of earth; for superstitions the splendid demonstrations and achievements of science; and for theological tyranny, the chainless liberty of thought."

Rev. J. W. Chadwick says: "No maxim has been more injurious than that which formulates the absurdity that we should destroy nothing till we had something as good to put in its place."

Rev. Charles Strong of Melbourne says: "We no more destroy

the religion of Jesus by pulling an old theological house to pieces, than we destroy the stars by exploding old world theories about the earth being a plane and the stars rising above and setting below it."

Leslie Stephen says: "If you would wait to speak the truth until you can replace the old decaying formula by a completely elaborated system, you must wait forever. Reconstruct, it is said, before you destroy. But you must destroy *in order* to reconstruct. The old husk of dead faith is pushed off by the growth of living beliefs below."

In place of the crude Bible notion that "in the beginning God created the heaven and the earth"—the sun and moon—and "made the stars also" (1)—with all the limitations which this puerile "account of creation" suggests—we recognize the infinite grandeur and boundless immensity of the universe, with its incalculably multitudinous orbs of light, the inconceivable illimitableness of space and the incomprehensible vastness of the eternity of time.

In place of worshiping an imperfect, capricious, inconsistent God, which is "revealed" to us in the Bible, is it not far more reasonable to worship the beauties, the perfections, the sublimities, the unvarying laws, and the wonder-inspiring order, of nature?

Instead of belief in miracles, or in their possibility, let us rather contemplate the far greater marvels of life, growth, decay and death and the continuing process by which new life and new growth are wrought by a natural and endless chain of cause and effect.

"I venerate great Nature's plan,
And worship at her shrine;
While goodness, truth and love in man,
I hold to be divine."

Professor Adler says: "Resurrection is a fact. On every hand we see Nature rising, and the glory of flowers and the song of birds, from the long (wintry) slumber into which she has been plunged."

Instead of having veneration for a cruel, malevolent, relentless, unjust Being, which the Christian religion exacts of its votaries, let us rejoice that such a Being is unknowable, unthinkable, improbable, nay, *impossible*; and that there is vastly greater reasonableness and consistency in bestowing our heart's admiration and affection on our own educated and sympathetic humanity.

Religion, as usually interpreted, does not—primarily—seek to control the moral being. It does not urge—except perhaps secondarily—to the leading of an upright life, to the performance of those duties which are essential to the best interests of society, to the inculcation of those traits of character which tend to ennoble the human race, to the acquisition of that knowledge which, through unbiased investigation, leads to truth. But it demands unquestioning faith in its unproved and unprovable dogmas; and as a reward for such faith—*without a single other requisite*—it promises an eternity of bliss. Is it possible to put in the place of such a religion anything more reasonless or demoralizing?

Rev. J. W. Chadwick says: "The Nicene creed (the basis of Christianity) is all theology, *without a syllable of ethics.*"

Indeed, so far from the Christian religion encouraging morality, there are many and notable instances of its having discouraged it. Rev. A. H. Lewis, D. D., informs us that "immoral houses were licensed in London, in the twelfth century; *the Bishop of Westminster receiving the proceeds of such licenses.*"

Do we not want to exchange for something better, a religion, the base career of whose sacred (!) officials is a matter of history and which baseness extended to nearly all members of the Christian church?

Hallam says: "All writers concur in stigmatizing the dissoluteness which prevailed among the clergy."

Do we not want a better religion than that which makes possible the immoralities of the confessional?

Do we not want a religion of a higher moral tone than that regarding which Luther said that a man might commit the grossest immorality, "if he only believed enough on the Lord Jesus Christ"?

Lecky says: "The fathers laid it down as a distinct proposition that pious frauds are justifiable, and even laudable."

Guizot says: "The church sank into barbarism. All remains of Roman civilization disappeared. All became buried in complete barbarism. On one side the rude barbarians, entering into the church, became bishops and priests; on the other, the bishops, adopting the barbarian life, became, without quitting their bishoprics, chiefs of bands of marauders and wandered over the country, pillaging and destroying, like so many companions of Clovis."

Do we not want a more honest and more civilized religion than that which Christianity has proved itself to be?

In place of the teachings of Christianity regarding woman; that maternity is a reproach; that the wife shall be stoned to death, by her husband, if she should dare to hold any theological views different from his; that woman is not the equal, but the inferior of man; that she must hold herself in subjection to him; that she must observe "silence"—not being "permitted to speak" in his august (!) presence; that man shall "rule over" her; that she shall be "under obedience" to him; that she shall "submit" and "be subject" to him "in everything;" that if she be curious enough to want to know anything she must "ask her husband," even though she may be vastly his intellectual superior.

There is nothing more disgusting and vulgar than the teachings of the "church fathers" with regard to women; as a specimen thereof, St. John Chrysostom says that "of all wild beasts, the most dangerous is woman." The influence of these teachings has caused the degeneracy of woman, as is clearly set forth by the late Professor Boyesen of Columbia University, New York City, who says: "It is beyond dispute that Christianity has been the strongest of a number of coöperating factors to accomplish such degeneracy."

The Christian church antagonized the efforts of paganism—in the earlier centuries—to grant more liberal laws to women.

Frederick May Holland says: "The subjection of women to men, of citizens to sovereigns, of laity to clergy, of reason to faith, was insured by the organization of the Christian hierarchy."

In place of the bigotry of Christianity, let us have the comparatively tolerant religions of Brahmanism, of Buddhism, of Islamism, of Parseeism, of Confucianism and, above all, of Paganism.

In place of those educational institutions, under control of the Christian church, which cling to theology and which so largely exclude the teachings of modern thought and the most advanced sciences, we would have taught the latest discoveries in the field of research.

Do we want a religion which demands silence of the "higher (or any other) criticism," and which prefers the stagnant and dangerous pool of mental sloth, rather than the agitated and healthful and truth-inciting contact with intelligent thought?

Do we not want a religion which teaches truth in place of the false statements of zealous churchmen, in regard to the progress of civilization, which was checked by Christianity, especially when that system of religion became dominant in the fourth century, and which for over one thousand years was the most bitter enemy to social, industrial and educational advancement?

And do we not want a more reliable religion than that of Christianity, which insists on denying the existence of charitable and remedial institutions long before the time when Christ appeared on the earth? That hospitals, insane asylums and other humanitarian establishments were known more than two thousand years ago is as truly history as any other historical event which is recorded with reference to India, Egypt or any other ancient country.

Do we not want a more truthful religion, "in place of" Christianity, which persists in repeating falsehoods regarding supposed fearful death-bed scenes of those who have refused to believe in the horrible doctrine of damnation for unbelief in unbelievable dogmas? Abundant evidence—from physicians, truth-telling clergymen and others—has proved the falsity of such death-bed "writings."

What should be put in the place of Christianity which "changeth not," which adheres to creeds which were formulated centuries ago and which the changed circumstances and advanced thought of the day show to be obsolete? Take, for example, the "Westminster Confession of Faith," which was the offspring of the unreasoning thought of 250 years ago and which is largely repudiated by thinking Presbyterians.

W. M. Salter says: "The objection to the old creeds is simply to their being made obligatory on the present."

This fact, in connection with the one that there is a constantly increasing independence of thought in the church, accounts for the more numerous heresy trials of later years.

Let us get back to the views of Epiphanius—one of the church fathers—who held that "wickedness was the only heresy." Let us look with the hopeful eyes of Rev. Norman McLeod, the Scottish divine, whose vision of what was to take the place of the Christianity of to-day, revealed that "neither Calvinism, nor Presbyterianism, nor Thirty-nine Articles, nor High-Churchism, nor Low-Church-

ism, nor any *existing* organization, can be the church of the future."

It is asked what shall be given in place of a religion which sanctioned the infamous slave trade. It being shamelessly contended that, in exculpation of such infamy, these ignorant wretches were benefited by being brought out of the darkness of barbarism into the light of Christianity!

Don't we want something better in place of a Christianity nine-tenths of the pulpits of which religion sided with slavery or were wanting in courage to range themselves on the side of liberty in our four years' war, which finally resulted in the emancipation of the slaves, but without the aid (except of a very few) of the "preachers of righteousness"?

[TO BE CONTINUED.]

A NATIONAL HYMN.

BY R. S. D.

[CONCLUDED]

T. IF now the reader wishes to know how it came to pass that, during the times of the Jewish Prophets, and according to the teaching, and example of Jesus, the sentiment called religion was understood to consist in squaring the life by the simple, but comprehensive rule of doing as you would be done by; while now, and for 1800 years, it means, and has meant, not a belief in undisputed facts, but in a mass of mere dogmas about God, the answer is at hand. After Jesus had disappeared from the earth, but expecting to reappear in that generation, according to his promise, the Apostle Paul came upon the stage. Unlike all the rest of the Apostles, he had never seen Jesus, but while Jesus had been inculcating, by precept and example, a life of well-doing, according to the requirements of the Moral Law, Paul had been a persecutor of his followers. Unlike his apostolic brethren, also, he was an educated man, having been brought up at the feet of Gamaliel, a Doctor of the Law, and a member of the Sanhedrim. On one of his persecuting tours his

ears had been opened to hear Jesus speaking to him from the sky, in words of rebuke at his conduct. He was then converted; and as is always the case in such miraculous changes, his zeal for his new master knew no bounds. From the hands of Jesus himself he believed that he received his commission as an Apostle, and on that account, as was very natural, he always felt himself superior, in every respect, to his brethren. He fully believed, as is evident from one of his Epistles to the Thessalonians (1 Thess. 4:14-18), and as all the rest of the Apostles, and disciples did, that the second coming would take place in *that* generation; and he himself expected to meet Christ midway in the heavens, accompany him to the earth, take part with him in the great assize of the judgment day, and ultimately, in setting up his visible kingdom, with headquarters at Jerusalem.

U. Paul was a man who knew how to think, and after Jesus failed to re-appear on the earth, he set himself to work to construct a system of theology, which we now have in his Epistle to the Romans. The starting point of his great argument was in his conception of a personal God who was the Creator of this world out of nothing, and therefore, had the *right* to rule it according to his own will. For, it seems to be axiomatic, that, when any person, by his labor and skill, brings into existence a piece of machinery that was not in existence before, he has the supreme right to dispose of it as he pleases. This being granted, the doctrine of the decrees of God, whereby, for his own glory, he predestinates some of the human family to the enjoyment of eternal happiness; and the reprobation of all the rest to eternal misery, logically grows out of that conception. If we grant Paul his premises he will make us prisoners to his logic, and drag us, *nolens volens*, to his conclusion; and we are forced to accept the alternative—either Paul's God, as the Sovereign Creator, and Disposer of all things; or, that, the universe was never created at all, but has existed from all eternity. How comforting to a mind hungering after truth, to turn away from these shells without a kernel, and contemplate, in all the departments of nature, the visible workings of the infinite, and incomprehensible Power, which is immanent in the universe!

V. Paul fancied, as none of the other writers of the New Tes-

tament seem to have done, that the narrative, in the first three chapters of Genesis, was a *history of facts*; and he built upon it his *whole system of theology*. He taught that Adam, by the appointment of God, stood in the garden of Eden as a *representative*, the whole human race, past, present, and to come, being his constituents; and that, *his act of disobedience*, in eating of the forbidden fruit, was imputed, or reckoned in *law*, to them; that, Jesus of Nazareth, who appeared 4,000 years afterwards, came as the *Second Adam*, who also acted as a representative, and had a constituency; that, as the First Adam, when he fell, involved *his constituents* in his own sin and misery, so, the Second Adam, by his obedience unto death, *paid*, in the stead of *his constituents*, their debt due to the law, and justice of God, so that, when they exercise faith in the merit of the atonement, they become *justified*; that is, they stand now, and will forevermore, before God, as if they had never sinned at all, either in the first Adam's act called imputed, original sin, or, by actual, personal transgression.

W. But the analogy between the two Adams obviously breaks down; for, if they were both *real* representatives, the salvation procured by Christ, the Second Adam, should be co-extensive with the ruin that overtook the constituents of the First Adam, and so, the whole human race would be saved. But in Paul's plan of salvation two distinct objects were to be attained; first, not only "to make known the riches of God's glory on the vessels of *mercy*, which he had afore prepared unto glory," but secondly, "to show forth the *wrath* of God, and make his *power known* on the vessels of *wrath*, fitted to destruction." If any one protest against this condemnation of the predestinated reprobates, for whom no atonement was made, as being unjust, and unworthy of the Heavenly Father, Paul stops his mouth by replying in a strain of invective which settles the question forever as a matter of *fact*, to all those who believe in the infallible inspiration of that Apostle. For proof of this read, and inwardly digest, the ninth chapter of Romans; and afterwards, the eleventh chapter, in which we have a remarkable mingling of absolute contingencies with absolute certainties, in a way which puts contempt on all logic.

X. But all these ideas are mere *dogmas*, and to estimate them at

their real worth, it is proper, before proceeding further, to define the meaning of the word. A dogma is an *assertion*, made without any evidence of its truth, on the mere *authority* of the person, or association of persons, who make it. In early times, when Kings, Emperors, and even Bishops, were so illiterate that they could not write their own names, the masses of the people were so profoundly ignorant that they did not *know* how ignorant they were. Of course, thus cowed into the most abject servitude of spirit, they implicitly believed whatever they were told to believe by their superiors; just as the world, for more than a thousand years, believed, without a doubt, that the earth was the center of the Solar System, on the mere authority of the Ptolemaian Astronomers, who had no telescopes; and just as the religious world, for nearly two thousand years, have implicitly believed the account of the Creation of this globe, and all its inhabitants, as detailed in the book of Genesis. Life-long scholars, although of the Church, have been compelled by their love of truth, and their hatred of ignorance, and forced to announce to the world their conviction that the statements in this book are neither scientifically, nor historically true, but are as absolutely unworthy of credence, as are the Metamorphoses of Ovid, or the stories about Sinbad the Sailor. Yet, upon these mere legends, the whole theological system contained in Paul's Epistle to the Romans, is built! No man, with a spark of philanthropy in his bosom, and any sense of justice at all, can contemplate the doctrine of predestination, as taught by that Apostle, either from the *sub*, or *supra*-lapsarian point of view, without a holy shudder at the cruelty of the imaginary God we are asked to worship. I admit that "Nature," by her process of Evolution, in which, both in the plant, and animal world, she sacrifices the individual for the sake of the race, is as cruel as Paul's God; for both have a little mercy mingled with a great deal of severity, in their characters. But Nature is not a person. She has no conscience, and no pity. She does not proclaim herself to be *infinitely* merciful, and tender-hearted, as Our Heavenly Father does of himself. Neither does she miraculously happiness one in a million of the human family, by sending a missionary, now and then, to hunt him up among the nations of heathendom.

Y. The *ethics*, or moral duty of all kinds, inculcated by Paul on

Christians, was not the natural system, growing out of the fact of the brotherhood of man, and laid down by Jesus, and his eminent predecessors: "*Whatsoever ye would that others should do to you, do ye even so to them.*" He simply inculcated conduct *worthy* of those who had been predestinated to eternal life, before the foundation of the world, and were redeemed by the blood of Christ, and all their sins atoned for. Paul was like his God, and if the non-elect, or reprobates, were, like Esau, hated before they were born, he was not going to waste his sympathies upon them, but let them go to their doom.

Z. Paul's lopsided notions about justification by faith, instead of good works, produced a direful effect upon the Church, which has lasted to this day. For, although the Catholic Church has been a model of unity in faith and practice, since the Reformation of the Sixteenth Century, whoever reads its previous history will see that, for 1500 years, it was a perfect seed-bed of heresies, that came into existence, under the blind guidance of the Pauline religion. And when the Protestants threw off their allegiance to the Catholic Church, retaining, as they did, and with increasing tenacity, their hold on the Pauline theology, the wrangling spirit about dogmas, which had died out in the old church, was revived in the new, and we have to-day, in England 250, and in the United States, no less than 143 distinct, and antagonizing sects.

A. A. In what a different condition this miserable world would be to-day, in point of happiness, and all the other graces of civilization, if Saul of Tarsus had never been born; or, if the Church had continued the teaching of the old Prophets, and of Jesus, and his brother James, that, religion consisted, not in fierce and bloody battles about a jumble of incomprehensible, and antagonistic dogmas, but in the simple, and sublime work of doing good, as we have opportunity, to the whole brotherhood of man!

B. B. There are three Counts in the Bill of Indictment charged by Humanity against the Apostle Paul, for the malign influence he has exerted upon mankind, by his writings.—

(a) Throughout Christendom, and for nearly 2,000 years, he has filled the whole Christian world with anguish of spirit, by his conception of God as a Sovereign Creator of all things, and *therefore*,

having the right, and exercising it, to do with the human family what he pleases. We have only to read the history of the Church itself to see the practical effect upon the *mothers* of mankind by their sincere belief in the dogma of original sin; and the ever present fear that their children, born or unborn, might die before a priest has time, and opportunity to work the miracle of washing away the sin of Adam imputed to the child, by the water of baptism. How many thousands of persons in the world have gone through life, perpetually on the rack of doubt, whether, with all their known excellence of moral character, they will not find themselves at last, the victims of self-deception, and standing on the left hand of the Son of Man on the judgment day, among the reprobate goats, awaiting the sentence: "Depart ye cursed into everlasting fire, prepared for the devil, and his angels"! How can we describe the feelings of a parent's heart, who, although his son was baptized in his infancy, and had the seal of redemption placed upon his brow, early went astray, and ultimately proved, by a life of vice and crime, that he was foreordained, millions of years before he was born, to share the fate of the reprobates? And then, the *damnation of infants*, which Paul teaches as true, and illustrates in the case of Esau! If it were not for the omnipotence of superstition in making trembling cowards of us all, there would not be a true woman in this world, whose departed, and unbaptized infant had been sent down into eternal burnings for the sin of Adam, that would not curse Jehovah to his face, for having done so, merely to make a display, before angels and men, of his *divine wrath* against the vessels of destruction. The holy instincts of a mother's love would so diffuse its courage through her soul, that, she would call upon such a Ruler to stand forth before the universe of intelligent beings, and show cause why he should not be driven from the throne of his power, and sent into eternal exile!

But, not only have the dogmas of original sin, and eternal reprobation had a baleful effect upon the world, but the comforting dogma of election to eternal happiness itself has had a mischievous influence upon the secular interests of society. No man can furnish any *proof*, even to himself, much less to others, that he is one of the elect of God, entitled to enjoy the assurance that the sins of

all his life were canceled by the death of Christ on the cross, and his salvation made sure, in the proof of which he offers the fact, that, he has been baptized, takes the sacrament regularly, and punctually attends church, and the weekly prayer meetings, when there is no persecution to test his character; and when such a profession may be converted into a ladder of ambition. Who cannot see that, there are multitudes of a certain kind of man who would take advantage of this feeling of security for the life to come, and practice roguery, and crime, in all their forms? May not this account for the other fact, that, the churches have so large a representation of criminals of all kinds, in the penitentiaries of the country? The convicts, according to official reports, seem to be much sounder in their *religion* and *theology* than in their *morals*. History, also, shows that, the Holy Inquisitors, and witch-burners of the Middle Ages, and the persecutors of all ages, were the elect of God, diamond Saints of the first water, holding commissions from the God of dogmas to execute his sovereign will upon the earth.

(b). The second charge in the Indictment against Paul is that, when woman had, at the time of his advent upon the earth, been already lying four thousand years under the withering curse, believed to have been pronounced upon her by the Almighty, in Genesis 3:16, for the part Eve took in seducing Adam into disobedience, and thus introducing death, and misery into the world; I say, as if this degrading subjection for so long a time were not enough, Paul, in founding the Church, settling its order, and fixing the status of woman in it, quoted this passage as having the divine authority of *law* for continuing the curse indefinitely. After eighteen hundred years more, the bondage has completed its effect upon her character; for, while all other slaves fret under the weight of their chains, revolt, and run away, at the hazard of their lives, the Church woman presents to the world the anomaly, that, while it is the Pauline *religion*, and *theology* that are guilty of this world-long outrage upon her sex, it is she herself that is the main prop which supports the *Church* that is their embodiment. When we read over the contempt and indignities that are heaped upon woman by Paul, in his Epistles to the Corinthians, and to Timothy, and recited from the pulpit in her hearing, and for her edification, it is impossible to see how any self-

respecting woman could ever forgive them, or ever darken the doors of the public house where they were taught, and practiced, as of divine authority; and the only way of accounting for the fact is, that, woman has so long been groveling in the dust of humiliation under the iron heel of the priesthood, that, she has come to believe it is her proper place.

(c.) The third charge against Paul is, that, he effectually blocked the way against the spread of civil, and political liberty among mankind, and is responsible for all the blood which has been shed by mankind in their efforts to wrest their rights from the hands of oppressors, by teaching, among his other dogmas, that civil government is an ordinance of God, and that the civil magistrate is the Minister of God, holding his commission from *him*, and not from the *people*. To justify any criticism I may offer on them, I give the words as they stand in the Epistle to the Romans (13:1-7) *“Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be, are ordained of God. Whosoever therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the Minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the Minister of God, a revenger to execute wrath upon him who doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause, pay ye tribute also; for they are God’s Ministers, attending continually upon this very thing.”*

C. C. Here is the source from which the despots of the Old World, big and little, and for long, and wearisome centuries, got their *authority* to rule the people, and call them their “*subjects*.” These subjects, being deprived by law, of the natural right to the use of the soil, and existing only for the purpose of creating, by their labor, the wealth necessary to gratify the luxury, and ambition of their Kings, *needed* but little more intelligence than the beasts of the field, so that, while, from generation to generation, they toiled as laborers, and fought as soldiers, and were, of course, both ignorant, and poor, the King, and the priest formed a natural partner-

ship, and divided the spoil; and all this, by the authority of God, speaking through his mouthpiece, Paul!

D. D. No doubt, the founders of the American Republic were good Christians after the order of Jesus of Nazareth, but we have proof positive that they were rebels against the authority of Paul, as well as King George. For, as so often observed, in their Declaration of Independence, they proclaimed to the world, and in the face of Priests, and Monarchs, that Government derives its authority, *solely* from the *people governed*, and not from any God at all; and exists *solely* for the security of their natural rights, and not for the glorification of any God, or King. Our English ancestors, having been for so many ages under the teaching of Paul, and its domination, submitted, for nearly 200 years, to the rule, first of the four Stuart Kings, and then, of the four Georges, not one of whom had intellectual, and moral qualities of character that could induce the people of any of our States to choose him as a Governor.

E. E. The English Parliament, in 1643, summoned an "Assembly of Divines" to meet at Westminster, in London, to draw up a Creed, and Directory for Public Worship, for the inhabitants of the British Isles. This body met, and after five years of conference, and labor, produced the famous "Confession of Faith," which was ratified by Parliament, and remained in full force till after the death of Cromwell. In that Confession, drawn up mainly by Scotch clergymen, the doctrine taught by Paul on the power, and function of the Civil Magistrate as a Minister of God, was inserted among the Articles of Faith.

F. F. About the middle of the last century, the Rev. Dr. John Witherspoon, a native of Scotland, a man of superior ability, and education, with a strong infusion of the blood of John Knox in his veins, migrated to this country, on the pressing invitation of "*The College of New Jersey*," to become its President; and he was inaugurated as such, in 1768. His new environment produced a complete transformation of his character, in regard to the subject of Civil Government; and he identified himself with the patriots of the Colonies, in their struggle to realize their vision of a Republic. He had been eminent as a Presbyterian minister in Scotland, and of course, his creed embraced in it the Pauline doctrine, on the rela-

tion of the Civil Magistrate to God, contained in the twenty-third chapter of the Westminster Confession. He was a member of the Continental Congress, took part in its discussions, and when the Declaration of Independence was reported, and laid before the body, signed the document, as the representative from New Jersey. In this act he practically denied the inspiration of Paul, on the subject of Civil Government, and dismissed his claim of divine authority on the subject, with costs, to his own consistency, however. For, whoever reads the "*self-evident truths*" with which the Declaration opens, and compares them with the first six verses of the thirteenth chapter of the Epistle to the Romans, quoted above, will see that, they are mutually destructive of each other, as much so, as fire and water, or light and darkness.

G. G. Soon after the war for these prolific, and fundamental truths was over, and when the American Presbyterians came to organize their presbyteries into a General Assembly, the attachment to these principles was so imbedded in the convictions, and hearts of the people at large, that, in adopting the original Confession as a bond of union, they struck out the radical passage contained in the twenty-third chapter, which related to the Civil Magistrate. But they did not stand their ground on this point, vital as it was, and fight the *Apostle*, for that would be "infidelity," but they did precisely what the framers of the National Constitution did,—*ignore the whole subject.*

RECAPITULATION.

As this essay is written in the interest of the common people, in a department of inquiry where knowledge produces happiness, and contentment of mind, the essayist gives the sum of his work in a few concluding paragraphs.

1. History informs us that, during all past ages, the chief occupation of "*the Powers that be*," as the Apostle Paul terms that divinely authorized order of mortals known as Kings, and Rulers of men, to whom implicit obedience is to be rendered by all good Christians, else, they will "receive to themselves damnation," was, not to civilize their subjects, and make them prosperous and happy, but to make, and keep up wars of conquest for self-glorification, to

extend their power, and increase their wealth. If we wish to trace the history of nations to their origin, we soon get into the region of fable. All we know is, that, a seed, called a neighborhood, was dropped, here and there upon the earth, and grew up like other plants, into their present condition, liable to all the accidents of growth. To keep their armies in the fighting spirit, National Odes, or Hymns, were invented, set to music, and sung, to rouse their patriotism, and harden their courage on the eve of battle. But their patriotism was of no higher quality than that of our domestic animals, who are attached to the places where they were born, employed, and fed, and become homesick when they are taken away. Except the Hebrew Commonwealth, this Nation, called The United States of America, is peculiar in that, we know the year, the month, the week, and the very day, it sprang into existence; and the names of the very men who organized it into a Government, under a written Constitution. It did not grow, like an oak in the forest, putting forth first, a leaf, then a twig, then one branch, after another, until it became a tree, capable of wrestling with the storms of heaven. Its machinery was invented, just as a locomotive engine was, and it is now only on the track of *experiment*, with many doubts pressing upon the minds of the wisest men, whether the theory of our government, after all, is, at the present stage of civilization, practicable.

2. We have never had a National Hymn of rejoicing in our birth-right, and thanksgiving to the men who procured it for us, because, like the fabled serpent that crept into the Garden of Eden, our slave-holding brethren would not allow the Constitution to be adopted as a bond of National Union, unless slavery, as an institution, was recognized as a *right*. The inconsistency of this concession, in view of the self-evident principles of the Declaration of Independence, was so glaring, and mountainous in size, that, no man, however full and warm his heart was of true patriotism, dared, even to think of a National Hymn to be sung by a Nation of people, who, after fighting their own way out of political bondage to a foreign King, could rivet the chains of chattel slavery on the limbs of millions of their own countrymen.

3. But after the full atonement of blood had been made, to *save* the very *Union* to *form* which the framers of the Constitution granted

slavery a recognition in that instrument, and the way was opened for the composition, and inauguration of a National Hymn that all the people could take part in singing, a new current in the course of human events set in, and made necessary another, and indefinite postponement. For, when the unclean spirit of slavery was cast out of the Union, and the Constitution, by the event of Appomattox, and the house swept and garnished, another spirit, just as wicked, unscrupulous, and dangerous to the Republic, entered in, and took possession. It was *Mammon*, who soon became the God of our National idolatry, and set up the temples of his worship all over the land. The majority of the inhabitants of our Metropolitan City, instead of dwelling in their own homes, are compelled to live in "tenement houses." Hundreds of thousands of American citizens who vote are in no better circumstances of comfort than the slaves were during the reign of their masters; and their votes are purchased with money. The self-evident principles of the great Declaration are considered, and even so called aloud, *utopian* in their character, instead of being carried out practically, to meet the case of every citizen, as was, and is still, the expressed intention of the Constitution. Men of great wealth combine their interests, and form a Plutocracy which hires politicians to corrupt the public conscience, and open the way for them to go into Congress, and the State Legislatures, and buy, both office, and legislation. The people themselves, who are the source of all authority and power in Civil Government, have become so degenerate that, they sell themselves, and their birthright too to the politicians, for even the promise of a mess of pottage. When all this, and more like it, is true, it would be a mockery in us to sing a National Hymn, worthy of the appellation.

4. But if the People of the United States have not committed the unpardonable sin of treason to themselves, as the Republics of antiquity did, by surrendering their supreme authority into the hands of mere politicians, thus becoming the servants of servants, a time will come, on the principle of reaction, when a National Hymn will be appropriate to our circumstances. Our glorious Nineteenth Century, however, which has done more for Humanity than all its predecessors, will not have the crowning honor of producing

it. It must be left to the next century, by which time, we may hope, the work of reform, now begun, will have been completed. We Americans, unlike other peoples in ancient times, who had, and then lost, their liberties, now have, not only in actual possession the inheritance transmitted to us by our fathers, but we have the title deeds, by which we hold them, in the Declaration, and the Constitution. These, and the solemn pledges made to the world at the time they were adopted, will constitute the field upon which the battle for reform will be fought, and won. When the masses of our people *understand*, as they obviously do not now, that it is their supreme *interest* to have good government, they will exercise their supreme *power* in getting back, and keeping it.

5. The reader must have noticed at what length the essayist touched upon the subject of *religion*. The object was, I repeat, to lay down an impregnable foundation for the all-important, and comprehensive inference, that, like the National Constitution, a National Hymn, in order to be homogeneous in sentiment, with that great charter of liberty, and such as every citizen could cordially make his own, must totally ignore all the *elements* of *strife* which are *inherent* in the word *religion*. If we may judge of its character by its history, although it professes to devote itself to the interests of the invisible world, and consists mainly in a blind belief of incomprehensible dogmas relating to it, it has always grasped, and still grasps at every opportunity to seize political power, and wield it to the injury of mankind. Hence, the attitude of the American Government, in regard to all religions, is the respectful one of an *agnostic*. That is to say, it neither affirms, nor denies, the truth of any one, but performs its entire function, and duty, in securing to each citizen, his liberty to believe and worship as he likes. While, however, this natural right is guaranteed to all, the spirit of exclusiveness, and obtrusiveness is seen in the claim which each sect makes, that its religion is the only *genuine* one, minted in the Bible, and that, all the rest, being so alloyed with the base metals of heresy, they are *counterfeit*, and ought to be condemned as such. One might suppose that, the absolute freedom of every citizen on this subject would be entirely satisfactory to all our people. There are many thousands of religionists, however, who are not satisfied

with that liberty, but wish, and are struggling to have, the additional privilege of compelling by law, all other citizens to conform to their notions, or, suffer the penalty.

6. What has been called in this essay the obtrusive, or proselyting spirit of the religious sentiment, which permeates *all* religions, more or less, but especially, those of the 148 sects into which the Church is divided in this country, is beginning to attract the attention of Governments, at home, and in foreign lands. The question may soon arise in our politics, and ultimately, assume international proportions, whether the private citizens of a secular Government like ours, which recognizes the existence, and authority of no religion at all, have any right, in their citizen capacity, to incorporate themselves into a religious organization, with vast funds, to invade foreign nations with the quixotic intention of converting their unwilling peoples to Christianity, thus disturbing their peace, and involving the National Government in complications that tend to result in war. There are millions of emancipated slaves in this country, speaking our own language, and easily accessible, who need education, and desire it, to fit them for the duties, and privileges of citizenship. We have also, thousands of Indians under our care, as the wards of the Government, who need enlightenment, and moral training, to keep them from extinction as a race, and are as accessible as the Negroes. What a gigantic exhibition of pharisaism we present to the world, in passing by on the other side of these needy millions of our own country, and girding the world round with voyages to find objects of charity, and spending money by the million every year, in converting a few hundreds to pose before the Christian people of the United States, in illustrated magazines, as heathen sinners, saved by grace, when there are more children born among those nations in one month, than, at the present rate of conversion, could be evangelized in a thousand years! So obtrusive is this zeal, and so fascinating is the expensive work it does, that, when the heathen cannot bear to hear that their ancestors are all suffering the torments of hell, because they never believed in Jesus as a Savior, whose name they never heard, the missionaries, on the authority of home doctors of divinity, have announced a new dispensation of the Gospel! The Apostle Paul clearly teaches as a fundamental doctrine,

that, the human race, including every soul from the beginning to the end of its existence on the earth, *had its probation* in the person of the first Adam, and that, the Gospel, which he preached, was the embodiment of the infinite wisdom, and power of God to the salvation of the "called." But the clergy, in their wisdom, have discovered that, we are now living under a new, or *second probation*, whereby the world of unconverted sinners have another chance to make their calling and election sure—thus destroying the symmetry of the plan of salvation, and impugning the wisdom of God displayed in the Pauline Gospel. With all due courtesy, may it not be suggested that this new dogma, originating in the fertile brain of the American clergy, gives a death-dealing stab to the inspiration, and authority of the Apostle Paul? There seems to be a secret *fascination* in the work of proselyting in *foreign* lands, when we see such vast expenditure of money, and such poor results. I wonder what it is.

EVOLUTION OF RELIGIOUS BELIEFS.

BY HENRY CORLISS WYCLIFF.

V.

CLEAR and definite ideas of another life are possible only to those capable of deliberate thought and possessed of a language fit for its expression. Lacking as the savage is in language and mental power, his ideas of another world are of necessity chaotic and indefinite. With advancing development, however, we find these beliefs exhibiting a progressive coherence, until at length they reach the order and dignity of a system.

As soon as belief in reanimation has arisen, ideas of an after life begin to form. At first, the treatment accorded to the corpse determines a man's future state. If the body is properly taken care of the double will live again; if it is destroyed the other self will be annihilated. Moreover, the second life, like the first, may suffer all the ills of disease and death. The double may die again in battle, it may find destruction on its way to the other world, or, even when it has reached the goal, it may be devoured by the gods. Among the

most of primitive peoples, living again is not a necessity, following this life, but a mere possibility dependent upon various contingencies.

The Tongas hold that only the chiefs have souls; and in southern India it is only the higher caste that is thus favored by the gods. Among many tribes the future depends upon character and conduct; some holding it to be a reward of bravery, and others of success. The fierce and warlike Commanches believe that entrance to the "happy hunting grounds" is earned only by death in battle, or by a multitude of scalps; while the mild and peaceful Guatamalians think that "to die any other than a peaceful death is to forfeit all hope of life hereafter." Among the ancient Aryans, life in the land of spirits was dependent on the will of the gods, and this gave rise to an elaborate system of sacrifice and prayer.

This after life, like the present, is thought by the lowest of savage tribes to be limited to a few years. As the dead are only known in dreams, it follows by the necessary law of logic that when a dead friend or ancestor ceases to appear in their dreaming he has simply ceased to be. Little by little, as we rise in the ascending grade of intelligence, the span of this after life widens more and more, until at length among some, its duration becomes eternal—in a land of bliss for the good, and a land of blister for the bad. Among still others eternal life is only for the righteous, while eternal death is the portion of the wicked. The character of this after life is readily determined by the funeral customs in vogue among any people; and from these we gather that among primitive tribes it differs in no wise from this life. The Chinooks hold that "at night the dead awake and get up to search for food," and the Commanches assert that "the dead are permitted to visit the earth at night, but must return at daylight." The Creeks expect to go "where the buffaloes are plentiful and fat, where corn grows all the year round, and where springs of pure water are never dried up;" while the Patagonians hope "to enjoy the happiness of being eternally drunk." The Dakotahs, beside the killing of unlimited game, look forward to war in the "happy hunting ground" with their former enemies.

And as the dead savage must hunt and fight, his weapons are placed beside him in the burial mound; while with the women do-

mestic utensils are interred, and with the children their toys. This custom is so universal that the giving of specific examples is rendered unnecessary. Consistent with this idea of a second life, the uncivilized of many countries hold that the other self will need not only his weapons and utensils, but his living possessions as well. And so the favorite horses of the Yakut, and the Commanche, are slaughtered and buried with him; likewise with the Borghoo, his horse and dog; with the Bedouin, his camel; with the Damara, his cattle; and with the Natean, his hogs.

Developed one step further and this primitive belief is complete. Not only will the dead need their weapons and implements, their clothing and ornaments, and their domestic animals, but their companions and their slaves as well. And so in the higher forms of primitive society we find the custom almost everywhere present of sacrificing wives, slaves and friends at the tomb of the dead. Among the Caribs and the Dakotahs captives, taken in war, are sacrificed that they may serve the friends of the victors in the other world. A dead man's slaves are slain by the Kyans; the Zulus kill a king's valets; and the inland negroes slay the eunuchs of the harem to accompany dead wives. Among the Fijians the chief's best friend is slain to follow him, while in Mexico in former times every great man's chaplain was killed, that his religious needs might be attended to even in the "Land of Shadows." (What a scarcity of ministers there would be in this country if this custom should become popular among us!) But what is still more strange is the fact that the victims, except in case of captives, were willing and even anxious for the sacrifice. And in many cases death was self-inflicted, at the grave of husband or master. This was also true among the early Greeks, and even within the present century, among the Turks and Persians.

Of course, if the hereafter is like this life in its occupations, its needs, and its enjoyments, it must be like it in its social relations.

If there are kings, and chiefs, and nobles, if there are upper and lower classes, if there are slaves and freemen here, there must be over there. And this we find is true of every religious belief of past or present, civilized or barbarous, Christian or pagan. The heaven of the Karens "has its rulers and its subjects, and in the paradise of the Kookie every one of the faithful will be attended by the ghost of an enemy slain."

In the creed of the African race tribal classes will be the same hereafter as they are here. The ancient Incas held that their social system was the same as that of their ancestral gods in the heavenly mansion of the sun.

The same idea still persists as we ascend toward higher races. The legend of Ishtar shows the Assyrian heaven to have been a counterpart of their earthly kingdom. The "shadow land" of the Egyptian was socially and politically a likeness of his empire by the Nile. In the under-world of the Greeks Pluto was the dread king and Persephone the queen, with a multitude of minor rulers; while on "High Olympus" Zeus ruled the celestial regions, with a host of lesser gods to do his will.

The Hebrew Hades, at first merely "a place of the dead," was later a Gehenna of fallen angels, with Satan at their head. While in heaven Jehovah was the master, with a celestial cabinet of arch-angels and translated saints. With these God is represented as taking council, and accepting suggestions, as in the case of Ahab. And when Job's fate was decided the sons of God had met together, "and Satan came also." There was a celestial army too, with legions and cohorts, and commanders; and with Michael as their chief they defeated Satan, a too ambitious archangel, together with all his rebellious hosts, and hurled them headlong down to hell.

The Christian church for centuries held the same belief, and millions of the faithful even yet maintain it. The Popes of Rome declared God to be a "Feudal Sovereign, Heaven a Feudal Kingdom and Lucifer a rebellious vassal;" while Milton voiced Protestant belief in the Feudal Hierarchy of "Paradise Lost."

The similarity of this life and the next, as already noticed, leads us to expect a similarity in codes of conduct, and in morals, and this we find to be a fact. The gods of Thibet fought among themselves; and those of the Fijians kill and eat each other. An African chief gains admission to Paradise by the proof that he has destroyed many towns and killed many in battle. The passport of an American Indian to glory is a bloody string of scalps. In the heaven of the Greek and the Roman there was revenge, and crime, and falsehood; and among the Hebrews the same traits pertain in heaven as on earth. Here too, as among all other religious peoples, implicit

faith and blind obedience are the highest virtues; and the greatest crime one can commit is failure to perform some rite or ceremony—*chiefly those of sacrificial offering and donation*

“The obedient Abraham is applauded for his readiness to sacrifice Isaac; there is no sign of blame for so readily accepting the murderous suggestion of his dream as a dictate from heaven.”

Jephthah is commended for his intended sacrifice of his daughter in obedience to an oath, made to secure Divine help in a war of annihilation; and heaven is represented as fulfilling the oath by the taking of her life before the father has opportunity.

By Divine command the bloody Saul massacres without hindrance the Amalekites, sparing neither women nor babes; and Elijah, the holy one, translated for living a life after God's own heart, condemns scores of children to the bloody fangs of bears, as merciless as himself, simply because of their comments on the barrenness of his scalp. In short, the heaven of any people is but a slightly modified copy of their earthly life, and their deities are but faintly idealized types of themselves.

The gods of a savage and degraded race are pictured as bloody and licentious, while those of a peaceful and cultured people are mild and merciful. As a nation's habits and character are, so will their gods be. A perfect god is the noblest thought of man, and an honest Bible is the grandest achievement of the race.

The closeness of the relation between this life and the next, in the mind of the savage, necessarily leads to a belief in the possibility of ready communication between them. The doubles of the dead appear to the living and talk with them in their dreams, and in sleep the other self of the living may visit the shadow-world of the dead. Another means of communication is the constantly occurring death of members of the tribe. Messages are given to the dying to be delivered on the other side. Everywhere, among all tribes, these notions prevail. Even in Christendom prayers and sacrifices are offered to the dead; canonized saints are besought for aid and comfort; and spirit mediums are constantly sending and receiving messages.

And so even from this brief treatment we may see how the character and conditions of the other life, its activities and qualifications,

at first conceived to be identical with the present, slowly come in course of time, and through slow stages of development, to be more and more unlike. Slowly, too, the ideas of social order, types of government, and class distinctions change from exact likeness of conditions here to the idealized imaginations of the hereafter. Ethical conceptions and codes of conduct undergo, in spite of "holy writs," the same gradual transformations, as the moral sense of the race advances, until they bear as little likeness to the creeds of primitive man as civilization does to savagery.

"Thus, then, as the idea of death gets gradually marked off from the idea of suspended animation; and as the anticipated resurrection comes to be thought of as more and more remote; so the distinction between the second life and the first life, grows, little by little, more decided. The second life diverges by becoming less material; by becoming more unlike in its occupations; by having another kind of social order; by presenting gratifications more remote from those of the senses; and by the higher standard of conduct it assumes. And while thus differentiating in nature, the second life separates more widely from the first. Communion decreases, and there is an increasing interval between the ending of one and the beginning of the other."

[TO BE CONTINUED.]

References: Darwin, "Journal of Voyages;" Bancroft, "Native Races of America;" Ellis, "Polynesian Researches;" "Fortnightly Review," 1869-78; Grote, "History of Greece."

MATTHEW, MARK AND LUKE.

SOME COLLATED PASSAGES

BY E. D. DAVIS.

PART I.

THE authenticity of the first three books of the New Testament, Matthew, Mark and Luke, the *synoptic gospels*, has been frequently attacked on the ground that they have been copied from a common source or sources and that in consequence they cannot be the works of independent authors, and especially of the men whose names they bear, and to whom they have been attributed by Christian scholars. There is a wide difference between the dates set for these books by the two antagonistic schools of opinion. Christian commentators place the origin of the books in the first century, and attribute them either to the apostles or to disciples who were companions of the apostles. On the other hand, those who deny their authenticity place their origin some hundred or two hundred years later.

It is not the purpose of this article to enter into a discussion of the question of dates, but we desire to present a few quotations from the books themselves, to show that they must have originated at the hands of men who knew nothing of Jesus. They must have been copied from other and older manuscripts which served as common originals for the three. These original manuscripts must have existed in a more or less fragmentary condition, and there must have been quite a number of copies of them in existence previous to the time when the gospels first assumed their present shape. They must have been copied over and over and altered and rearranged and added to at will.

It will be impossible here to present much of an argument to support the assertion that the gospels have been copied from common originals. Christian scholars deny that they have been, though they half admit it from sheer force of necessity. The question is a lengthy one, and can only be treated satisfactorily in a volume. But, to treat it superficially, it is evident that the three synoptic gospels

were copied from the same original source or sources from the verbal coincidences which exist throughout their entire extent, and from the order of the arrangement of the phrases, sentences and paragraphs. We will quote from an article in the Encyclopedia Britannica, under the head of the word *gospels*, which was written by a man who was a firm believer in the authenticity and inspired character of these books.

“Few are aware of the very small extent to which independent narrators of the same events use the same words. A comparison of a few specimens of independent narratives (of such events, for example, as the attempt to assassinate King Humbert, or the recent death of the Prince Imperial) would show that the narratives often contain scarcely two or three consecutive words in common, and rarely or never a whole clause of five or six words. The statement applies to narratives of discourses of any length reported from memory, and not from notes taken at the moment. Now it is well known that in many parts of the first three Gospels the same words and phrases are curiously interlaced in such a way as to suggest that the writers have borrowed either from each other or from some common source.”

Let the reader take his Testament and begin at Matt. 14:1 and Mark 6:14, and read the two books together from there on to their end, turning first from one to the other. Can he deny but what these portions of the two books are two considerably altered copies of what was at one time one manuscript? Notice how in Matt. 24:15 and Mark 13:14 the same parenthesis occurs in each book. Independent authors do not produce works so strikingly similar to each other as the last halves of Matthew and Mark. See also the parentheses in Matt. 9:6, Mark 2:10 and Luke 5:24. These parentheses show that the books are altered copies of other and older manuscripts and that they must have been taken either directly or indirectly from the same original source.

There are but few accounts in either of the three synoptic gospels but what are to be found in one or both of the others, and if these parallel accounts are placed side by side upon the same page and carefully compared it will be found that sentence after sentence and verse after verse occupy the same relative position toward each other in the different accounts. As an illustration, let the reader turn to Mark 1:21 and Luke 4:31 and compare these books carefully from there to Mark 3:6 and Luke 6:11. They are practically one and the

same. With the exception of Luke 5:1-11, almost every sentence and every verse in either one of these sections is to be found in the other, *and in precisely the same order in each*, and so nearly word for word that they are practically so. There are but two short paragraphs in the book of Mark, viz., chapter 7, verses 32-37, and chapter 8, verses 22-26, but what are to be found in one or both of the other gospels, most of them in both, and every account in the book, with one or two doubtful exceptions, is strikingly similar in its phraseology and the order of the arrangement of its parts to its parallel accounts in the other two books. These facts are incompatible with any other theory than that the books are modified copies of common original manuscripts.

The reader will find two full pages or six columns of quotations accompanying this article. First let him confine his attention to the first two columns, and we will point out some of the verbal coincidences between them. And notice especially the order of the arrangement, for this is fully as important as the verbal agreement.

MARK.	MATTHEW.
p—Behold, there cometh one of the rulers . . . and . . . fell at his feet, saying, . . .	p—Behold, there came a certain ruler, and worshiped him, saying, . . .
r—And Jesus went with him; and much people followed him, and thronged him.	r—And Jesus arose, and followed him, and so did his disciples.
s—And a certain woman, which had an issue of blood twelve years . . . came in the press behind, and touched his garment.	s—And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:
t—For she said, If I may touch but his clothes, I shall be whole.	t—For she said within herself, If I may but touch his garment, I shall be whole.
u—And he looked round about to see her.	u—But Jesus turned him about, and when he saw her, . . .
w—And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.	w—And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, . . .
x—The damsel is not dead, but sleepeth. And they laughed him to scorn.	x—The maid is not dead, but sleepeth. And they laughed him to scorn.
y—And he took the damsel by the hand . . . and straightway the damsel arose.	y—And took her by the hand and the maid arose.
F—And he charged them straitly that no man should know it.	F—and Jesus straitly charged them, saying, See that no man know it.

MARK.

5

18 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet.

19 And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed: and she shall live.

20 And Jesus went with him; and much people followed him, and thronged him.

21 And a certain woman, which had an issue of blood twelve years,

22 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse.

23 When she had heard of Jesus, came in the press behind, and touched his garment.

24 For she said, If I may touch but his clothes, I shall be whole.

25 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

26 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

27 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

28 And he looked round about to see her that had done this thing.

29 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

30 And he said unto her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.

31 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

32 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

33 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

34 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

35 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

36 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

37 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, (I say unto thee,) arise.

38 And straightway the damsel arose, and walked: for she was of the age of twelve years. And they were astonished with a great astonishment.

39 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

MATTHEW.

9

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so did his disciples.

20 ¶ And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment.

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

MATTHEW.

12

9 And when he was departed thence, he went into their synagogue:

10 ¶ And, behold, there was a man which had a/2 hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all.

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Ezeias the prophet, saying,

18 Behold my servant, whom I have chosen: my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry: neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 ¶ Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, inasmuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the Son of David?

24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

MARK.

LUKE.

LUKE.

3

14

6

AND he entered again into the synagogue; and there was a man there which had a withered hand.

B And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

C And he saith unto the man which had the withered hand, Stand forth.

D And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

E And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out; and his hand was restored whole as the other.

F And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

G But Jesus withdrew himself with his disciples to the sea, and a great multitude from Galilee followed him, and from Judea.

H And from Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

I And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

J For he had healed many; insomuch that they pressed up on him for to touch him, as many as had plagues.

K And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

L And he straitly charged them that they should not make him known.

M And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

N And he ordained twelve, that they should be with him, and that he might send them forth to preach.

O And to have power to heal sicknesses, and to cast out devils:

P And Simon he surnamed Peter:

Q And James the son of Zebedee, and John the brother of James, and he surnamed them Boanerges, which is, The sons of thunder:

R And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Cananite.

S And Judas Iscariot, which also betrayed him: and they went into a house.

T And the multitude cometh together again, so that they could not so much as eat bread.

U And when his friends heard of it, they went out to lay hold on him for they said, He is beside himself.

V And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

B And, behold, there was a certain man before him which had the dropsy.

C And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

D And they held their peace. And he took him, and healed him, and let him go:

E And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

F And they could not answer him again to these things.

MATTHEW.

4

AND Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

B And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

C And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

5

AND seeing the multitudes, he went up into a mountain, and when he was set, his disciples came unto him.

B And he opened his mouth, and taught them, saying,

C Blessed are the poor in spirit: for theirs is the kingdom of heaven

D Sermon on the Mount extends to end of chapter 7.

8

WHEN he was come down from the mountain, great multitudes followed him.

B And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

C And Jesus put forth his hand, and touched him, saying, I will: be thou clean. And immediately his leprosy was cleansed.

D And Jesus saith unto him, See thou tell no man: but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

AND it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

B And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

C But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

D Then said Jesus unto them, I will ask you one thing, Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

E And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

F And they were filled with madness; and communed one with another what they might do to Jesus.

G And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

H And when it was day, he called unto him his disciples, and of them he chose twelve, whom also he named apostles;

I Simon, (whom he also named Peter); and Andrew his brother, James and John, Philip and Bartholomew;

J Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

K and Judas the brother of James, and Judas Iscariot, which also was the traitor.

L And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases:

M And they that were vexed with unclean spirits: and they were healed.

N And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

O And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

P Sermon extends to end of chapter 6.

It seems as though there could not be a question but what these two columns are two copies of one parent manuscript. Whatever differences there are between them are the result of alterations and interpolations which were made by scribes. Matthew's version of The Healing of the Daughter of Jairus and of The Woman with the Bloody Issue is older than Mark's account. Mark's verse 26 and the first half of 27 were inserted into the original account by copyists. So also were Mark's verses 29-33, with the exception of verse 32. So also were verses 35-37. But the strangest parts of these accounts are the parallel expressions F. "And he charged them straitly that no man should know it." The similarity in the language of these two charges and their position indicate that they are copies from a common source, and that Matthew's verses 27-29 and the first part of 30 were not a part of the original manuscript. There are reasons for believing that Mark's account of these miracles is of later date than Matthew's. Hence it is hard to tell from an inspection of the passages to which of the two stories the charge F originally belonged. Some blundering dunce of a scribe, through ignorance of the truth and want of schooling, transferred this charge from one account into another while copying some of these ancient manuscripts.

Turn to the second and third columns. Both of these are in the book of Matthew and both of them contain the account G, which is a repetition which Matthew made without knowing it. It cannot be possible that Matthew made the innocent mistake of telling this story twice, for the position of his accounts and the verbal coincidences existing in them with parallel accounts in the other gospels indicates that he copied from other manuscripts; he did not relate from personal knowledge or from information gathered from eye-witnesses. The truth is that the two versions of the account G existed in two distinct manuscripts. Matthew copied both of them; his book is a compilation from other older and shorter manuscripts; hence the repetition. The two versions of this account in Matthew must have been originally two copies made from the same source by different men or at different times, and the charge F must have been a part of that source, and surely either H or A and B were not a part of it.

Now it is a well known fact that the gospels, like most other manuscripts of the same date, were written in a continuous manner, without pauses or punctuation marks and without spaces between the words or even between sentences or paragraphs. It is our belief, and we believe capable of demonstration from the gospels themselves, that the books of Matthew, Mark and Luke are but collections of other older and shorter manuscripts. We believe, as we have before stated, that quite a large number of these older and shorter manuscripts were in existence before the gospels were put into their present shape. These differed considerably from each other, though containing pretty much the same matter, but the accounts were not arranged in the same order in each of them. A copyist's work was often of the nature of a revision. He had by him several manuscripts and he labored to produce one which should contain all which lay before him. By so doing he was sometimes compelled to alter the position of accounts as they existed in some of the manuscripts. It was often necessary to insert accounts which did not already have a place in some manuscript, the form of which he desired to follow in preference to some of the others. In thus rearranging, transferring and inserting accounts it was necessary to divide or open up the principal manuscript somewhere for the reception of others. A scribe who had no personal knowledge of Jesus, or who did not receive his information from those who had, was frequently at a loss to know just where to make the insertions in the manuscripts which he copied. They differed from each other and he was forced to use his own judgment in the matter. As a consequence the beginnings and the ends of accounts, the *heads* and the *tails*, were shifted about and got into accounts where they did not originally belong. These blunders were the necessary result of the manner of the writing which was in vogue in those days.

Recurring to the second and third columns of our quotations, it will be seen that the charge F immediately precedes the account G in each, with the exception that Matt. 9:31 and Matt. 12:17-21 occupy intervening positions. Now the character of Matt. 12:17-21 is such that we are justified in looking upon it with suspicion, as not having been a part of the original account. By comparison with Mark's third chapter in the fourth column we are still further

persuaded that these five verses are an interpolation. We believe that Matt. 9:31 is also a passage which was foisted into the original. It will be noticed that it may be omitted without in the least detracting from the completeness of the story. If these two spurious passages be omitted it brings the charge F down to the account G and leaves little room for a doubt but what it occupies the position which it does because the two versions of G were copied from the same original source; and through the manner indicated above the charge F, which was the end of some other story which preceded it, became transferred from one account into another.

Passing on to the fourth column, we find the same charge F, this time in Mark's third chapter. There can hardly be a question but what this portion of Mark was taken from the same source that the corresponding passages of Matthew in the twelfth chapter were taken. The two F's here illustrating an intermediate condition between a verbatim copy and a difference as great as the two F's in the first two columns or in the second and third. In either of those cases they are parts of two separate and distinct accounts; but here we find them something after the manner of a new species viewed from the evolutionist's standpoint, just as it is passing from a mere variety into a distinct species. According to Matthew's twelfth chapter, Jesus healed the multitudes "and charged them that they should not make him known." According to Mark's third chapter, it was unclean spirits which fell down before him that he charged not to make him known. A few more turns at the pen by scribes and we would have had an account of how Jesus cast out devils from "a certain man" and charged them not to make him known, and another miracle would have been on the list of miracles recorded in the gospels.

Notice the word *straitly* in Mark 5:43, Matt. 9:30 and in Mark 3:12. Mark's third chapter contains the account G, but verses 18-21 must have been inserted in between F and G. They stand where they do as an interpolation, just as truly as Matt. 12:17-21 is an interpolation.

But one of the most remarkable features of this charge F is the fact that it occurs not only in Matthew's account of The Healing of the Leper—see fifth column—but in Mark's and Luke's account of

that miracle as well. Matt. 8:4, Mark 1:43 and Luke 5:14. Mark 1:43 contains the same word *strailly* which we find in the first, second and fourth columns. In order to establish the fact that the charge F in Matt. 8:4 is a copy from the same original source that the other F's were copied from we must emphasize another equally important point, and that is that the gospels are a collection of short *and independent* accounts. The paragraph E being similarly worded in Mark and Luke and in Matthew's tenth chapter shows that all three of them must have been copied from the selfsame source. The fact that Mark gives it in his third chapter, between F and G, while in Matthew's twelfth chapter, which was copied from the same original source, it is wanting, shows that the paragraph was originally independent of those with which it is associated and that it is given where it is merely at the will of some scribe who happened to place it there. Now Mark, Matthew and Luke each give their version of B. Matthew and Luke give immediately afterwards the sermon D but Mark does not give any sermon after it. The inference is that B and the sermon D did not originally belong together, else Mark would not have copied one and not the other. So it is with the sermon D and the account of The Healing of the Leper. Mark and Luke both give the account of The Healing of the Leper, but before it in neither case is there a sermon. Luke's sermon is in the sixth chapter of that book, and the account of The Healing of the Leper is in the fifth chapter. Mark says nothing about the sermon. No part of it is in his book. The inference is that The Sermon on the Mount and the account of The Healing of the Leper in Matthew were originally independent accounts. The three accounts B, D and The Healing of the Leper occupying the relative positions which they do in Matthew, merely because some scribe happened to place the three together, or judged that they should be given together. The truth is that Matthew's Sermon on the Mount stands as an interpolation in between B and The Healing of the Leper in precisely the same way that C E stands as an interpolation in between F and G in Mark's third chapter, or as Matthew's verses 17-21 stand between the same F and G in the twelfth chapter.

Now if the reader will pardon us for getting a little ahead of our story, we believe that Matt. 5:1 was copied from the same source

from which Mark 3:13 was copied. We do not believe that Jesus ever delivered a sermon *upon a mountain*. If he ever delivered one at all, which is doubtful, it was from some other pulpit. Luke says nothing of the mountain. We believe that Matt. 8:1 was *made up* by some one to go with Matt. 5:1. Both Mark's and Luke's account of The Healing of the Leper contain no statement about Jesus coming down from a mountain. Now if Matthew's Sermon on the Mount and Matt. 8:1, which goes with it, be omitted from our fifth column, B and F are brought into precisely the same relation toward each other which H and F occupy in the second column. The conclusion is irresistible that each and every one of the five charges F on these two pages *were copied from the same original source*, as well as their parallel passages, Luke 8:56, Mark 1:43 and Luke 5:14. This passage has been shifted about from one account into another by scribes who copied *in ignorance of the facts*. These passages have been copied and recopied, over and over. Paragraphs have been transferred from one position to another, and other paragraphs from other sources have been inserted at will.

The books of Matthew, Mark and Luke do not contain any other statement to the effect that Jesus ever made this charge to any one, with one exception, viz., Matt. 16:20, Mark 8:30 and Luke 9:21, which three are parallel. If Jesus ever made this charge that they should not make him known at four or five different times, as Christians undoubtedly believe that he did, it is singular—it is singular passing the bounds of possibility that the only accounts we have of his thus charging people, with one exception, should occupy this suspicious relation towards each other in position.

We will now turn our attention to C. Matthew and Mark each read as follows:

MATTHEW.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him.

MARK.

And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

Now both of these passages follow immediately after the selfsame account B, a most singular coincidence indeed, if Jesus went up into a mountain at two different times and for two different purposes. The truth is rather that these two passages are two copies from one original source. Luke has the same C E that we find in

Mark, but the C has been placed above the B, instead of below it as in the other two cases. Luke does not give the twelve names as Mark and Matthew do, and right here we have corroborative evidence that these copyists had no personal knowledge of the incidents which they copied, for they did not know the names of the twelve disciples or there would not have been this difference between them. Any one of the twelve could have repeated the names of the twelve without a mistake. It is hardly possible that *Lebbeus* or *Thaddeus* could have been the same as *Judas the brother of James*.

Luke's B is not followed by a C. Luke does not say that Jesus went up into a mountain to preach. The inference is that B and C were originally independent of each other, and the fact that Mark and Matthew both give B and C together is good evidence that they copied from the same original source *in ignorance*. They are suspicious circumstances that in Matthew's account of the choosing of the twelve disciples in chapter 10 there is nothing said about a mountain and that Luke's sermon was not preached upon a mountain. Like the charge F, according to the gospel narratives, Jesus went up into a mountain so seldom that it must be more than a matter of mere coincidence that two such phrases so similarly worded stand in such a remarkable relation to each other in the position which they occupy.

It may be denied that Matt. 4:23-25 and Mark 3:7-11 are parallel passages, but Luke 6:17-19 furnishes a connecting link between the two. For B in Matthew and B in Luke immediately precede the sermon which they attribute to Jesus, which would not be the case were they not parallel accounts. And B in Luke and B in Mark are related to other accounts in their respective columns which are parallel, C E and B having been transposed. Further than this, the verbal agreement between the several letters *i*, *j*, *k* and *l* is too great to leave any room for a doubt about their originally having been taken from the same source.

It is doubtful if Jesus ever preached the *Sermon upon the Mount*. Some scribe copied B and C and at the end of the sermon which followed he deliberately inserted the words, "When he was come down from the mountain great multitudes followed him." He may have believed in the manuscript which he copied, that Jesus had

really delivered this sermon upon a mountain to multitudes, and he may have considered it no untruth to add that Jesus came down from the mountain and that the multitudes followed him, for if Jesus had preached upon the mountain these other things would have followed as a matter of course.

Luke fell into the same trap that Matthew did. See verse 17. But the passage C stood a little earlier in his account. He too supposed that if Jesus was up on a mountain he must have come down again, but he brought him down before the sermon was delivered instead of afterwards. He could have had no personal knowledge of the doings of Jesus.

Mark's fifth chapter contains H and F; Matthew's ninth chapter contains the same H and the same F, with the account of the Healing of The Two Blind men intervening. Matthew's twelfth chapter contains F and G, Mark's third chapter contains the same F and the same G, and in each case there are verses intervening. Luke's sixth chapter contains A and C; Mark's third chapter contains the same A and the same C, with B and F intervening. Luke's sixth chapter contains B and D; Matthew's fourth and fifth chapters contain the same B and the same D, with C intervening. Matthew's fourth and fifth chapters contain B and C; Mark's third chapter contains the same B and the same C, with F intervening.

Right here we will go back to the two F's in the second and third columns. If the reader will take his Testament he will find that Matt. 9:1-17, which immediately precedes the second column, is a parallel account to Mark 2:1-22, and that Matt. 12:1-8, which immediately precedes the third column, is a parallel account to Mark 2:23-28. This, when we give due consideration to the fact that F and G follow these same passages, is significant. Let us call the accounts which precede the ninth chapter X 1, and those which precede the twelfth chapter X 2. Though they are not identical, they are closely related each of them to Mark's second chapter and consequently to each other, and that relationship must be more than accidental. The following comparison is not far-fetched or illogical. Matthew's ninth chapter contains X 1 and F, with H and verses 27-29 intervening, and Matthew's twelfth chapter contains X 2 and the same F, with A and B intervening. These facts are further evidence that

the two F's in these two columns were copied from a common original F, and that X 1 and X 2 became separated from F in the same manner that F and G became separated from each other in the second, third and fourth columns.

These passages illustrate and bear evidence of the extent to which alterations, transpositions and interpolations were made by those who were responsible for the gospels as we have them. It is impossible that any one should have written them from memory or from information obtained from eyewitnesses.

And now let us turn our attention to those paragraphs which we have marked A. Those in the third, fourth and sixth columns are three versions of the account of The Healing of the Man with the Withered Hand. Like most of the accounts in the synoptic gospels, they are all copies from a common source. In order to make use of available space we have given the account of The Healing of the Dropsical Man in the fifth column, between two of the others. Now Christians will deny to the very last breath that the accounts of The Healing of the Man with the Withered Hand and The Healing of the Dropsical Man had a common origin. The following phrases and sentences are common to the two stories:

- a. "And it came to pass"
- b. "on the Sabbath day"
- c. "they watched him"
- d. "And (behold) there was a (certain) man"
- e. "which had"
- f. "Is it lawful to heal (do good) on the sabbath day(s)?"
- g. "And (But) they held their peace."
- h. Luke 14:5 and Matt. 12:11. (The Revised Version uses the words "and he said unto them" in both places).

It is not possible that independent accounts of two different miracles should contain so many verbal coincidences between them. We believe that these four accounts are but copies of copies, back to one original manuscript. We believe that the three accounts of The Healing of the Man with the Withered Hand are more closely related to each other than either of them to the other account, i. e. the three accounts have only been copied a few times over since they were taken from the parent story, whereas this same parent story to the three, and the account of The Healing of the

Dropsical Man, are two branches from one still more remote parent story.

Now there are reasons for believing that that portion of the book of Luke which lies between chapter 9, verse 51, and chapter 18, verse 15, is of much later date than most other portions of the book, or at least that it came from a very different source and was inserted into the book of Luke at a comparatively late time. We cannot give those reasons in an article of this character. Suffice it to say that there is very little, practically no part of it, to be found in the book of Mark. The reader will notice that the account of The Healing of the Dropsical Man is in this portion of Luke and that neither Matthew nor Mark contains it, whereas the account of The Healing of the Man with the Withered Hand is in all three of the synoptic gospels and is not in this portion of Luke.

The inference to be drawn from all the facts is that copies of the original account early in their history became widely separated. Perhaps one of them was sent into another country and became translated into some other language. At any rate, we believe that the two versions of it passed through very different hands. One version found its way into the earlier gospels and was copied by Matthew, Mark and Luke. The other turned up again many years afterwards, most likely after the book of Mark had reached its final and present shape. During the time these manuscript copies were separated they underwent many changes at the hands of scribes. In no other way can we account for both the difference between these stories and their striking verbal coincidences. These four passages bear evidence of the extent to which changes were made in the manuscripts out of which the gospels were constructed. They bear testimony to the fact that Luke did not receive his information from "eyewitnesses and ministers of the word." He copied manuscripts the origin of which he knew nothing about. They bring discredit upon both of the accounts of these miracles. Either Jesus did not heal the man with the withered hand or he did not heal the man with the dropsy. If he did not perform one of these miracles, the fact weakens the evidence in support of the other.

There are other passages in the synoptic gospels of a very similar character to those which we have quoted, and their testimony is to the same effect.

[TO BE CONTINUED.]

REALISM VERSUS IDEALISM.

BY CHARLES C. MILLARD.

II

I HAVE still another line of reasoning to offer, for I intend to fulfill my promise. The sensibility to impressions from the outer world, and the ability to respond to them, belongs to the micro-organism—the cell, the physiological unit of our bodies. These units possess the general sense of feeling, and the *germs* of every special sense. They feel; and they remember. “The white corpuscles of the blood can be seen under the microscope to be little animals leading an independent life.” (Alfred Binet in “The Psychology of Micro-Organisms.”)

You may say that you do not believe this; but is that any evidence that it is not true? Have *you* spent years of your life looking down through the microscope upon these minute creatures; or have you read the writings of those who have devoted a large part of their lives to this work? And do *you* know the reasons why *they* believe? Would it not be better to read up on the subject, before you express a decided opinion? Many good men did not believe that the earth is round; and some do not believe it yet.

I will give you one fact, which is worth more than a score of theories—spirit or any other kind. In the stagnant water of ponds is found a micro-organism, which can be plainly observed with a good microscope. It is called the hunter. It finds out the location of other animals, smaller than itself, without touching them; and fires a volley of hard, flinty scales, from the inside of its throat, into its prey. The unfortunate little creature is transfixed; it can neither fight nor run. The hunter approaches at his leisure; puts out a long hollow tongue with a sucker at the end; places the sucker against the body of his prey, and draws it through the hollow tongue into his stomach.

This is related in the work previously noticed. The hunter must *see* his prey, or have some sense equivalent to the sense of sight. He must have a desire for food; a sense of hunger if not of taste.

He must *remember* that such animals suit his taste; or, that they have previously satisfied his hunger; or, that he has seen others of his kind use them for food. These three things are essential to the hunter. Without a *special sense* he could not locate his prey, but must fire in any direction, and miss a hundred times as often as he would hit his mark. He does not waste his ammunition in this manner. If he did, he would starve and the species become extinct. Without an appetite, and a desire to satisfy it, there would be no *motive* to induce action; and without *memory* there would be nothing to indicate what action should be performed. And without a *will* the hunter could not initiate a movement nor make a choice as to his food, or his prey, and he does both. Even with all these faculties, he would still lack something essential. "The observing of causes and consequences in such a way as to guide action, is reason. (Professor Dalton in "School Physiology.") And *this* is precisely what the little animal does.

It is not necessary that the micro-organism should have these faculties in the state of perfection in which they exist in man. He does not. He has them, *adapted* to his condition and surroundings. But it *is* necessary for him to *have* these faculties; for we cannot even imagine how he could exist without them; without returning to "the clock and weight" theory, which no intelligent person will entertain for a moment.

Binet says that "the cells, of which the body of man is composed, are essentially the same as the micro-organisms from the stagnant pond"—"the hunter," for instance. From this it is evident that the whole body of man—that is, every microscopic cell—possesses intelligence of the same kind—only less in degree—as that which he as a person possesses and exercises by the use of his brain. Not only so, but every nerve center, every collection of gray matter, every ganglion, or little brain, is a seat of intelligence of essentially the same kind. Every such center has, and exercises, a sense or feeling, which is not only *akin* to knowledge, but *is* knowledge itself. To speak of reflex action, or the automatic action of the nerve centers, as something different from knowledge, or intelligence, is to speak ignorantly. It is using words which were applied when the truth was not known; and which have been retained because no others were at hand to express the idea correctly.

Thus we find that the cell possesses intelligence; the small ganglion has more intelligence; and the largest ganglion—the brain—has that degree of intelligence which is necessary to guide the sum of the units—the “colony of organs”—the man—in his relations to the outside world. Again we have arrived at the same place; and have not found either a spirit, or the need for one. But, if the idealist asserts, as some do, that there is *a spirit* in the cell, in the ganglion, and *in every unimated being*, he can avoid this conclusion, for I am not arguing against Buddhism.

I have not time to offer any more long lines of reasoning; nor do I deem it either necessary or advisable to do so; but I wish to give a few facts which will still further strengthen my position. It has been proved by actual experiment, that when we remember anything we have seen, the retina of the eye is affected in the same manner as it is in the original act of seeing. And what we know to be true of *one* of the special senses is presumably true of the other four.

Now, did any of you ever take a very cold bath—either accidentally or intentionally—that would make you shiver every time you thought about it for an hour afterwards? If so, let us analyze this act of memory. First the cerebrum initiates the movement; then the skin all over the body reacts its part; the muscles act as they did before; all, however, acting more feebly than at the first. Here we have a large part of the body taking part in a mental act. For each of the parts—when the stimulus is applied—to repeat the original movement, is memory.

Memory, according to *all* authorities, is the very foundation of mind. Hence, remembering is a mental act; and, in this example, the body remembers. How could it be otherwise? was it *a spirit* that took the cold bath?

Suppose that it was John Smith who broke through some thin ice on a pond, and got the cold bath. When he remembers the occurrence ten minutes later, the cerebrum reproduces the feeling *it* received; the *retina* and the *optic nerve* reproduce the feeling of sight, and he remembers the smooth, glassy surface of the pond; the auditory nerve feels and reproduces the crackling sound of the breaking ice; the skin feels again the cold water; and the muscles *repeat* the effort to escape and cause the shiver. Now what is it that remem-

bers? It is the plain, prosaic John Smith, the material organism, the brain, nerves, skin, muscle and all their ramifications and connections. But to remember is to think; and living organized matter *does think*. John Smith thinks.

He who denies this conclusion must deny the *facts* upon which the reasoning is based, and will then find himself in opposition to all the teachings of modern science on this subject. I believe this conclusion to be *true* and in harmony with every proved fact of mental science, or mental physiology. It is, perhaps, impossible to explain all the obscure work of diseased brains; for the diseases of the brain are not well understood. And it may be impossible to explain all the mental acts which result from abnormal conditions. But all natural, healthy mental acts, and a large share of all others, *need* no explanation when viewed from this standpoint.

Again I am supported by Herbert Spencer, who says: "All must admit that consciousness is some kind of a change in some kind of a substance." Spirit is just the *opposite* of substance. He also says: "It cannot be doubted that consciousness is coextensive with that which is conscious." Certainly! *John Smith* is conscious and his consciousness is *coextensive* with *John Smith*. No one but a great philosopher would have thought of making an assertion which means as much as it would to say, that a line extends as far as it does extend.

[TO BE CONTINUED.]

LITERARY DEPARTMENT.

A CRITICISM OF MENTAL SCIENCE.

BY T. A. NETLAND, F. T. S.

THE corner-stone of mental science is "*The Law*," which, I take, means eternal life. Very well; but life, as we see it, has innumerable aspects, from the slumbering life principle in stones and gross metals, up to man's self-conscious life. Now, I suppose that the laws which govern the manifestations of life are perfect, being from the Universal mind, and any attempts to change those laws by our finite minds, will only be vain attempts. Let us work on the road of evolution, in harmony with nature's laws, and not consider ourselves capable of mastering them. Let us look at the manifestations of life. We breathe regularly in and out, the blood pulsates through our bodies, from which old, used up atoms take leave, and new ones enter, and yet we remain our individual selves. In every seven years a new body has been formed, but the personal feeling of "I" remains; the individuality must consequently be perfectly independent of the body.

Of the life manifestations we have further our waking and sleeping states, night and day, ebb and flow of the tides, and the whole manifested universe throbs and pulsates in endless cycles of this in and out-breathing

Why, then, should we strive against death, when it is only the in-breathing of the universal life principle, or rather the in-breathing of our higher self on the process of evolution? Our "ego" simply throws off this body, when it has served its purpose; we go on a new field of experience, and when the period of action, or the out-breathing of our higher self has come, a new body is ready, in which we take up again our work, where we left off, and consequently we are going steadily and surely forward, till at last we have reached beyond this plane of existence.

Therefore, as long as we are subjects to the pulsations of the heart and blood, to the in and out-breathing of the air, to the taking in and throwing out again water and food, and to waking and sleeping consciousness during day and night, so long are we subjects to the in and out-breathings of our activities, or death.

One of the mental science theories is that our desires always shall guide our actions. To this my whole nature revolts. I see but one thing to which I want to lend my actions, and that is duty, and duty often tells us different than our desires.

To me duty is the watchword of life; the object of our existence. And duty is to live and die for humanity, to help and uplift the

race; shortly, to help our brothers and sisters in every way that our reason tells us to be the right one.

Another mental science theory is, that all our actions are caused by a desire for happiness. I do not believe—in fact, I know, that this can not be the case, because we know that many actions are due to habits, and persons who are subjects to bad habits know that they can never be happy, but absolutely miserable, as long as they continue in the indulgence.

And if I should have a desire to do something that would bring me happiness but make others miserable, I will not do it, if I can help it. I say, "if I can help it," because I do not profess to be able always to do my duty, but I hope never to let my personal desires prevent me from doing it.

Then we have the theory that our beliefs create our conditions; but I see nothing to prove, and very little to support that theory. A tree can not create its own decomposition by its beliefs, as it is without beliefs whatever.

If we are sick, and take medicine, the medicine certainly helps to cure us, as long as it acts in the right way on our physique. If a patient by mistake should take a dose of strychnine, his best beliefs can not prevent the consequences. Even if man was perfect, and had his will-power developed as much as will ever become possible for an individual, he could not escape the results of his actions; for *Karma*, or the law of cause and effect, is part of the *Absolute*, or *God*, and can never be conquered.

If we look at the different people and races of the earth, we will find that the savages, who are in constant fear of death from wild animals and other tribes, have generally strong, agile and healthy bodies, while the more advanced, educated and refined people become, the more delicate become their bodies. Would not this indicate that the more advanced we become, the less use will we have for our physical bodies, and at last we throw them off altogether?

I want to give a little illustration to show the impracticability of eternal physical life: Give, for example, a tree self-consciousness, and suppose it will make the following speech to itself: "Oh, how beautiful is the earth, and my surroundings! I am going to live forever, in my own form, of course; but at last, when I am sufficiently refined and developed, I will be able to fly about in the air," etc.

Now, I don't doubt that if there are beings on a higher plane than our own, they will look at the impracticability of the mental scientists trying to live forever in this imperfect body, as we would look upon the impractical soliloquy of the tree in the above illustration.

At last I will refer to the extreme vanity of mental science. Its followers, I should judge, believe themselves to be on the threshold to real progress, while all others, including the world's greatest thinkers and philosophers, are—or have been—groping in the dark. If that is not the case, why has not some one shown forth the prac-

ticability of eternal life, and proven it, instead of preaching purification and evolution through death?

In conclusion I will say, that I have criticised mental science because it seems to me that its doctrines are opposed to Universal Brotherhood.

Those mental scientists who honestly believe in the Brotherhood of Man, and whose higher and inner selves can see the truth in any doctrines—they, I believe, have a higher and nobler conception of mental science, and to them my criticism will not reach.

SHEDDING OF BLOOD IS NECESSARY.

DR. P. S. HENSON preached at the First Baptist Church last night on "The Doctrine of the Blood." He said:

"The most beautiful thing in the world is life, and the saddest thing in the world is death. In this world, at least, blood is the symbol and the very substance of life, and the shedding of blood means what men call death. Deathly divine ordination follows ever in the track of sin.

"God's first act of mercy was to clothe man's nakedness with the skins of slain beasts, whose blood stained the sacrificial altar on which their bodies were consumed, and thus the world was given the first great object lesson, teaching the doctrine of the atonement, the very essence of which is that 'without the shedding of blood there is no remission of sin.'

"The opinion now prevails that the bloody sacrifices of Bible times were a relic of heathenism. And yet the whole trend of New Testament teaching is that all the Old Testament sacrifices found their explanation and fulfillment in the sacrifice of Christ, and that he came to 'die for our sins according to the scriptures.'"—*Chicago Tribune*, June 15.

The above sanguinary sentiments could find lodgment only in the mind iron-bound with an unnatural and horrible creed; and in comparison with it death is by no means "the saddest thing in the world." Designating blood as "the substance of life" is new—and horrible, and while materially it may be so, spiritually the idea is grotesque and repugnant. The real "substance of life" is light, beauty, happiness—not that which makes men naturally recoil and women faint. If any one can explain the meaning of the conglomeration of words "deathly divine ordination follows ever in the track of sin," we would like to see it; and the picture of the sanguinary God clothing man's nakedness, etc., is one the civilization of to-day would generally be loath to look upon.

As to the "atonement for sin"—who suffers when man sins? Is it not himself or his neighbor? And so long as he does not make reparation himself, what "atonement" can there be? No one, or

no thing, can make just atonement for our own sins. We can only atone for them ourselves by repairing the wrong we have done to our neighbor or amending the fault within our own selves. This accepting the sacrifice of an innocent being, either human or animal, to clear our own skirts, comes not within the bounds of reason or justice or morality. It breeds cowardice and hypocrisy. True repentance is *not* "believing on the Lord Jesus Christ," but it is the endeavor to counteract, by subsequent right living and good deeds, the effect of the wrong committed. The horror and injustice of sacrificing an innocent life for a world of guilt and sin is only equaled by the fact that the world seems to remain about as sinful as in the days of Sodom and Gomorrah—and it gives license to the world to sin all it pleases—on account of the atonement, which provides, as in the case of the thief on the cross, salvation in a dying hour by mumbling over a few sentiments of "faith and repentance." When the pulpit orator preaches a pure morality and right living, uninfluenced by the fear of punishment or the expectation of reward—for doing what is right—then the world will come to the truest "salvation" and be lifted up the highest spiritually.

ABNER PLAIN.

EDITORIAL DEPARTMENT

REV. JOHN EMERSON ROBERTS, D. D.

WE are pleased to present to our readers, as the frontispiece of this number of the Magazine, the portrait of Rev. Dr. Roberts of Kansas City. Doctor Roberts is, probably, the most Liberal preacher who occupies a popular pulpit in any of the large towns of this country. He is as fully emancipated from superstition as is Colonel Ingersoll—that is not saying that he fully agrees with Ingersoll in all of his views. But he is a brave champion of everything he believes to be true and good, and has, what most preachers are destitute of, the courage of his convictions. His character and work may be fully stated in these few words: "*He is an honest seeker after the Truth, and when he finds it he bravely proclaims it to the world.*" TRUTH is his only creed.

The following brief sketch of his public career we copy from *Humanity*, a radical, ably edited journal, published at the home of Mr. Roberts:

John Emerson Roberts was born in Fredonia, Ohio, September 28, 1858. He was the fourth child of William S. and Henrietta Skinner Roberts. His father was a native of Ohio and his mother a native of New York State. William S. Roberts was a Baptist minister, having been educated at Grangeville, Ohio. Henrietta Skinner was a Presbyterian, but joined the Baptist church after marriage. In 1857 the family moved to Michigan and settled on a farm near Battle Creek. There the children attended the district school.

When seventeen years of age, John E. Roberts left the farm and went to Upper Alton, Illinois, where he remained a student of Shurtleiff College for eight years, spending two years in the preparatory course, four in the collegiate, graduating from the latter in 1876, and two in the Theological Department, from which he received in 1878 the degree of Bachelor of Divinity. He was ordained to the Baptist ministry in July, 1878, at Carrollton, Ill., and remained in charge of the Baptist church at that place till February, 1881. He then accepted a call to the pastorate of the First Baptist Church of Kansas City, Missouri, continuing in this capacity till the autumn of 1884.

At this time, having found himself unable to reconcile the orthodox doctrines with reason, he resigned the pastorate of this church, and withdrew from the Baptist ministry. The following year he organized a liberal congregation in Grand Rapids, Michigan, continuing with them until October, 1887, at which time he became the minister of All Souls Church of Kansas City.

We wrote to Mr. Roberts to send us a few items relating to his religious experience that we might use in a brief life sketch for the Magazine. He sent us, as he said, with reluctance, the following, which after reading we thought we could not improve upon by putting it into our own words as we suppose he thought we would do:

RELIGIOUS EXPERIENCE OF DR. ROBERTS.

I was in the Baptist pulpit seven years. For seven years I preached the most horrible doctrines that ever outraged reason or libeled God.

It now seems incredible that I could have believed those Calvinistic monstrosities, but I did. I was taught that way. From the time I entered upon my academic course of study, at seventeen years of age, until I finished it eight years afterwards, I read and heard nothing else. Once during that time I asked the College Librarian for Paine's *Age of Reason*. To this day I do not know what inspired that desire or emboldened me to make that request. I was refused the book, and furthermore, was told that to read it was willful sin, as it imperiled one's soul, and that "Tom" Paine was a libertine and a sot and his book was worse than its author.

Denominational colleges do not teach their students to think. They teach them to believe.

To think, that is to doubt, is the deadliest of sins. And so at twenty-five years of age I went out from that college carrying two degrees, all of John Calvin, the whole of Hodge's systematic theology, and so was duly and truly equipped, authorized and empowered to save a few souls by the blood of a slain God and damn the remainder of mankind without a pang. It is very difficult to detect causes and follow processes in the mental and moral life of any one. Those causes are as subtle and elusive as they are potent and profound. But I think that I first weakened in my priestly functions of consigning people to the endless fire. I could see that the more orthodox one was, the more people he must damn. Only those who had been eternally chosen and effectually called could be saved, and there was no absolute certainty of one's election. So to be absolutely orthodox, one must damn everybody and have done with it.

As a result of these conclusions I began to preach about something else—I kept still about hell. Before the end of my first pastorate there began to be murmurs in the church to the effect that the

minister did not preach enough of "the law," meaning, of course, judgment and retribution. How the church of Christ has loved hell! Then I was called to a city church. The new associations and the stimulus of a new field kept, for a time, the doubts and unrest in abeyance. But the city church had its doctrinal detectives too. I had now become familiar with the writings of F. W. Robertson, Emerson and Channing. I had reached their conclusions before I found their books. They did not change my views. They voiced them. Meanwhile the "secret service" had marked me as a "suspect."

One of them said to me one day, "You preach the gospel all right, but you don't give us any of the law."

The majority of my church, I have reason to believe, were in sympathy with me. The detective force was active. They hungered for hell—for some one else. The deacons of the church held several meetings to consider the situation. At last they met and sent for me.

They said, "There is a feeling abroad in the church that you are not sound in the doctrine. Give us an outline of what you believe."

Then I told them how I differed from the doctrines commonly accepted by Baptists. One of them then made this remarkable statement. He said, "For my part, I believe as you believe. But I am a deacon, and as an officer of this church I have no right to my own opinion upon subjects of doctrine. My solemn duty is to waive my own opinion and maintain the doctrines of the church in their integrity." That man was not a hypocrite. He was honest—an honest slave—with loyal hand he crucified his own reason and put his manhood to open shame. To the deacons I said, "I may or I may not be a Baptist, but I am honest. I can not preach what I do not believe. I will not lie, even for religion." I then placed my resignation in their hands, subject to the action of the church.

It was agreed that I should begin a series of sermons on the cardinal doctrines of the church, to be preached on successive Sunday nights, and that after the series was ended the church should vote upon my resignation. So the matter rested. I began the series. The first sermon was on "The Idea and Conception of God." Then followed two on "Retributive Justice." They were the last. By that time the congregation wanted to vote—some of them wanted to vote very much indeed. As I remember these sermons, they were mild. They simply expressed the passionate hope that sometime the sufferings of the impenitent might cease—sometime the cup of Divine wrath might be full. But it was too much—and they voted to accept my resignation, forty-eight to seventy-two. That is the way it happened. Circumstances bore me into the orthodox church and circumstances bore me out of it. I have no complaint to make. For the old-time friends I have always had and still have the kindest feelings, and I think the most of them feel kindly towards me. But I despise those old doctrines and most of all I hate hell.

As an evidence of the Liberality of Doctor Roberts, we are pleased

to say that for a number of years he has been a reader and an earnest friend of this Magazine, and has taken special pains to introduce it to his friends and parishioners. That is not because he endorses all that we publish, but for the reason that he believes, as he says, that the **FREE THOUGHT MAGAZINE** is a powerful instrument in making thought free.

IN MEMORIAM.

AT Franklin, Ill., on the 13th of June, occurred the death of Mrs. Susan E. Roberts, wife of Mr. M. L. Roberts, a leading Free Thinker of Morgan County. Mrs. Roberts was also a radical Liberal, and died as she had lived, strong in the faith that is founded on reason. Such was the kindness of her disposition and the beauty of her character, that her religious views did not prevent her having a large number of admiring and loving friends even among the most orthodox people. She was a young woman—born June 12, 1868, and married in 1884. A son, the only child, survives to share his father's sorrow. The esteem and affection in which Mrs. Roberts was held were indicated by the large number in attendance at the funeral, many from a distance, and by the heart-felt grief which was manifested on this occasion by those who personally knew her. It was the desire of Mr. Roberts and other relatives that the funeral should be conducted in a manner consistent with the religious views of the deceased, and Mr. B. F. Underwood, in response to a dispatch, went to Franklin, June 15, and took charge of the exercises. He spoke from the steps of the house to the hundreds of people that had assembled; and his address was listened to throughout with rapt attention and deepest interest. Appropriate music preceded and followed the address. Then was formed the procession, more than a mile in length, including hundreds of vehicles, which arrived at the cemetery late in the afternoon. After appropriate farewell remarks by Mr. Underwood, the casket was lowered into the grave, which was quickly filled with earth and completely covered with evergreen and flowers, brought by loving relatives and friends. The exercises, from first to last, were of a very impressive character—

dignified, solemn and sensible, appealing both to the head and the heart, to the intellect and the emotions—a fitting memorial to departed worth. The occasion was one not likely to be soon forgotten by those who were present. This funeral served as a demonstration to the community that a sincere and rational tribute of respect and love can be paid to the memory of the dead without the formality of prayer or the folly of preaching, and without Christian service or ceremonies of any sort whatever. Sympathizing with Mr. Roberts and the large circle of relatives of the deceased in their bereavement, we are also with them, proud of the rich legacy which the young wife and mother left in the influence of a life without stain, and which, though ended too soon, was full of kind words and deeds.

SCIENTIFIC PROPHECY.*

WHEN any one of the old "religious" superstitions is crushed, some stupid people are asking in a half frightened way, "What will you put in its place?" We answer, *The Truth*. One of these old superstitions which used to cut a great figure in the history and evidences of Christianity was "Prophecy."

Miracles and Prophecy were relied upon as the two great pillars upon which the mighty arch of supernatural religion rested. Nothing illustrates the great evolution of humanity more decisively than the fact that these formerly "invincible proofs" of "revealed religion" have now become exactly the reverse. Instead of using miracles to prove anything, as the Apostles used them, the modern Christian apologist is spending his breath and ink to explain them away—as worse than useless, for they make the "Divine Record" incredible. They can't prove anything, for they can't prove, or be proved, themselves. "Prophecy" has in these modern days fallen heir to the same difficulty. As there were in fact no miracles, so in fact there

* *Man or Dollar—Which?* A Novel. By a Newspaper Man.

The Modern Banker. A Novel. By James B. Goode.

Both published by Charles H. Kerr & Company, 56 Fifth Avenue, Chicago. Price 25 cents each.

were no "Prophets," in the old meaning of the word, though many ecstasies, fanatics, fakirs and liars were ignorantly and innocently believed to have been such "foretellers of the future." Now the most learned of the Doctors of Theology tell us most beautifully that these "Prophets" never did and never intended to foretell the future; that Father Time has always kept his secrets and only played off the prophetic notion to bluff or amuse his innocent children. See, for instance, the reverend and learned Dr. Cornill's "Prophets of Israel," published by the Open Court Publishing Co (for sale by Kerr & Co, price \$1). So our old miracles and prophecy have passed away forever, to all rational people. The only inquiry remains, What has taken, or ought to take their place?

No rational person now expects or even prays for a miracle, though without it the old prayer is an absurdity. The truths, laws, discoveries, inventions, glories and benefactions of Science have made the miracles of theology as trivial and useless as they are ridiculous and absurd. In a similar way *Scientific Prevision* has not only clarified out of existence those foolish old prophetic nightmare and ghost stories, but has, as its crowning utility and glory, thrown its light far into the future, so that Father Time has not only had to share his Past, but now also is beginning to share his Future with free, intelligent and hopeful MAN. The very essence of science is *prevision*, which gives us true prophecy instead of false. The almanac is the prophecy of science in astronomy. It is astonishing how the precession of the equinoxes, eclipses, changes of seasons and tides are foretold until the industry of calculating them for future ages ceases to be useful. So it is with physics, chemistry, and even largely in meteorology and biology—the laws of future events are certain, and given the facts and conditions, we may know very surely what will happen. We can not only forecast these facts, events and conditions, but we may make our will and industry a material part of those conditions, so that we can not only largely foretell the future, but *make it*, thus beating Father Time out of his secrecy, by taking the reins out of his unintelligent hands, and driving ahead into the future with our heads and hands before we get there, in fact!

All this may be true as to astronomy and the physical sciences,

say the Theologs,* but God still reigns and has his counsels past finding out in sociology, that is to say, in the history, politics, economics and Heaven of the human race. So they place Heaven after death, and make death the prior condition of getting into any Heaven at all—of which place too they only hold the key. (Matt. 16:19.)

Now Science is beginning to negative very decidedly the assumptions and claims of Theology about the future of mankind. The place of Heaven is no longer *above* us in the skies, but *beyond* in the future progress of the human race on this earth. The old description of the golden streets and jasper walls, etc., with thrones and robes, and palms and harps, etc. etc., are all sadly out of date. No sensible person could be hired to go to such a heaven now.

Scientific prophecy has taken in hand the newer and practical question—what will be the future Heaven of civilized man on this planet, and how shall we begin or continue our evolution thitherward? A new and most interesting literature has sprung up in answer to this question, of which Bellamy's "Looking Backward" may be taken as a remarkable specimen. Similar remarkable specimens are before us in the unique novels (published as above noted) which have suggested these reflections. Such works are a most pleasing and useful exercise of the *scientific* imagination. We have conquered the Past by memory; now science has enabled imagination and hope to conquer the Future and to realize by anticipation the Heaven that is to be. How? do you ask? He who gives away the story and ending of a novel, deserves the curse of all novelists. The pleasure and surprise—most ample—of these two novels must be yours from their perusal—not from me. The modern novel must be its own Apocalypse, or it will lose its value. Read if you would know!

T. B. W.

* The wiser Theologs even decline to pray for rain, alleging that it is out of their Department, since Uncle Sam has established a Weather Bureau! But Uncle Sam won't do his whole duty till he starts the irrigation business?

SIGNS OF THE TIMES.

THERE are some signs of the times that are cheering to the Free Thinker—signs which indicate that the religion of force is doomed, and that the people of this country, having partially freed themselves from ecclesiastical domination, are going to hold the ground they have gained, and not permit themselves to be still further enslaved.

One significant indication of this public sentiment, is the late vote in the House of Representatives on the question of appropriations for Indian schools. These schools have been of a sectarian character, and the appropriations have been apportioned among the various denominations; the Catholics, as usual, getting the lion's share. To the credit of some of the Protestant churches, more notably the Baptist, they have been getting ashamed of the business, and have of late years declined the appropriations. When the question of providing for Indian schools came before the present Congress, the House passed an amendment to the appropriation bill for the Indian Department, prohibiting the payment of any money for education in sectarian schools. The Senate, thinking this would require too sudden a change in the Indian school system, inserted a proviso that such amendment should not take effect for two years.

Whereupon, a conference committee having been appointed, as is usual in such cases, the House, on May 23, instructed their conferees in the committee to insist upon the amendment, as originally passed; to take effect immediately. The resolution of instruction was passed by a vote of 154 to 22.

Another indication is, the failure of the National Reform party to make any progress, at this session, in their efforts to get their God incorporated into the federal Constitution.

While we have no disposition to detract from the importance of the work done in Washington by the friends of religious liberty during the session—work worthy of all praise, yet it would be assuming too much to claim that it was owing to that work that nothing was accomplished in favor of the amendment. The true cause

is that the congressmen have heard from their constituents on these subjects. They know they do not want any religious legislation of any kind; therefore there will be none. If the congressmen really believed that their constituents, or the great body of them, wanted religious legislation of that or any other kind, all the arguments in committee would go for naught. Evidence of the source of influence may be seen in the vote already referred to, on the adherence to the amendment to the appropriation bill. That vote of 7 to 1 was given without debate; nor have we heard that there was any argument in committee.

There is no doubt that within the last two decades the country has been in danger of religious legislation. In fact, we have had a little of it. But the discussion that was evoked, has had its effect. The people are becoming educated. They are getting their eyes open to the danger of such legislation; and while we should not relax our efforts in the educational process, we may congratulate ourselves that there is no danger, at present, of our becoming a religious government.

C. B. W

PLANT INSTINCT.

A QUARTER of a century ago, perhaps, Professor Huxley used the term "biological no-man's land" to designate those forms of life which possess some of the characteristics of the animal, and some of the characteristics of the plant, but which cannot be classed with either the one or the other. Professor Haeckel, in view of the shadowy boundary between plants and animals, suggested that there be recognized and named an intermediate kingdom, to include the debatable members of the two.

Of late years science has disclosed many characteristics not before supposed to be possessed by the vegetable kingdom. One of the claims made is that plants possess a certain amount of brain power.

Brain is commonly thought of as it exists in the higher animals—an organ from which diverge nerves for the performance of special functions, some subserving the purpose of sight, others enabling the

muscles to move the limbs, and another series aiding in the all-important process of digestion. In these animals the brain itself is divided into regions each of which is now known to have an exclusive use. But in lower forms of life, like worms and snails, there is no actual brain, though the ganglia or collocations of nerve matter scattered throughout their bodies evidently serve a purpose much the same as that of the brain in vertebrates. In the lowest recognized members of the animal kingdom no brain or nerves are to be seen. The fresh water polyp may be cut into several pieces, and all the fragments will grow into separate animals; each of these may be divided in like manner and with like results. The sea anemone has some scattered nerve cells, and the same has been claimed for the jelly fish, but if they exist as elementary representatives of organs active in the higher creatures, they are visible only to the acute physiologist, aided by the finest appliances of the instrument maker. In sponges and the minute forms popularly grouped under the name of animalcules, it would seem that there can be no traces of nerves. Yet these morsels of animated jelly are sensitive to the slightest touch, to changes of temperature, even to the obscuration of the sun by a passing cloud.

It is precisely the same with plants. The sensitive plant folds up its pinnules as a protest against disturbance. In a tropical forest, at times, a carpet of weeds will become recumbent before the tread of the advancing pedestrians, the irritability being transmitted by sympathy, it would seem, from plant to plant. In these plants there is no aggregation of matter known as the brain and no visible nervous system. Yet more than some of the lower animal forms, these plants exhibit something which is very much like intelligence. The irritability of some orchids in their lower petals, and of others in various parts of their flowers, is remarkable and apparently indicates nervous power. Climbing plants revolve ceaselessly in search of the object round which they are to cling, reminding one, as some one has said, of a blind man feeling his way with his staff. Insectivorous plants show something akin to intelligence. The Venus fly-trap, the sundew, and other plants, are able to digest animal substance, and flies and other nutritive matter are held by the leaves until assimilated.

At Santa Barbara, Cal., there ran a sewer made out of redwood timber, cased by an outside sewer partially decayed. Across this sewer was a high brick wall, so built that it was pierced by the inner sewer, which it tightly enclosed, while the outside sewer ended abruptly against the wall. Of the decay of the outside sewer a eucalyptus tree sixty feet away had taken advantage, and sent one of its roots to the coveted spot in almost a direct line. The root entered the outside sewer and followed its course as far as it could; at last it came to the wall which shut off its course, and here it could get no further, the inside sewer being perfectly tight. But on the other side of the wall the sewer and its double casing continued, and this eucalyptus tree knew how to get there. There was a little hole three feet high, and toward this the eucalyptus began to climb the dry wall and face the wind and sun till it found the opening, through which it descended on the other side and entered the sewer again and followed it along as formerly. How did the tree know of the hole in the wall, and that the sewer was on the other side, and how did it direct the root to go and find the place with such precision? The word "instinct" seems to be as applicable to the movement of this tree as to some of the movements of animals.

Although plants give no evidence of having specialized organs of sense, there is certainly more or less localization in certain parts. They have no visible nerves, but there is some apparatus for the transmission of the motor impulse for some distance—twenty inches or more in some of the sensitive plants. The motor is not seen, but the motion is there, and it can be enfeebled or arrested by the application of chloroform or a weak solution of opium or other soporific. Mr. Arthur Smith declares that even in the highest animals the brain itself cannot be looked upon as the sole source of nerve power, that it is not in itself a battery, but only an intermediate motor which serves for the more perfect transmission of impulse.

In plants there are no muscles, and the mechanism by which they execute movements is not understood. It is assumed that it is done somehow by the agency of water. In the movements of plants there is apparently no discursiveness, no choice, no volition, the same organs responding to the same stimulus with the same correspond-

ing movement. From this fact it has been inferred that there is no psychic life, but the inference would be quite as warrantable in regard to some of the lower forms of animal life whose activities are entirely automatic.

In the phenomena which plants exhibit is much that is akin to the unconscious life of man—"the dark continent"—within us, the domain of our being, in which are carried on processes, and by which results are accomplished far beyond the capacities of our discursive intelligence or conscious powers.

B. F. U.

LIBERAL FUNERALS.

TH**ERE** is no more trying time in the life of a Free Thinker than when death occurs and the preparations for burial have to be made. The easiest way, of course, is to call upon a minister to make a prayer and say a few perfunctory words in the usual Christian fashion before consigning the lifeless body to the grave. This inconsistent and stultifying course gratifies the Christian neighbors and the Christian members of the family, and affords the clergy an opportunity to make the sad event of death an occasion for showing how important their office is, even among those who deny their creeds and deprecate the influence of their profession. It also puts into the hands of the preachers a weapon, a very effective weapon, against liberal thought; for it enables them to say that the Free Thinker, however brave he may be in combating the Christian faith, when no sorrow or trouble assails him, as soon as death comes into his family, he calls upon a representative of the faith he has derided to give comfort and consolation to himself and family in their bereavement. The funeral service is made an occasion for extolling the Christian religion and impressing the skeptical with the importance of the rites and ceremonies of the Church.

This should not be. If the liberal philosophy is good in life, it should not be disregarded in the solemn hour of death. Liberals, under all circumstances, should be courageous and consistent.

But what is a Liberal to do when a death occurs in his family?

He should arrange for a funeral conducted according to liberal views. Some competent representative Free Thinker should conduct the exercises. If there is no person in the community who can do this, send, if possible, for some one who knows what should be said and done, and who will, without unnecessary antagonism to the popular faith—which would be improper on such an occasion—present liberal thought in an attractive manner—in a manner to appeal to the intellect, and at the same time to touch the heart, to kindle the emotions and to impress the people with the profound meaning of the liberal thought of the age *versus* the miraculisms and supernaturalisms of a decaying Christian theology.

. Such a funeral was conducted last month at Franklin, Illinois, by Mr. Underwood. Music, flowers, eloquence—all contributed to give pathos and impressiveness to the solemn exercises, which were an appropriate tribute to the memory of the dead, and at the same time a grand and imposing expression and exposition of Free Thought, which gave consolation to the bereaved and encouragement and satisfaction to the Liberals of the community, in which it also helped to strengthen the liberal cause in the popular mind.

Every Liberal should exercise forethought enough to make arrangements for funerals in the event of death in his family. Many have done this. A number of persons have written us in regard to the matter, and Mr. Underwood has requests from several friends of the Liberal cause to conduct their funerals should he outlive them and be able to attend. Mr. Underwood's large experience, sympathetic nature, and his judicious utterance on occasions requiring judgment and tact, preëminently fit him to give effective expression to the thought and sentiment of Liberalism in the hour of bereavement and sorrow.

ALL SORTS.

—Maj. McKinley attended his church in Canton the next Sunday after his nomination, and the preacher, the Rev. DeE. P. Edwards, took for his text these words: "Make your calling and election sure." 2 Pet. I, 10. The major probably mentally replied: "All right; I have left that matter to God and Hanna."

—At this dull season of the year, especially in the heat and turmoil of a presidential election, some of the friends of this Magazine seem to have forgotten that it takes money to keep this Magazine going. Friends, let us hear from each one of you in some substantial manner.

—Elizabeth Cady Stanton will furnish a series of articles for forthcoming issues of this Magazine. The first article will be entitled "The Effect of Woman Suffrage on Questions of Morals and Religion," and will appear in the August Magazine.

—The Mayor of St. Louis received the following message, which tells its own story:

"Saratoga, N. Y., May 29.—The Presbyterian General Assembly tenders deep sympathy and earnest prayers in view of the calamity which has overtaken your community.

"John N. Withrow, Moderator."

The theatrical actor, destitute of religion, sent the following:

"London, May 28.—Have mailed you \$1,000. Deepest sympathy in your calamity.
Henry Irving."

Col. Robert G. Ingersoll sent his check to the mayor of East St. Louis for \$100, and received prompt acknowledgment of its safe arrival.

The Presbyterians are probably still praying the Lord not to do it again.—
Progressive Thinker.

—We quote the following from the Chicago Record:

"Mr. Hanna is a devout believer in an overruling Providence. 'I don't know why,' he says, 'except that I got it from my mother. It's inbred and inherited from my Scotch presbyterian ancestors. I have felt from the beginning that McKinley was going to be nominated, and I am equally confident that he is going to be elected by the largest majority ever given to any presidential candidate. I believe that it has been so ordered by Providence and that we are merely the feeble instruments to carry out the divine will.'"

What a modest man Mr. Hanna is, to give all the credit of McKinley's nomination and expected election to Providence. Good Christians may believe this, but the unregenerated will continue to give Mark Hanna very much credit for these results, and insist that he is something more than "a feeble instrument to carry out the divine will."

—Henry M. Taber, under the title of "The Panic Over the Devil," furnishes the New York Evening Post with the following communication:

Sir: Noticing the panic in several of the public schools by reason of belief in the existence of a personal devil, and the serious results of such panics, many of the children having been seriously injured by being thrown down and trampled upon, I am led to inquire why it is that there is such an absurd belief as that a being called the devil actually exists in a corporal state, and that such belief is encouraged by persons of intelligence, these same intelligent persons knowing full well that no such person really exists?

What possible good can be accomplished by teaching little children (or those of mature years) something that is not only not true, but which is beyond the pale of common sense? If this belief is a part of theology, like

a great many other beliefs which are constantly being relegated to the lumber room of antiquated dogmas, aided by the light of the "higher criticism," let intelligent believers in religion eliminate from their creeds such an ignorant, superstitious doctrine, and one fraught with so much danger, as that of the personality of a devil.

No one ever saw a personal devil and no one can possibly know of any such being, and, as the Rev. Dr. Behrends says, "Theology—like science and philosophy—should deal only with what can be accurately known."

—The following unique challenge received by the World was shown to Colonel Robert G. Ingersoll:

"I, the undersigned, challenge Robert G. Ingersoll in a joint debate before three judges and two timekeepers, ten minutes each, in points on his (Ingersoll's) Bible lecture, in any hall in New York, or any large city, but New York preferred. The one gaining the most points must receive 65 per cent. of the net receipts after paying expenses.

"The judges to be chosen by the New York World. Thomas Kenyon.
"400 Westminster (Room 4), Providence, R. I."

Colonel Ingersoll pondered gravely over the communication, and appeared to be considerably perplexed.

"On reading and re-reading this note," he said, at length, "I am not quite sure whether the gentleman means a verbal debate (in which I could not hope to cope with him), a contest with small gloves, or both.

"If he is challenging me to a glove contest, there are certain conditions on which I feel bound to insist. I claim the right to choose the referee, and if I have the choice it would be for a gentleman who, I am told, has frequently officiated in that capacity, and who, I understand, is known to the sporting fraternity under the affectionate cognomen of 'Honest' John Kelly.

"I am content to leave the selection of timekeepers to the sporting editor of

the World, in whose judgment I have implicit confidence.

"Mr. Kenyon's proposed contract is, however, rather loosely drawn up. He does not specify the amount of the purse, nor does he say whether the contest shall be a fixed number of rounds, or whether we shall fight to a finish. He does not fix the weight at which we shall enter the ring, or say whether we meet under Queensbury or London prize ring rules. He fails also to furnish any guarantee against police interference.

"I must insist on Queensbury rules; that the whole purse shall go to the winner; that 50 per cent. of the gate receipts be allowed to the loser for training expenses.

"If the fight cannot be successfully brought off on American soil, I shall be glad to meet him in Mexico, or under the auspices of the National Sporting Club of London. Only on these conditions will I consent to meet Mr. Kenyon."—New York World.

—B. F. Underwood, as we stated last month, proposes to devote his whole time to Free Thought lecturing. Those of our friends who would like to engage Mr. Underwood for one or more lectures soon after the lecture season opens, will please send their name and address to this office. To save traveling expenses and time, he would like to have them so arranged that he could speak nearly every evening. His terms will be reasonable. The following are the titles of the lectures he is preparing for the fall and winter campaign:

1. History of the Bible—How the Books were produced and put together.
2. The Unhistorical Character of the New Testament.
3. The Orthodox Creeds Dissected.
4. The Bible Prophecies and Miracles Examined.
5. Answer to the question: What can you

give in place of Christianity? 6. The Influence of Civilization upon Christianity. 7. How Special Religions Originate, Grow and Persist. 8. Evolution vs. Creation.

—The New York Tribune, "founded by Horace Greeley," brings forward the following weighty argument in favor of the election of McKinley:

"Nothing more romantic and beautiful in the matter of courtship has ever been published than the courtship of the next president with the noble woman who is now his wife. In the town where they lived she was teacher of a Bible class in the 1st Presbyterian Church, and he the superintendent of the Sunday-school of the 1st Methodist Episcopal Church. In going to their respective schools they passed each other at a certain corner, and found it pleasant to stop occasionally and indulge in conversation. This went on for many months, until an ever memorable Sunday afternoon in their history he said to her, 'I don't like this separation every Sunday, you going one way and I another. Let us change the order. Suppose after this we always go the same way. I think that is the thing for us to do. What do you think?' 'I think so, too,' was her answer."

The Tribune fails to inform us which way they both went thereafter.

—"Materializations" seem to be getting unpopular among the most intelligent spiritualists. The following from a contributor appears in the Progressive Thinker: "They are all frauds, and no one knows it better than they do themselves. I have been all through it, and it has cost me money. The manager hands in the paraphernalia; I helped them arrange it all, and I have been in the graveyards in the 'wee sma' hours' getting the 'tests' that bring so much joy to hearts of mourning friends. I am and have been for years a Spiritualist from its philosophy and common sense. Materializations are contrary to law. There never

was one and never will be. I think it time the fakir was exploded, and I trust I will soon be ready to give it h—l."

A person who would go into a graveyard "in the 'wee sma' hours'" to aid in such frauds ought not to be believed when he tells the truth, if he ever does.

—G. P. Putnam's Sons, the popular publishers of New York, have just issued a most splendid edition of "The Age of Reason," by Thomas Paine, edited by Moricure D. Conway. It contains much matter never before published. It is got up in the latest typographical style and will be an ornament to any Free Thinker's center table. The price is \$1.25. We shall have much more to say about this most valuable publication in the August Magazine.

—The New York Sun recalls the story of a parson who, at the time of the Civil War, called on Andrew Johnson, the vice-president, and proposed that he should get down on his knees and pray with him that the Union cause might triumph. They prayed and prayed, and when both became very much worked up Andrew Johnson jumped to his feet and exclaimed: "Damn it, parson, after the prayers you have offered and the consoling words you have uttered, I am of the opinion that we will knock hell out of the damned rebels, and ultimately preserve this great and glorious Union. Let us have a drink."

—The following letter, which we received last month from the cashier of one of the state banks of Kansas, is a very good specimen of a number we have recently received:

"Kansas, March 20th, 1896.

Dear Sir: After reading the March number of Free Thought Magazine, I placed the book on the scales and found it was worth just \$1 in gold. As it is not every day one can make \$9 by an investment of \$1, I hasten to remit for ten additional copies; also for one 'Small Free Thought Library.' Find enclosed draft for \$2.50.

"Yours truly
"_____"

BARGAINS IN BOOKS.

We have on hand a limited number of copies of each of the books in this list. When our present stock is exhausted we can no longer supply them, hence those receiving the list should order at once to make sure of the books wanted.

Prices include postage.—If you order books to go by express, at your own expense, you may deduct twenty per cent.

No credit.—We do not open accounts for retail sales. If you wish books sent C. O. D., you must remit enough to cover expressage both ways.

*Books thus marked are shelf-worn; all others are in good condition.

AMERICAN NOVELS IN PAPER.

*The Auroraphone. By Cyrus Cole. A romance of the planet Saturn and Colorado. Adventure and philosophy pleasantly mingled; 249 pages, 10 cents.

The Beginning. A socialistic romance, with introductory letters by Judge Tuley, Rev. Dr. Thomas and others; 126 pages, 10 cents.

*Sister Gratia, or Satan's Simplicity. By Chauncey Edgar Snow. A realistic novel in which his satanic majesty plays a prominent part; 212 pages, 10 cents.

A Siren's Son. By Susie Lee Bacon. A romance of Southern life; 192 pages, 10 cents.

*Jetta: A Story of the South. By Semrick; 196 pages, extra laid paper, 10 cents.

*A Modern Love Story: Which Does not End at the Altar. By Harriet E. Orcutt; 192 pages, extra laid paper, 10 cents.

A New Woman. By Jessie De Follart Hamblin. A story of to-day; 205 pages, 10 cents.

*A Hopeless Case: The Remarkable Experience of an Unromantic Individual with a Romantic Name. By Luther H. Bickford; 146 pages, 10 cents.

*A Mormon Wife. By Grace Wilbur Trout. With eight full-page illustrations in half tone; 10 cents.

A Pure-Souled Liar. A story of a girl's sacrifice. Anonymous; 191 pages, 10 cents.

*Paul St. Paul: A Son of the People. By Ruby Beryl Kyle; 275 pages, extra laid paper, with portrait; reduced from 50 cents to 10 cents.

*A Story from Pullmantown. By Nico Bech-Meyer; 110 pages, illustrated; single copies, 10 cents; 50 cents a dozen.

*The Last Tenet: Imposed Upon the Khan of Tomathoz. By Hudor Geneone. Illustrated; 165 pages, 10 cents.

*The Garden of Eden, U. S. A. A Very Possible Story. By W. H. Bishop. A novel describing a plan of practical socialism without new legislation; 369 pages; reduced from 50 cents to 10 cents.

A full set of these fourteen books will be mailed to one address for one dollar. At retail prices they amount to \$4.50. Dealers and agents will find it profitable to take advantage of this offer.

AMERICAN NOVELS IN CLOTH.

Asleep and Awake. An anonymous novel of Chicago, pure in motive and action, yet turning a searchlight on some of Chicago's dark places; 40 cents.

A Modern Love Story, Which Does not End at the Altar. By Harriet E. Orcutt. A charming story throwing new light on the old question: "Is marriage a fallure." Full of bright ideas on living topics; 60 cents.

*The Last Tenet. Imposed upon the Khan of Tomathoz. By Hudor Geneone. Tells about an "elect" infant adopted by a missionary, and brought up to be saved; about his brother, a "non-elect" infant, adopted by a Buddhist monarch and brought up to be d—d; about the conversion of the Khan to a religion which required him to forgive sins upto seventy times seven; about the pad on which he recorded trespasses until they reached 490—

all illustrated with exquisitely funny drawings. Reduced from \$1.25 to 50 cents; also a few paper copies at 20 cents.

*The Auroraphone. By Cyrus Cole. A story of Colorado and of the planet Saturn. The auroraphone was an instrument on which telegraphic communications were sent between the two. The story is most ingenious and entertaining, and the political and scientific theories received by auroraphone from Saturn are worthy of much thought and discussion; 40 cents.

The Zigzag Paths of Life. By Matilda Vance Cooke. A western story with a strong plot. Handsomely bound, 258 pages; reduced from \$1.00 to 30 cents.

Inquiringo Island. By Hudor Geneone. A notable novel that has been enthusiastically praised or violently abused by most of the leading critics of the country. It is an allegory satirizing formalism and superstition in religion; 347 pages, 60 cents.

*Washington Brown, Farmer. By Le Roy Armstrong, author of "An Indiana Man." A powerful and radical story which points out a way for the farmers to protect themselves against speculators; 326 pages, 60 cents.

*From Over the Border. By Benj. G. Smith. A book of prophecies and fancies of the life to come; 238 pages, 40 cents.

A New Woman. By Jessie De Folliart Hamblin. An entertaining love story; 205 pages, 40 cents.

*Elsie. From the Norwegian of Alexander Kjelland. Translated by Milles Menander Dawson. Half cloth, 109 pages, 20 cents.

Shylock's Daughter. By Margaret Holmes Bates, author of "The Price of the Ring." "The Chamber over the Gate," etc. Illustrated; 145 pages, 30 cents.

A Story From Pullmantown. By Nico Bech-Meyer. Illustrated, 110 pages, 20 cents.

The Garden of Eden, U. S. A. By W. H. Bishop. "A romance which in some respects contains grander and more practical ideas than Bellamy's 'Looking Backward.'" 369 pages, 60 cents.

John Auburntop, Novelist: His Development in the Atmosphere of a Fresh Water College. By Anson Uriel Hancock; 275 pages, 50 cents.

*Zaw is and Kunigunde. By Robert H. Vickers, author of "The History of Bohemia," a historical novel; 307 pages, 40 cents.

These fifteen novels, all handsomely bound in cloth, will be sent to one address on receipt of \$4.50; purchaser to pay expressage. No discount from this price.

POLITICAL BOOKS IN PAPER.

*Cash versus Coin. By Edward Wisner. The most successful of the replies to "Coin's Financial School." 121 pages, 10 cents.

*The Rights of Labor: An Inquiry Into the Relation Between Employer and Employed. By R. Waite Jocelyn; 10 cents.

*The Pullman Strike. By Rev. W. H. Carwardine. A history of the causes leading up to the famous struggle; 10 cents.

*How to Govern Chicago. By Charles R. Tuttle. A study in municipal reform, 10 cents.

*The Industrial Primer. A witty and entertaining argument for protection to American industry. Illustrated; 6 cents.

*Eli Perkins on Money. Arguments and fun mingled. Illustrated; 157 pages, 10 cents.

*The Social Status of European and American Women. By Kate Bryan Martin and Ellen M. Henrotin; 10 cents.

Flat Silver. Its ruinous effects shown in history. By Robert H. Vickers. Handsomely printed and bound; a neat pocket manual, well indexed; 10 cents.

*Silver Campaign Book. Edited by Charles R. Tuttle; 177 pages, 10 cents.

*Gottlieb Finkelstine's Plain Talks on the Money Question. Illustrated. A free silver book; 10 cents.

These ten books will be mailed to one address on receipt of 50 cents, if ordered at once.

FREE THOUGHT BOOKS IN PAPER.

*Lessons from the World of Matter and the World of Man. By Theodore Parker. A standard work; price in cloth, \$1. Only a few paper copies left; 10 cents each while they last; 430 large pages.

*The Morals of Christ. By Austin Bierbower. A few paper copies left at 10 cents.

*History of the Arguments for the Existence of God. By Dr. Aaron Hahn; 205 pages, 20 cents.

*The Faith that Makes Faithful. By William C. Gannett and Jenkin Lloyd Jones; 20 cents.

*The Unending Genesis. By H. M. Simmons; 10 cents.

The Thought of God. Poems by Frederick L. Hosmer and William C. Gannett; 30 cents.

FREE THOUGHT BOOKS IN CLOTH.

*Facts and Fictions of Life. By Helen H. Gardener. Publishers' price, \$1.25; our price, 50 cents.

*Martin Luther and Other Essays. By Dr. F. H. Hedge. Publishers' price, \$2; our price, 60 cents.

*Theodore Parker, A Lecture by Samuel Johnson. Retail price, \$1; our price, 40 cents.

*Evolution and Christianity. By J. C. F. Grumbine; 20 cents.

On the Road to the Lake. A new Liberal novel by Sam Flint. Beautifully printed and bound; 295 pages be-

side 24 full page illustrations on plate paper from original drawings. To introduce this book, we offer a limited number of copies prepaid for only 50 cents each; well worth \$1.25.

MISCELLANEOUS BOOKS.

The Psychic Factors of Civilization. By Lester F. Ward. Publishers' price, \$2; our price, \$1.20.

*Sunday School Stories and Stories for Little Children. By Edward Everett Hale, two volumes. Publishers' price, \$1 each; our price, 30 cents each.

*St. Solfer, with Other Worthies and Unworthies. By James Villa Blake. Cloth, \$1; paper, 50 cents. We offer a few slightly shelfworn copies at 50 cents in cloth, and 20 cents in paper.

The Flaming Meteor. Poems by Will Hubbard Kernan, with portrait. Retail price, \$1.50; our price, 90 cents.

We have also a considerable stock of miscellaneous books, of which we have not a sufficient supply to warrant including them in a catalogue. Our customers are invited to call and examine these, or to advise us of the particular subjects on which they wish to obtain books, when we will send a type-written list.

Charles H. Kerr & Company, Publishers, 56 Fifth Ave., Chicago.

OUR NATION'S HISTORY AND SONG

WITH THE CAMPAIGN SONGS OUR FATHERS SANG.

This book presents the history of the United States in a way entirely new and fascinating. No other book or author has ever attempted to show the Song side of our history. There has been a constant current of rich song flowing more or less steadily through all periods of our remarkable national life. But our historians so far have omitted to show this current of song. The present author has undertaken to round out our history by adding this important and pleasing element.

The power and influence of our national airs and war melodies in the periods of our country's peace and war are told in a charming manner. **The campaign Songs our Fathers Sung, from Washington to Cleveland**, are woven pleasingly into the story of our successive national campaigns from the first to the last one (1789 to 1892).

The following features of the book are worthy of special notice:

- I. Its faithful presentation of the Song side of our history in an attractive style.
- II. Its absolute freedom from partisan bias.
- III. Its admirable account of the origin of our national airs and leading war melodies, and the part they have played in our history.
- IV. Its account of the national lyrics and war-melodies of other countries, and their influence on their respective people.
- V. Its division of the campaign minstrelsy of the United States into natural periods, with a racy discussion of each campaign in each period.
- VI. Its wealth of songs—national airs, war melodies and campaign lyrics—suitably interspersed, and found in no other book.
- VII. Its historical sketches of the party conventions, candidates and chief platforms of each campaign.
- VIII. Its tables of popular and electoral votes of each presidential election. Great care has been taken to make these tables absolutely correct.
- IX. Its presentation of the political complexion of each congress, together with all cabinets from the first.
- X. Its clearness and accuracy in the statement of facts and figures.

It is a pioneer book. No other book giving our history as herein presented has ever been published.

This book is handsomely printed on good paper and contains 480 large pages. It is published in two editions, paper at 50 cents, and cloth at one dollar. Either edition will be mailed to any address on receipt of price. Special terms to dealers, agents and newspaper publishers.

**CHARLES H. KERR & COMPANY, PUBLISHERS,
56 FIFTH AVENUE, CHICAGO.**

A BRIEF DESCRIPTIVE SKETCH OF

Ædœology,

A TREATISE ON GENERATIVE
LIFE,

By Sydney Barrington Elliot, M. D.

One Volume in Three Parts:

"It is the right
of Every Child
to be
Well Born."

"Some means
ought to be pro-
vided for check-
ing the birth of
sickly children."—
MINOT J. SAVAGE.

- I. PRE-NATAL INFLUENCE. II. LIMITATION OF OFFSPRING.
III. HYGIENE AND PHYSIOLOGY OF GENERATIVE LIFE.

"THIS is a book that every man and woman should read, and possess for frequent reference. It is a valuable treatise on Generative Life, and deals more particularly with one special phase of the subject to which little or no attention has been given—the power and possibilities of pre-natal influence."—*Medical Brief*.

Pre-natal influence is the influence, physical, mental and moral, which, acting through the parents, affects the unborn child, not only during actual pregnancy, but for sometime prior to it. The author has clearly demonstrated that having well born children is within the reach of almost all parents. The physical, mental and moral development are each separately considered. It is shown how to impart good physique, strong vital organs and desirable mental and moral qualities even under unfavorable circumstances. "Talent for special pursuits can be imparted, and numerous cases in point are given—cases of many of the world's most renowned men, showing why they were so, when their parents, brothers and sisters were entirely lacking in the qualities they possessed."—*School Journal, New York and Chicago*.

Many opinions and upwards of five hundred cases from the most eminent medical authorities in this country and Europe are given as corroborative evidence of the author's position..

"As a natural sequence to pre-natal influence comes the limitation of offspring. To have well born children it is necessary that parents should know how to control procreation, that generation may take place under the most favorable circumstances. While abortion is condemned in the strongest possible terms, the regulation of procreation by preventing conception, so as best to secure healthy, well-born offspring and limited in every family to the number that can be carefully protected and supported, is strongly recommended and fully endorsed by a strong array of authorities in medicine, law and theology, from Plato to the present time." [Prevention of conception is emphatically declared to be often justifiable and obligatory from a moral and humane standpoint, and, if lawful, under the proper conditions harmless, absolutely effectual and entirely satisfactory.]—*Medical Times, New York*.

"The third part, on Hygiene and Physiology of the Generative System through all the phases of generative life, from childhood to maturity, is a compilation from the most eminent authorities upon the different subjects discussed, and the most valuable of its kind in circulation. Some of the chapters of this part are on Physical Essentials for Marriage, Sterility, Events of Married Life, Government of Sex in Reproduction, Hygiene of Pregnancy, PAINLESS PARTURITION, etc., etc. This part treats thoroughly upon all points of interest to married people."

"Ædœology, though quite new, has already become famous. Whole pages in many of the largest daily papers, and several pages in leading journals have been devoted to it. It is most highly recommended by the press, eminent physicians, ministers and prominent people of all callings. It is the most authoritative and valuable book on pre-natal influence ever published. It should be carefully read by every thinking man and woman. We strongly recommend it."—*Medical Brief*.

275 pages, 12mo.; PRICE, CLOTH, \$1.50. For Sale by the Trade or

ST. CLAIR PUBLISHING CO., 283 Washington St., Boston, Mass.

"THE WOMAN'S BIBLE"

SECOND EDITION,
Part One Just Out.

REVISING COMMITTEE.

Elizabeth Cady Stanton, Mrs. Robert G. Ingersoll, Miss Frances Ellen Burr, Rev. Phoebe Hanford, Mrs. Sarah A. Underwood, Mrs. Chapman Catt, Clara Bewick Colby, Mrs. Catherine F. Stebbins, Miss Helen H. Gardner, Rev. Augusta Chapin, Ellen Battelle Dietrick, Mrs. Charlotte Beebe Wilbour, Mrs. Mary A. Livermore, Lillie Devereux Blake, Mrs. Lucinda B. Chandler, Mrs. Mary Seymour Howell, Matilda Joslyn Gage, Mrs. M. Louise Thomas, Mrs. Joseph K. Henry, Rev. Olympia Brown, Mrs. Louisa Southworth.

PRICE FIFTY CENTS PER COPY.

If you want a copy, mail fifty cents by check or postal order to

EUROPEAN PUBLISHING COMPANY,

35 Wall St., New York City, New York.

SECULAR THOUGHT.




SECULAR THOUGHT is a weekly journal, published in the interests of truth and liberty.

Its columns are open for the free discussion, by earnest and competent writers, of all questions affecting the welfare and happiness of mankind.

It subscribes to no creed, demanding that all beliefs and theories shall be brought to the bar of reason, and tried in open court without fear and without favor.

J. SPENCER ELLIS - EDITOR.

Office—67 Adelaide Street West, Toronto, Ont.; Subscription—\$2 per ann. (in advance); single copy, 5c.  Send for sample copy.

DOMINION REVIEW.

The aim of this magazine will be to present to its readers (1) concise and independent criticisms, original and selected from the works of competent writers, upon some of the most important topics of our time, or upon those specially prominent in the course of each month; and (2) to give a fair and unprejudiced presentation of facts and opinions in reference to subjects of special interest to social reformers and progressive liberals of all shades of opinion; and especially such matters as are worthy of preservation for future reference.

Due credit will be given for all matter selected from the columns of contemporaries, the Editor of *The Dominion News* being responsible for all articles and comments not credited.

Terms of subscription: \$1 per annum; single numbers, 10 cts.

The trade supplied by the Toronto News Company.

OFFICE: 67 ADELAIDE STREET WEST, TORONTO.

The Free Church Record.

A Bi-monthly Journal. Alfred W. Martin, Editor.

Devoted as it is to the special task of setting forth the distinctive principles and ideas of Universal Religion, the **Free Church Record** has a place in journalistic literature occupied by no other periodical, and appeals particularly to all persons who desire to keep in touch with the latest and best thought of the day upon what is meant by that highest religious ideal of humanity, Universal Religion, as contrasted with the historical religions.

Occasional Contributors:—David Starr Jordan, LL D.; Paul Carus, Ph. D.; Edmund Montgomery; Prof. Thomas Davidson; Babu B. B. Nagarkar; Fred May Holland; W. L. Sheldon; B. F. Underwood; Rev. K. B. Marsh; William Lloyd Garrison; Francis E. Abbot, Ph. D.; Prof. Elliott Coues, M.D., Ph. D.; Mrs. Ednah D. Cheney; William M. Salter; Edwin D. Mead; Rev. Charles F. Dole; Rabbi W. S. Friedman; Prof. A. E. Dolbear; Rabbi Charles Fleischer; John Trevor; William Ordway Partridge; Rabbi J. Voorsanger.

Subscription—Yearly, \$1.00; Single Number, 20 cents.

Address: **FREE CHURCH RECORD, Tacoma, Wash.**

FREE THOUGHT BOOKS

God in the Constitution.

By Ingersoll. At this time when the bigots of this country are plotting to incorporate into the Constitution of this country their Orthodox Creed, just what the founder of our nation intentionally kept out, this pamphlet should be circulated by the thousands. Price 10 cents.

The Myth of the Great Deluge.

By McCann. B. F. Underwood says of it: "It is the most complete and overwhelming refutation of the Bible story of the deluge I have ever read." T. B. Wakeman says: "To read it is to be astonished at the possibilities of religious credulity." A. B. Bradford says: "Mr. McCann's dynamite bomb has blown the fallacy of the flood story to atoms." Price 15 cents.

The Earth Not Created.

By D. K. Tenney. This new and most remarkable scientific theory, that has recently been published in three articles in the FREE THOUGHT MAGAZINE, has been put into a beautiful pamphlet for general circulation. Mr. Tenney's ideas as to world making are diametrically opposed to the doctrine heretofore considered scientifically established. Price 15 cents.

Prayer, Its Unscientific Assumption.

By Taber. This is the most thorough and conclusive digest of the question as to whether prayer is ever answered or not that has ever before been published. The author's claim is that no prayer was ever answered and he cites a very large number of authorities to substantiate his position. Price 10 cents.

The Evolution of the Devil

By Frank. The author having been a Jewish Rabbi, an Orthodox, and then a Liberal Christian Clergyman, and since having become an Agnostic was well qualified to give the "devil his due" in this biography of the old garden visitor and Eve tempter. He has done it to perfection. Price 25 cents.

Life of Charles Bradlaugh

By Holyoake. Those who desire to learn something of this great English radical and noted Atheist can do no better than to read this pamphlet written by his life long friend and co-worker, George Jacob Holyoake. Price 15 cents.

Liberalized Christianity.

By Taber. No work has ever before appeared that shows so plainly how fast the Christian church is advancing towards liberalism. The Old Ship of Zion is being unloaded of its orthodox cargo very rapidly. The crew seem to be impressed with the idea that the old craft will soon be stranded on the shore of time unless something be done to relieve her. They have already thrown overboard "Infallible Bible," "Eternal Hell," "Vicarious Atonement," "Salvation by Blood" and other such rubbish, and are prepared to take on a cargo of "Evolution," "Darwinism," "Deeds in Place of Creeds" and a large quantity of "Reason and Common Sense."

Address FREE THOUGHT MAGAZINE,

213 E. Indiana St., Chicago, Ill.

They silently wandered, in pairs, and alone,
But took the direction the halo had flown,
And soon, lying under the southernmost wall,
They found the great halo, not damaged at all.

MORGAN A. ROBERTSON'S



By Carey K. Jurist.

The text is poetical and the illustrations are fearful to behold. There are 70 broad pages and the price is only: paper, 50 cents; cloth, \$1.

Address, THE TRUTH SEEKER,
28 Lafayette Pl., New York

Humanity

Published monthly at Kansas City, Mo. Is one of the surprising periodicals of the closing century.

It is original in matter;

Fearless in thought;

New in method;

And unique in every way.

It advocates the interests of humanity along all lines, without bias, prejudice, partisanship, or egotism. It knows no sect, sexism, or creed, but holds it true of all humanity that "An injury to one is the concern of all."

It should be in the hands of every thinker. Send 50 cents in stamps for a year's trial subscription.

Three months on trial for 10 cents.

Address,

HUMANITY,
Kansas City, Mo.

RADICAL FREE THOUGHT BOOKS.

AGE OF REASON. By Thomas Paine. Cloth, 40; paper, 20 cents.

ASTRONOMY. Six lectures by Richard A. Proctor. 65 pp., 15 cents.

BESANT-HATCHARD DEBATE. Between Annie Besant and the Rev. A. Hatchard. A two nights' discussion at the Hall of Science, London, 1880. Propositions discussed: "That the Jesus of the Gospels is a Historical Character." Opened and affirmed by Mr. Hatchard. "That the Influence of Christianity upon the World Has Been Injurious." Opened and affirmed by Mrs. Besant. 100 pages, paper, 25 cents.

BIBLE INQUIRER, or a Key to Bible Investigation; containing 148 propositions, with References to the most Plain and Striking Self-Contradictions of the so-called Inspired Scriptures. By A. Jacobson. Paper, 25 cents.

BIBLE MORALS. By J. E. Reinsburg. Twenty Vices and Crimes Sanctioned by the Scriptures. 25 cents.

CHRISTIAN ABSURDITIES. By John Peck. Pointing out the things which the world calls absurd, but which the church once made Christian dogmas, and which some Christians still believe. 80 pp. 12mo. Paper, 20c.

COMMON SENSE. By Thomas Paine. Paper, 15 cents.

CRISIS (THE). By Thomas Paine. 182 pp. oct. Cloth, 50 cents; paper, 25 cents.

EVOLUTION (THEORY OF). By Prof. Thomas H. Huxley. Three Lectures delivered in Chickering Hall, New York, in 1877. Paper, 10 cents.

GREAT WORKS OF THOMAS PAINE: Age of Reason, Examination of Prophecies, Religion of Deism, Common Sense, Crisis, Rights of Man, etc. Life of Paine. Steel Portrait. 8vo., 800 pp. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

HAND-BOOK OF FREE THOUGHT. By W. S. Bell. Containing in condensed and systematized form a vast amount of evidence against the superstitious doctrines of Christianity. Cloth, \$1; paper, 50 cents.

IMAGE BREAKER. By John E. Reinsburg. Contents: The Decline of Faith, Protestant Intolerance, Washington an Unbeliever, Jefferson an Unbeliever, Paine and Wesley, The Christian Sabbath. Paper, 25 cents.

INFIDEL DEATH BEDS. By G. W. Foote. 25 cents.

MARIA MONK. Paper, 50 cents; cloth, 75 cents.

MARTYRDOM OF MAN is a very interestingly pictured synopsis of universal history, showing what the race has undergone—its martyrdom—in its rise to its present plane. Cloth, \$1.00.

POCKET THEOLOGY. By Voltaire. Brief, witty, and sarcastic definitions of theological terms. Paper, 25 cents.

SABBATH-BREAKING. By John E. Reinsburg. 25 cents.

SELF-CONTRADICTIONS OF THE BIBLE. One Hundred and Forty-four Propositions Proved Affirmatively and Negatively by Quotations from the Scriptures. 15 cents.

THUMBSCREW AND RACK. By George E. Macdonald. A description of the Torture Instruments employed in the 15th and 16th centuries for the Promulgation of Christianity. Over 30 cuts. Paper, 10 cents.

VOLTAIRE IN EXILE. His Life and Works in France and Abroad (England, Holland, Belgium, Prussia, Switzerland), with hitherto unpublished letters of Voltaire and Madam du Chatelet. By Benjamin Gastineau. Paper, 50 cents.

WAS CHRIST CRUCIFIED? By Austin Bierbower. Paper, 10 cents.

WHY DON'T GOD KILL THE DEVIL? By M. Babcock. Paper, 15c.

WOMAN: Four Centuries of Progress. By Susan H. Wixon. Paper, 10c.

WORLD'S SAGES, REFORMERS, AND THINKERS. Being the biographies and important doctrines of the most distinguished Teachers, Philosophers, Reformers, Innovators, Founders of New Schools of Thought and Religion, Disbelievers in current Theology, and the deepest Thinkers and most active Humanitarians of the world, from Menu down through the following three thousand years to our own time. Cloth, \$3; leather, red burnished edges, \$4; morocco, gilt edges, \$4.50.

Any or all above Books sent prepaid on receipt of price. Address

FREE THOUGHT MAGAZINE, 213 E. Indiana St., Chicago, Ill.

NEW BOOKS

BY COLONEL R. G. INGERSOLL.

MYTH AND MIRACLE.

A new lecture, now published for the first time. Paper, 25 cts.
THE FIELD-INGERSOLL DISCUSSION.

Faith or Agnosticism? Price, cloth, 50 cts., paper, 25 cts.
INGERSOLL-GLADSTONE DISCUSSION ON CHRISTIANITY.

Never before published in book form. Price, cloth, 50 cts., paper, 25 cts.

"ABOUT THE HOLY BIBLE," (New). Paper, 25 cts.

HIS GREAT LECTURE ON SHAKESPEARE.

A masterpiece, containing a handsome half-tone likeness of Shakespeare from the Kesselstadt death mask. Shakespeare was an "intellectual ocean whose waves touched all the shores of thought." Price, paper, 25 cts.

ABRAHAM LINCOLN. Containing a handsome portrait. "A piece of sublime eulogy." Paper, 25 cts.

VOLTAIRE.

With portrait. "He was the greatest man of his century, and did more to free the human race than any other of the sons of men." Paper, 25 cts.

LIBERTY FOR MAN, WOMAN AND CHILD.

This lecture is gotten up in the handsome style of "Voltaire" and "Lincoln." In this pamphlet is also the Colonel's **TRIBUTE TO HIS BROTHER**, which so many have desired to have in convenient form. Price, 25 cts.

"PROSE-POEMS AND SELECTIONS."

A new and cheap edition, containing over 400 pages. The most elegant volume in Liberal literature. Good paper, wide margins, plain cloth (sixth edition). Price, \$1.50.

THE GREAT INGERSOLL CONTROVERSY.

Containing the Famous Christmas Sermon, by Col. R. G. Ingersoll; the indignant protests thereby evoked from ministers of various denominations, and Colonel Ingersoll's replies to the same. A work of tremendous interest to every thinking man and woman. Price, paper, 25 cents.

IS SUICIDE A SIN?

Ingersoll's startling, brilliant and thrillingly eloquent letters, which created such a sensation. Price, paper, 25 cts.

WHICH WAY? A new lecture, revised and enlarged. Price, 25 cts.

FOUNDATIONS OF FAITH. Price 25 cts

SOME REASONS WHY. A new lecture. Paper, 25 cts.

TWO PATRIOTIC ADDRESSES.

The Reunion Address at Elmwood, Ills., September 5th, 1895, and the Decoration-Day Oration in New York, May 30th, 1882.

Both in one book. Paper, 25 cts.

Any or all the above Books sent prepaid on receipt of price. Address

FREE THOUGHT MAGAZINE,

218 E. Indiana St.,

Chicago, Ill.

Standard Publications of the Open Court Co.

THE PROPHETS OF ISRAEL.—Popular Sketches from Old Testament History. By Prof. C. H. Cornill. A history of Israel from Moses to the time of the Maccabees, according to the most recent textual and archæological researches, by one of the foremost authorities in Europe. A fascinating book. Shows the natural development of prophecy as a matter of human history. Frontispiece, Michael Angelo's Moses. Cloth, gilt, \$1.00.

DARWIN AND AFTER DARWIN.—By the late George John Romanes, F. R. S., LL. D., etc. "The best modern handbook of evolution."—*New York Nation*. "The most lucid and masterly presentation of the Darwinian theory yet written." Part I., *The Darwinian Theory*, is complete in itself, price \$2.00. Part II. (just published) treats of special questions, *Heredity and Utility*, price \$1.50. Together, \$3.00.

POPULAR SCIENTIFIC LECTURES.—By Prof. Ernst Mach, of the University of Vienna. Cloth, gilt, \$1.00. "Has scarcely a rival in the whole realm of popular scientific writing."—*Boston Traveller*.

THE SCIENCE OF MECHANICS.—A Critical and Historical Exposition of its Principles. By Ernst Mach. Translated by Thomas J. McCormack. 250 cuts. 584 pages. Half Morocco, gilt top. Price, \$2.50. "A masterly book. . . . We can commend it most heartily as a scholarly and able treatise, . . . both interesting and profitable."—A. M. Wellington, in *Engineering News*, New York.

WORKS OF DR. PAUL CARUS.—(1) *The Soul of Man*. An interpretation of physiological and experimental psychology. Pp. 458. Illustrations, 152. \$3 00. (2) *Homilies of Science*. Pp. 317. \$1.50. (3) *Truth in Fiction*. Twelve Tales with a Moral. White and gold, \$1.00 (4) *The Idea of God*. Paper, 15 cents.

THE RELIGION OF SCIENCE LIBRARY.

"The best solid line of books in inexpensive editions now published in this country."—*Book and Newsdealer*.

The Religion of Science. By P. Carus. 25 cents.

Three Lectures on the Science of Language. By F. Max Muller. 25 cents; cloth, 75 cents.

Psychic Life of Micro-Organisms. By Alfred Binet. 25 cents; cloth, 75 cents.

Fundamental Problems. By P. Carus. 50 cents; cloth, \$1.50.

Origin of Language. By Ludwig Noire. 15 cents.

Wheelbarrow on the Labor Question. By M. M. Trumbull. 35 cents; cloth, \$1.00.

Primer of Philosophy. By P. Carus. 25 cents; cloth, \$1.00.

Three Lectures on the Science of Thought. By F. Max Muller. 25 cents; cloth, 75 cents.

Diseases of Personality. By T. Ribot. 25 cents; cloth, 75 cents.

Psychology of Attention. By T. Ribot. 25 cents; cloth, 75 cents.

Nature of the State. By P. Carus. 15 cents.

Double Consciousness. By Alfred Binet. 15 cents.

Diseases of the Will. By T. Ribot. 25 cents; cloth, 75 cents.

Free Trade Struggle in England. By M. M. Trumbull. 25 cents; cloth, 75 cents.

Gospel of Buddha. By P. Carus. 35 cents; cloth, \$1.00.

On Memory, and the Specific Energies of the Nervous System. (A World-famous Memoir.) By E. Hering. 15 cents.

Any of these books may be had by applying direct to the office of FREE THOUGHT MAGAZINE, 213 E. Indiana St., Chicago, Ill.

CHARLES H. KERR & COMPANY'S

Books of Rational Religion.

Lessons from the World of Matter and the World of Man. By Theodore Parker. Selected from notes of unpublished sermons, by Rufus Leighton. Large 12mo., cloth, gilt top, 430 pages, \$1.00.

The Morals of Christ. By Austin Bierbower. A comparison with the contemporary systems of Mosaic, Pharisaic and Græco-Roman Ethics. Large 12mo., 200 pages, cloth, \$1.00; paper, 50 cents.

Nature and Deity: A Study of Religion as the Quest of the Ideal. By Frederick Meakin. Large 12mo., cloth, \$1.00.

The Evolution of Immortality, or Suggestions of an Individual Immortality based upon our Organic and Life History. By Dr. C. T. Stockwell. Cloth, 12mo., 60 cents.

History of the Arguments for the Existence of God. By Dr. Aaron Hahn. Large 12mo., paper, 50 cents; a few copies with soiled covers at 30 cents.

Theodore Parker. A biographical sketch by Samuel Johnson. Edited by Horace L. Traubel. Cloth, octavo, 78 pages, 60 cents.

The Gospel of Matthew in Greek, with special vocabulary, by Alexander Kerr and Herbert Cushing Tolman. No theological notes, but the original text in large type with a vocabulary that will enable a man who has forgotten most of his Greek to read it. Cloth, \$1.00; paper, 50 cents.

Life and the Conditions of Survival: The Physical Basis of Ethics, Sociology and Religion. Popular lectures and discussions before the Brooklyn Ethical Association, by Dr. Lewis G. Janes, Prof. W. O. Atwater, Prof. Edward D. Cope, Rev. John W. Chadwick, Mr. Edward P. Powell and others. Large 12mo., cloth, 458 pages, \$2.00.

Evolution and Christianity. A study. By J. C. F. Grumbine. Cloth, square 18mo., 75 pages, 30 cents.

For sale by booksellers, or mailed on receipt of price by

Charles H. Kerr & Company, Publishers,

56 Fifth Avenue, Chicago.

CHARLES H. KERR & COMPANY'S

Novels of Liberal Thought.

Asleep and Awake. By Raymond Russell. Bold in choice of subject, delicate in its handling. Cloth, \$1.00.

The Auroraphone. By Cyrus Cole. A romance, full of adventure and incident, which introduces a remarkable theory of the permutation of personalities as opposed to an individual immortality. Cloth, \$1.00; paper, 25 cents.

Elsie. By Alexander Kjelland. Translated by Miles M. Dawson. A keen satire on the methods of church philanthropic societies. Half cloth, 50 cents.

Inquirendo Island. By Hudor Genone. A story of a country where the arithmetic was the only Bible, but there were plenty of sects. Cloth, \$1.00.

The Last Tenet Imposed upon the Khan of Tomathoz. By Hudor Genone. A story of a non-elect infant and a converted potentate. Illustrated. Cloth, \$1.00; paper, 25 cents.

A Modern Love Story. By Harriet B. Orcutt. An orthodox preacher and a radical woman are the lovers. Cloth, \$1.00; paper, 25 cents.

A Mormon Wife. By Grace Wilbur Trout. A story of Utah as it is to-day. Illustrated. Paper, 25 cents.

On the Road to the Lake. By Sam Flint. A realistic story of the blighting effects of bigotry on human lives. Illustrated. Cloth, \$1.00.

A Pure Souled Liar. An anonymous novel dealing with a question of conscience. Paper, 30 cents.

Sister Gratia (Satan's Simplicity). A sensational and humorous story of Parisian life, introducing his Satanic majesty as one of the characters. Paper, 25 cents.

The Zig-zag Paths of Life. By Matilda Vance Cooke. A novel in which an orthodox minister figures prominently. Cloth, \$1.00.

For sale by all booksellers, or sent postpaid on receipt of price.

**Charles H. Kerr & Company, Publishers,
56 Fifth Avenue, Chicago.**

CHARLES H. KERR & COMPANY'S

Books of Social Science.

Money Found. By Thomas E. Hill. A treatise on banking and currency, with a proposed reform of the present banking system. A complete glossary explains all financial terms in common use. Flexible leather, \$1.00; cloth, 75 cents; paper, 25 cents.

The Garden of Eden, U. S. A. By W. H. Bishop. A most entertaining novel, introducing a plan of practical co-operation by individuals without state action. Cloth, \$1.00; paper, 50 cents.

How to Govern Chicago. By A Practical Reformer. A study in municipal government, applicable to other cities as well. Paper, 25 cents.

Money: Gold, Silver or Bimetallism. By "Eli Perkins" (Melville D. Landon, A. M.) Illustrated with 38 cartoons by the best artists. Paper, 25 cents.

Cash vs. Coin. A reply to "Coin's Financial School." By Edward Wisner. Paper, 25 cents.

Silver Campaign Book. By Charles R. Tuttle. Paper, 176 pages, 25 cents.

The Rights of Labor. By R. Waite Jocelyn. An inquiry into the relation between employer and employed. Paper, 25 cents.

The Pullman Strike. By W. H. Carwardine. A history by an eyewitness. Paper, 25 cents.

A Story from Pullmantown. By Nico Bech-Meyer. Illustrated. Cloth, 50 cents; paper, 25 cents.

An Illustrated First Reader in Social Economics, for backward pupils whose minds have been injured by a too exclusive attention to daily newspapers. Paper, 10 cents.

Shylock's Daughter. A political novel. By Margret Holmes Bates. Cloth, 75 cents; paper, 25 cents.

Letters from Jimtown: Showing how its Citizens Grappled with the Silver Question. By William Dana Wilcox. Cloth, \$1.00; paper, 25 cents.

For sale by booksellers or mailed on receipt of price. For \$1.00 we will mail a sample set of the twelve books named above, all in paper covers.

**Charles H. Kerr & Company, Publishers,
56 Fifth Avenue, Chicago.**

A Great Book.

The Effects of the Gold Standard, a new book, by Dr. W. H. Smith, shows what ails the farmers and industry generally. The cause of panics and hard times, the absurdity of the over-production theory, our financial dependence, cornering the gold, the robbery of the silver miners and other producing classes, how England is enriched at the expense of America, why bimetallism gives us the better dollar, legislation by which the American people are legally robbed, these and many other topics fully treated. A remarkable book, full of information, well written, entertaining, logical and highly instructive.

"By a profound thinker and good reasoner. Its facts and statistics are well arranged, and the reasoning therefrom is well nigh unanswerable.—*Chicago Inter Ocean*.

"A very clear and comprehensive discussion of the one and only great issue before the American people."—*News*, Port Huron, Mich.

"It carries conviction in a way that no other work does, and the best service that any person can render to silver and the cause of monetary reform is to buy and induce his neighbors to buy and read this logical and forceful book."—*Bimetallist*, Charleston, W. Va.

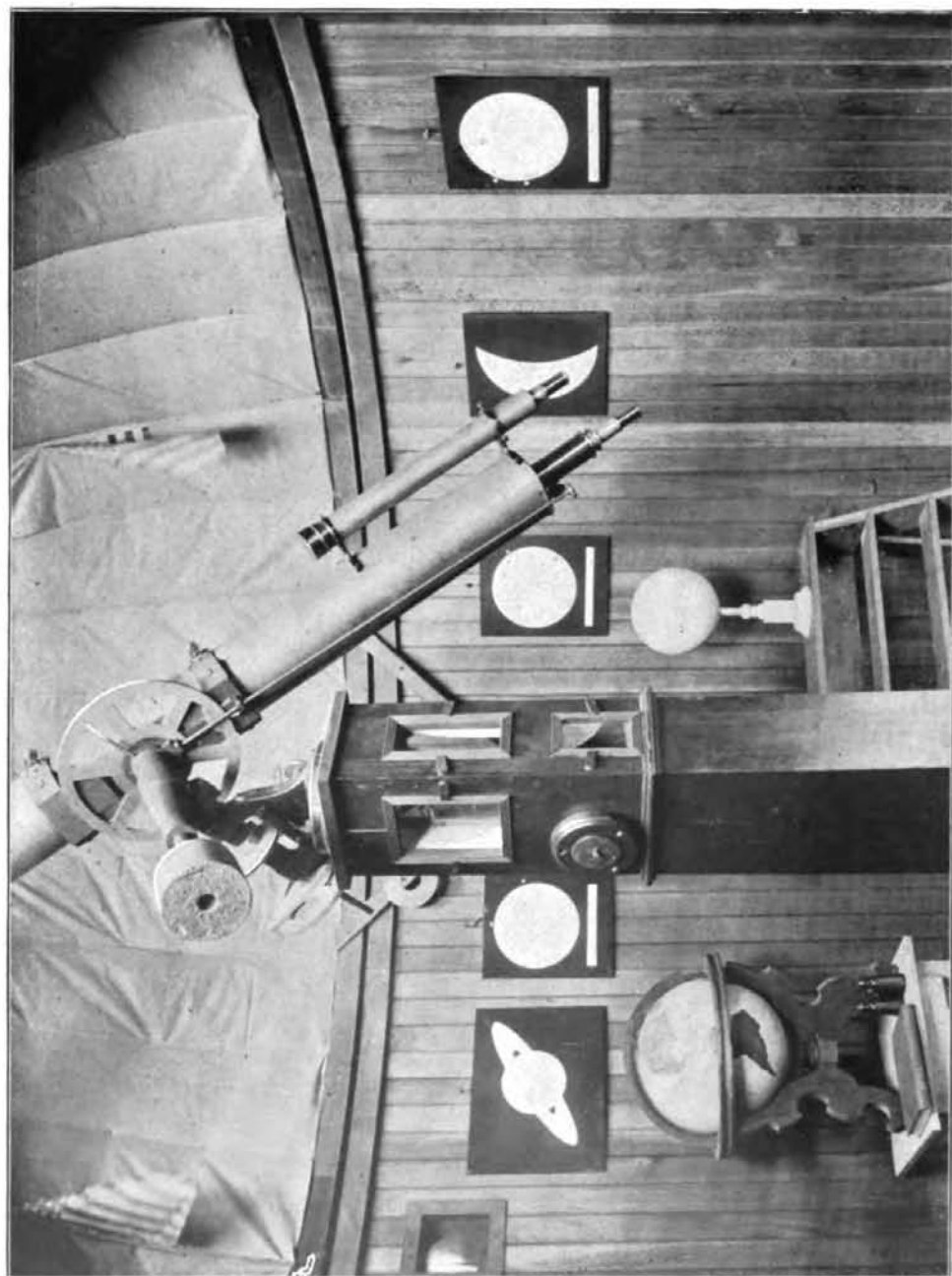
"The writer strikes into the vital points of the money question, and treats the subject in that popular form which is opening the eyes of the public to the humbuggery and deception which has been so long successfully practiced by the money power."—*Midland Journal*, Rising Sun, Md.

"If this book could be read and carefully studied by every voter in the United States, Cleveland could not issue bonds enough to corrupt the electorate in 1896 for any gold bug, whether he was called a Republican or a Democrat. No writer on the money question has more clearly, accurately, concisely and truthfully described what money is, its necessities to civilization and the disasters of the gold standard, than Dr. Smith. The book is simple in style, convincing and conclusive in statement, and ought to be a text-book in every institution of learning in the United States. If properly understood and appreciated it would do more to rescue the United States from the horrors of the gold standard and the descent to slavery and barbarism which follows a shrinking circulating medium than any other known instrumentality, because it strikes at the root of the evil which has produced universal distress throughout the civilized world. Buy the book and read it if you wish to qualify yourself to vote and act as a patriotic American."—*Silver Knight*, Washington, D. C.

The campaign of 1896 is coming on. As you love your home and country you cannot afford to vote on the wrong side, therefore you should read this masterly work, as its clear enunciation of the underlying principles of money is necessary to intelligent voting. Send twenty-five cents for the book; write the publishers for special terms and see that each of your neighbors provides himself with a copy.

CHARLES H KERR & COMPANY, Publishers,
56 Fifth Ave., CHICAGO.

Handwritten text at the top of the page, mostly illegible due to fading and bleed-through.



JAMES H. GREENHILL'S TELESCOPE

FREE THOUGHT MAGAZINE.

AUGUST, 1896.

THE EFFECT OF WOMAN SUFFRAGE ON QUESTIONS OF
MORALS AND RELIGION.

BY ELIZABETH CADY STANTON.

LECKY, in his late work on Democracy, expresses the opinion that the emotional nature of woman, her religious enthusiasm, would make her influence dangerous in public legislation where calm, clear judgment is needed. He quotes as illustration, the opposition of English women to vivisection, under all circumstances, even in the hands of humane, honorable physicians. They insisted that no benefit could come to the human family from such experiments, in direct opposition to the opinions of distinguished surgeons in Germany and France.

When last in England my daughter and I spent an hour with Frances Power Cobbe, the chief leader against vivisection. Her office was filled with books and pictures illustrating the cruelties of the experiments, enough to fill the hardest nature with pity and revulsion at the whole system. While sympathizing with Miss Cobbe's views, and sincerely deploring all cruelties to animals, we could not believe that all physicians were conducting their experiments for their own amusement.

At the close of the interview Miss Cobbe, turning to my daughter, said, "After all I have shown you here to-day, would you shake hands with a vivisectionist?"

"Yes," she replied, "I was proud to shake hands with the great German scientist Virchow, because he respected the ambition of a

young New England girl; when all the other professors refused to admit her to their classes, he welcomed her to his lectures, required his students to treat her with courtesy, and taught her all she desired to know.

“Would you refuse to shake hands with college professors who would thus recklessly trample on the pride and hopes of earnest young girls?”

Miss Cobbe hesitated a moment and said, “Perhaps not.” “The difference between us, then,” my daughter replied, “is that you appreciate the physical sufferings of the dog, while I comprehend the keener mental sufferings of the girl.” “Ah, yes,” I added, “if there were some instrument in the world of sorrows to measure the sufferings of women—their development rudely arrested, hopes disappointed, pride humbled, ambition crushed, aspirations perverted, crippled with fears on every side—woman’s wrongs in a single generation would outweigh the sufferings of animal life for centuries. The torture of nerves and muscles is limited, compared with prolonged or oft repeated mental agonies during four score years and ten.”

Lecky might further have illustrated the dangerous influence of English women in public affairs, by their persecution of Charles Parnell, M. P. They took the untenable position, that if a man’s social relations were not in harmony with English law, he could not be a statesman to be trusted with great public interests. He was the only man who had been able to keep the Home Rule question steadily before Parliament, yet they hounded him to his grave, killed that great measure and left poor Ireland to struggle in her chains another generation.

If about to start on a dangerous voyage, one would naturally ask if the captain had skill and experience in the science of navigation, but no one would think of asking whether in social life he was governed by the moral code of England or Japan.

Many of the most liberal men in this country who believe in self-government for women, fear, with Mr. Lecky, the effect of woman’s religious bigotry on the secular nature of our government.

The action of women in some cases has given ground for these opinions. To hold the mirror up to women, that they may see them-

selves as others see them, I will give a few cases. To push what they consider a moral measure, they have sometimes acted in violation of law. In the early temperance crusade in Ohio, they walked into the drinking saloons, smashed the bottles right and left, emptied the liquor into the street, and then with hymns and prayers endeavored to impress their victims with the sacredness of their proceedings. But this was not law, though sanctified with religious enthusiasm.

Such measures coined into law, by responsible voters, would soon lead to revolution.

We had another manifestation of this dangerous enthusiasm, in the attempt to close the Chicago Exposition on Sunday. Led by the Temperance Association, 100,000 persons, chiefly women, petitioned Congress to make no appropriation to the Exposition unless the managers pledged themselves to close it on Sunday, the only day in the week the masses could enjoy it. What an outrage it would have been to close that magnificent spectacle, and drive the multitudes back into the crowded streets of the city! Yet this was the verdict of 100,000 petitioners, chiefly women.

I immediately published a leaflet in favor of opening the Exposition on Sunday, and sent it broadcast over the country. Five hundred of these leaflets, by chance, fell into the hands of one of these religious bigots, which she promptly threw into the fire.

I was surprised that she dared thus to trespass upon my friendship, but I simply said in a letter, "In tampering with my mail you are guilty of a state's prison offense, but I will not incarcerate you; I simply suggest in passing, that if you had lived in the time of Calvin, you would as readily have burned me, and thought you did God service."

There is no doubt that in their present religious bondage, the political influence of women would be against the secular nature of our government, so carefully guarded by the fathers. They would, if possible, restore the Puritan Sabbath and sumptuary laws, and have the name of God and the Christian religion recognized in the National Constitution, thus granting privileges to one sect over another, involving no end of religious persecutions.

Admit all the danger herein set forth, shall we deny the right of

self-government to women, because through ignorance they may at first abuse their power? No, no; these dangerous influences are steadily at work, reflected in every cradle, to be traced in every blind, conservative, bigoted priest, unjust judge, and wily statesman, the more dangerous because unrecognized and irresponsible.

Woman's education has been left too much to the church, which has made her a devotee, training her sentiments and emotions at the expense of her reason and common sense. The state must now open to her a wider field of thought and action.

We must turn the tide of her enthusiasm from the church to the state, arouse her patriotism; awaken her interest in great public questions, on which depend the stability of the republic and the elevation of the race, instead of wasting so much time and thought on the salvation of her own soul. In her education hereafter substitute reason for blind faith, science for theological superstitions; then will our most liberal men, our scientists, scholars and statesmen, find in the women of their households a reserve force for building a higher, purer civilization.

WOMAN SUFFRAGE IN THE UNITED STATES.

BY JOSEPHINE K. HENRY.

IT does not take a very keen observer to discover that a new order of things is being inaugurated in the United States. The teeming millions are clamoring and organizing to secure a readjustment of our financial, social, ecclesiastical and political systems. We have the issues of Land, Labor, Tariff, Taxes, Temperance, Currency and Woman Suffrage, but the greatest of these is Woman Suffrage. This assertion may provoke a smile from the Land, Labor, Tariff and Currency champions, but we remind such that a small idea will often obscure a greater one from the mental vision, just as a small object will shut out a planet or a sun from the natural eye. The establishment and protection of human rights is paramount to any question that can engage the thoughts of a nation. If the protection of human rights is not the fundamental principle upon which

this American government is founded, what is its fundamental principle? All historians gauge the civilization of nations by the status of woman. Since the human rights of women have not been established and protected equally with those of men by any nation on earth, the claim to high civilization is premature and but a vain boast, but the inevitable tide in the affairs of humanity is sweeping us to the point here in the United States where this boast will become a truth.

It has taken one hundred and twenty years to establish and protect the human rights of American men. It has been a blood-stained, war-swept road over which ecclesiastical, financial, chattel and political slaves have reached the ballot box; and now every man who is native born inherits his political liberty, and aliens from every nation under the sun can have the same liberty for the asking. Since all men who are outside the lunatic asylum and the penitentiary are now politically free, the greatest question the American republic is facing to-day is, What is going to be done with thirty-five millions of American women, who are leading the world in education, who hold vast property and business interests, and who are clamoring for the ballot to protect their human rights? If men were political slaves and women were enfranchised, men would deem their wrongs so grievous that nothing could avert revolution. Woman's civilizing influence is clearly demonstrated in the fact that she is wresting her liberty through a war of education, while men have secured theirs through wars of extermination.

We claim we are a republic, with a constitution guaranteeing "equal rights to all and special privileges to none." So far *all* means man alone, for woman is denied the primal human right, that of having a voice in the laws which govern and tax her. And why? Simply because of her sex. Before the abolition of slavery a person, to have his human rights protected under the United States constitution, had to be of the male sex and have a white skin. The only right guaranteed to a person with a black skin, was to be a slave to some one's tyranny and brutality. If white and of the female sex the same was given. Our constitution then was one of color and sex, and we called this the land of liberty. It is still one of sex, and we pose before the world as the "home of the free."

Our constitutions, national and state, proclaim liberty and equality, and our flags and banners herald forth this falsehood. Where do we find this universal liberty in practice? Like the Christian's God, it has never been found out of print.

Since the signing of the Declaration of Independence the political status of the women of the United States is the most vital question that has ever confronted this government. A question that involves the liberty of one-half the people of our nation, is more vital to us than it could be to any country not a republic.

Under every form of government women have more recognition and greater political power than in the United States. Some may disagree with that statement. Let us see. Beginning with the lowest form of government, Turkey. There we find despotism, but the individual thrives. Women in Turkey are a power. In the Sultan's realm we find the ideal state of the anti-suffragist. Women have no legal status there, but their secret influence in the Turkish harem to-day moulds Turkish politics, and Turkey gives the result to the world where women use illegitimate influence. Nothing but degradation in government can ensue, when men refuse the right of self-government to women, and yet yield their own right through weakness to woman's influence. By such a policy men abdicate their own sovereignty, and place woman in the role of a usurper. Then again, in Russia, the vilest form of despotism. A woman has been, a woman may be the ruler of all the Russias. A Russian woman of noble birth has political power far exceeding the grandest woman in the United States. As hereditary nobles and rulers, women have distinct political status in Russia. In constitutional monarchies it is the same. In every country in Europe women may rule, except in France, where they are barred out by the Salic law. In European governments we find the king and the queen, the duke and the duchess, the peer and the peeress, the lord and the lady. All these have distinct political power and privileges. It is only among the masses that women are robbed of human rights. When we reach a republic, the division is purely on sex lines. The United States is to-day a pure sexocracy. A government of men, by men, and for men.

One enfranchised class composed entirely of men.

One disfranchised class composed wholly of women; yet we claim that we are opposed to class legislation.

Republics give the only example in history of a government of sex. We are to-day separating the sexes, antagonizing them, opposing them on a more gigantic scale than has ever been tried before, and yet we boast of our democracy.

It was not the disunion of cities that caused the downfall of the Grecian and Roman republics, but the disunion of sexes, which is defiance to one of the most plainly demonstrated laws of nature. There never was a just, pure, honest and moral government on the earth. And why? For the reason that men have assumed that masculinity possesses all the attributes of brain and heart necessary to govern humanity in equity and justice. The dismal failures that crowd themselves into history are indisputable proof that they have overestimated their ability, and prove to any thinker that unless some new element is brought into government, nothing but failure will ever be recorded. All observers recognize that there is something wrong with our government, with political corruption preying upon the vitals of the nation, and tainting the heart of Liberty.

We need clear brains and steady hands to guide this unprecedented, inventive and venturesome governmental experiment.

American women lead the women of the world in brain power and good judgment, but prejudice, the legacy of ecclesiastical tyranny and ignorance, will not allow the mass of men to acknowledge that woman is wise enough to become a political factor, although masculine wisdom often displays itself as a very questionable and inferior article. It is asserted by Positivists that not even a Zenobia or Semiramis could be trusted with the grave problems of finance, peace and war, and all the other problems which go to make up the political and social economy of a nation. It is a long way from Zenobia to Elizabeth Cady Stanton. We shall not presume to defend the ability of the women of ancient or modern times who led armies and ruled nations, leaving history to bear testimony to the magnificent service the sex have rendered government from Deborah to Victoria, but we do presume to defend the ability of American women to exercise as much wisdom, honesty and common sense in the conduct of human affairs as American men. While woman's struggle for liberty has been environed by more adverse conditions and more bitter foes than any contest for freedom in all history, yet no

cause ever had so many unconscious allies. Every institution of learning that admits the sex, every one who employs a woman, thus helping her to independence, every invention that releases her from drudgery—all these are clearing a path to the ballot box for the women of the United States. Women's clubs, whatever their proclaimed objects, and whether women realize the fact or not, are merely political training schools fitting the sex for citizenship. When twelve millions of American women come into possession of their political heritage, they will be the best prepared voters that ever entered the body politic of any nation. The opponents to woman's enfranchisement, having exhausted the last reason for refusal, take refuge now in one declaration upon which they ring the changes, "The women do not want it."

The negro has the ballot, the pauper has it, the pardoned criminal, the foreigner almost as soon as he steps on our shores, the Chinese born in this country, the Indian in his blanket. In all this land women alone are denied a voice in the government. Did the negro, Indian or Chinese so much as ask for the ballot? It was graciously presented to them. Does every youth when he reaches the age of twenty-one ask for the privilege of voting? How have all the men of the present generation earned the ballot; the lame, the halt, the blind, the ignorant, the vicious, what have they done? They simply have received it as an inheritance. While no class of men have so much as asked, even in a minority, for the ballot, it is expected that a majority of women will demand it, and this with generations of disfranchisement and subjection back of them; although but one generation has been allowed the higher education; although their ignorance of politics has been lauded as a virtue; yet a majority of these women are expected to have the universal intelligence, the political sagacity, which would enable them to demand their full rights in the American republic.

Do not all the dictates of common sense tell us that it is only the thinkers among women, the most sagacious and clear-sighted, who are capable of doing this, and that it is through their efforts that the whole sex must be lifted up? There are more petitions in our national and state archives for woman suffrage than on all other subjects combined. Never have women felt so deeply the degradation

of disfranchisement; this is evidenced by the eloquent protests from the grandest women of the republic against their political subordination to native and foreign ignorance and moral degradation. When the reality presents itself that American men are not content to rule the women of this country themselves, but call in the refuse of the nations of the earth to help them, the humiliation is bitter in the extreme.

Millions of women are now claiming the ballot as their inalienable right, and are demanding of the men of the United States that they produce the commission authorizing them to make laws for women and extort taxes from them to pay governmental expenses. How can women with average common sense fail to discover that the state is but the tool of the church, and that priestcraft is the deadliest enemy of their sex?

If through the last half-century women had as assiduously demanded the abolition of the diabolical laws of the church in regard to their sex, as they have those of the state, there would not be an ecclesiastical or political slave on American soil to-day. The priest and the politician are the parasites that prey upon our civilization. Priestcraft is the same yesterday, to-day and forever, and women are its most helpless victims. The politician, with all his faults, has risen in majesty and defied the church, and this is proven by the magnificent advance women have made in fifty years in our civil and social codes, while the church, like a sphinx, still presides over its councils of men, robes its priests, gives men charge of the bodies and souls of women, and considers it an insult for the sex to ask for any right. The church shows how far it has removed from barbarism by the recent decision in the Methodist Conference that women have no right in that body. One thing that will be conceded to them is the right to pay the bills for this deliberative council of the "Men of God." The church denies that there are any Women of God. The state, even with the iron hand of ecclesiasticism at the throats of the politicians, has liberalized laws and crowned the women of Wyoming, Colorado and Utah citizen queens. Kansas has municipal suffrage. Michigan granted the same to its women and they were defrauded of it by ecclesiastical and political chicanery. Twenty-seven states have various degrees of school suffrage. The

states of New York, Oregon, Idaho, Nevada, Washington and California by their respective legislatures are submitting Woman Suffrage amendments to their constitutions. Even in the Constitutional Convention of South Carolina twenty-six votes were cast to place the ballot in the hands of South Carolina women. In the sham referendum submitted in Massachusetts, one out of every three men, and twenty-five out of every twenty-six women who voted were in favor of Woman Suffrage, while every state and territory is organized to secure political liberty for the women of the United States.

In view of these facts it is evident that there is no issue before this American nation that is so certain of complete victory as Woman Suffrage. No statesman even ventures to predict what our future land system will be, what will be the relations of capital and labor, or what our domestic, foreign or financial policies will be, as not a single state has adopted any plan suggested for the solution of these questions, but even the priest and pot-house politician are forced to admit that Woman Suffrage is coming, while from the trinity of true republics on the crest of the continent comes the refrain, "It is here." Political revolutions have their place in the eternal order, and the cause of Woman Suffrage has been won to this point in the United States: the people are divided into two classes on the question, those who would not retard it if they could, and those who could not if they would. After "centuries of dishonor" woman is taking her proper place in the affairs of life, and the wisest thing for the sex to do is to prepare for the responsibility, which will be to guide this nation safely past the maelstrom of immorality and political corruption to the plains of Virtue and Peace, where the "Lost Chord" in humanity will find its place in the anthem that will welcome the era of man and woman. The masses always follow the thinkers. They move with halting steps toward better conditions, *but they move*. No woman ever beats a retreat who is guided by Reason. The women who are leading in the realm of thought know that superstitions must be shattered, and the power of priestcraft broken, to bring men and women to the plains of Liberty and equality. Leaf by leaf the leaves of Eden's tree of knowledge are withering, and drop by drop the springs of eternal life in priestly keeping are running dry. When men secured polit-

ical freedom they *forced* the church to become a sickly mendicant; when women secure their political freedom, they will plant the torch of intellectual liberty on the grave of ecclesiasticism. The mass of women are now the dupes of the church. Slave women cannot be independent thinkers, but free women will of necessity be free thinkers. Woman is making the air tremble with the century-echoed cry for liberty. In her soul is echoing these words, "Trust thyself; every heart vibrates to that iron string." There is only one name given under heaven whereby this American republic can be saved, and that name is "Woman."

Manifest Destiny has decreed that under the guidance of a whole humanity, whose way will be lighted by the torch of intellectual liberty, the American republic will move in majesty down the coming centuries.

VERSAILLES, KENTUCKY.

REALISM VERSUS IDEALISM.

BY CHARLES C. MILLARD.

III.

IDEALISM AND REALISM CONTRASTED AND COMPARED.

IDEALISM asserts that *spirit* thinks and the *thought* causes the nervous process. Did you ever see a cart draw a horse? I have; but the procession went backwards, instead of the usual way. So it is with this idealistic theory; it continually takes the effect for the cause. When we ask, how can a spirit, or a thought, act upon a mass of nervous substance so as to cause a motion of matter? idealism says that is a mystery. Or how can a spirit use force to cause thought or nervous action? Or from whence comes the necessary and continual supply of force; or why does a cup of tea, or a dram of whisky, increase the flow of thoughts and words? Idealism has no answer; it is all mystery.

Realism does away with these mysteries. Here is an object. You see it; you hear it. Does not the object cause the sensations? Do

you believe that it does? And do you believe that it is real; that *it* exists independent of the sensations? If so, you are a realist. This object makes an impress on the retina; the impress is extended to the cerebrum; and a permanent trace is made in the substance of the brain. Whenever the nervous energy takes the same route, prompted from within or from without, then you *remember* the object; that is, you think about it. It is all a material process; caused by a material object, and felt by a material subject. How could it be otherwise?

There was a time when the best writers on optics explained the act of seeing on the supposition that the rays of light proceed *from* the eye *to* the object seen. This was a legitimate deduction of idealism. If the mind creates the object, the rays *ought* to go out from the eye to the object; but they do not. Other deductions are just as erroneous. A great philosopher said, "Whatever I can think of must really exist." (Spinoza.) It is easy to show that this is not true.

By making arbitrary combinations of thoughts, we think of many things which exist only in our own brains. Besides, from most things, that have a positive existence, we can think of a negative, or an opposite. For instance, every primary object has limits or bounds; yet we can imagine and think of one without limits. Also every object reflects more or less light; but we can think of one that would absorb all the rays. So we say that matter has certain attributes, such as form, weight, etc. And we can think of something as existing without any of such properties. But that is no evidence that any such things exist, or could exist. The imagined antithesis of matter is spirit; and it is not possible to think of it in any other way than as such antithesis.

We can think of a spirit as possessing all the properties of man, with the limitations taken away; and as being destitute of the attributes of matter, by which real things become known to us. So a spirit, as we are able to think of it, possesses no quality or attribute which does not belong to man, and it is *destitute* of those *essentials* which constitute man a personality. No one can knowingly and truthfully say that they do not believe this; for it is not a question of belief, or credibility, but of *think-ability*.

Another famous philosopher—Descartes—has handed down to us as wisdom itself the nonsensical absurdity, "I think, therefore I am." As if the thinking was the only evidence of existence; and the "Am" depended upon it. And another—Schopenhauer—gravely tells us that "it cannot be supposed that if man were suddenly blotted out of existence, the remaining animals would continue to exist." It is a sufficient answer to the one to notice, that man exists before he thinks, and when he *does not* think; and according to a much better philosopher—Jane Taylor—there is a large class who "never think;" and to the other to note the fact, that millions upon millions of animals, species after species, came into existence, lived and flourished through ages of time, and passed out of existence, before any idealist lived to think about them.

The idealist says: "There is nothing real but our thoughts." This is quoted approvingly by that half-way idealist, Professor Carpenter. Ah! Indeed! I am moved to pause in my argument and reflect about those early inhabitants of the earth who did not exist when they lived, but do exist now. What a thin, shadowy, ghostly—that is, spiritual—procession they must have been! The lizards thirty feet long; the megatheriums that rooted up or broke down the primitive trees to eat the branches; the "osauruses" that wallowed in the primitive mud and slush; and the long-armed apes that swung themselves through the forests, were all nonentities until we kindly consented to think them into existence. Could egotism, that is "in the borderland of inanity," go any further? Idealism takes the untenable position that the effect is greater than the cause; the created greater than that which creates. The mind *creates* nothing, *originates* nothing, but is itself produced by the joint action of the material organism and the outer world. The fountain cannot rise above its source.

In that primeval time, when no idealist lived to think anything into existence, there was a monstrous, long, unwieldy animal that had such a gigantic tail that he was supplied with two full-sized brains; one in his head and one—where we haven't any. He too—I suppose—had only a shadowy spirit existence. This animal certainly thought, and was conscious of his existence, for he was abundantly supplied with the necessary machinery. There was

nothing the matter with his "mechanism of thought;" and he evidently knew that it was *himself*, and not some other animal thrashing around with a thirty-foot tail; and that he was not a part of the inanimate scenery, Professor Haven to the contrary notwithstanding. But, if *his* consciousness gave false testimony then perhaps ours does, and then we do not exist! Sad thought! I will pursue it no further; for when a philosopher begins to search for evidence that he exists, he is *far beyond* the "borderland of insanity."

Doctor Carpenter quotes Bishop Berkeley as having proved that "we know nothing of matter but the impressions which it produces upon our senses." This is equivalent to saying that we *know only* what we *know*. Only philosophers can say foolish things, or truisms, without being ridiculed. From the nature of the case, it is impossible to show that there *is* anything more to know. If anything besides matter existed, we could know nothing more about it than the impressions which it might be able to make upon our senses. If evolution is true, and the surrounding conditions have caused and developed the special senses, it is probable that there *is* nothing more to know of the nature of matter. But it is safe to say that our senses reveal to us all that it is necessary for us to know. If not, what are we going to do about it?

Spencer says, "Our knowledge is relative." Let Mr. Spencer show us something that is not related to other things, and we will proceed at once to acquire absolute knowledge; until then we do not need it. He says, "If we deny the absolute, then the relative becomes absolute." This any one may do. He does it himself when he says, "The absolute is 'unknowable' and 'inconceivable.'" Then the "relativity of knowledge" amounts to nothing, and that is all there is of Spencer's idealism.

Now "let us have some sense." The universe is real. The testimony of our senses is unimpeachable evidence of its reality. Real things make real impressions, in a real substance; and the feelings caused by the impressions, are real feelings, of a *real* living organism. The real feelings which the outside world produces on us, and in us, are knowledge. Our thoughts are real, but they do not always represent to us real things. Thought is representative in its character. It always represents to us something real or unreal.

There are many classes of thoughts which represent to us things which have no objective existence. Impossible combinations, as a mountain of gold; the imagined opposites of existing things, as spirits, ghosts, fairies and genii; and abstractions, as sweetness, hardness, joy, hope, truth, love, etc. These qualities do not exist apart from the objects or beings which possess them. Abstracting is only a convenient mode of thinking; and its products are realities only as *parts* of primary existing realities. A gushing writer in the "Philosophical Magazine" says, "The air is redolent with thought." Let me tell you confidentially that it isn't. Something new was found in the atmosphere recently, but it wasn't thought. And there is no *thought* in a book. In a book there is what has been thought, and what may be thought again; but the old thought is dead, and the new is not yet born. Thought is short-lived. It exists only while we are actively engaged in thinking. The traces in the brain are no more thought than is the telegraph wire a message; and the characters on the printed page are only related to thought, as the steel rails of the track are related to the express train.

[TO BE CONTINUED]

IN PLACE OF CHRISTIANITY.

BY HENRY M. TABER.

II.

IS the question asked, what shall be given in place of a religion, which, by reason of there being found within the lids of its sacred (1) writings, the words "Thou shalt not permit a witch to live," has cost the human race many millions of lives; which religion by its irrational zeal, its insane infatuation, prosecuted crusade after crusade against an unoffending people till additional millions of lives were sacrificed; and which religion, for full fifteen centuries, has been the principal cause of war, with all its attendant horrors?

Professor Felix L. Oswald says: "From the tenth to the end of the sixteenth century not less than three million 'heretics'—i.e. scholars and free enquirers—had to expiate their love of truth in the flames of the stake."

The same author says: "The extermination of the Moriscos reduced the population of Spain by seven millions;" and adds: "The dogma of exclusive salvation by faith made forcible conversion an act of mercy and stimulated those wars of aggression that have cost the lives of more than thirty millions of our fellow men."

Add hereto the estimate of Las Casas of the murder in Cuba of twelve millions of men, all—as Schopenhauer says—"for the sake of spreading the gospel; and because all those who were not Christians were not regarded as human beings."

"O Liberty! what crimes are committed in thy name!" cried Madame Roland.

But more truthful still is the utterance: "O Christianity! what greater crimes have been committed in thy name!"

This same warlike spirit has manifested itself in the last half of this century, more especially by the most Christian nation, Great Britain.

In the unrighteous Anglo-Chinese wars of 1857-60, *eighteen out of twenty-three* of the Christian *bishops* in the House of Lords voted

for war, against the earnest protests of Lord Derby, Lord Russell, Disraeli, Cobden, Bright, Gladstone and other humane and justice-loving English statesmen.

But should it not be asked: Are not these bishops merely illustrating the spirit of their Master, who, the Bible tells us, "came not to bring peace but a sword"?

This spirit of *murder* is showing itself to-day in the attitude of all the Christian nations of Europe, where standing armies of many millions of men are ready, and on comparatively slight provocation, to clutch the throats of their brother Christians.

Christianity has also carried this war spirit into the next world, for we read that there was once "war in heaven," according to the record of "St. John the Divine"

What shall be given in place of Christianity which selects and proclaims such a tyrannical and cruel utterance as was attributed to Christ, viz: "They who will not that I shall rule over them, bring hither and slay them before me;" or, "He that believeth not shall be damned;" or, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels"?

What shall be given in place of a religion, the founder of which announced that he came to engender bitterness in the home, to stir up strife in the household, to cause contention in the family, "to set a man at variance against his father and the daughter against her mother, the daughter-in-law against her mother-in-law"? Can any member of a loving family say that we do not want something *very* much better than such a religion? "An hundred-fold" is the premium and "everlasting life" the reward Christ offers to those who can be induced to forsake brothers, sisters, father, mother, wife or children—for "His name's sake"! Surely is not *any* other religion, or *no* religion, *far* better than such unnatural and heartless teachings?

Do we not want a kindlier and more cheerful religion in place of that which requires us to "mourn and weep" and which proclaims, "Woe unto you that laugh"?

Buckle says: "All social pleasures are denounced (by believers in the Bible). . . . Whatever was natural was wrong."

Surely we can find some teachings that can be put, to advantage,

in place of a religion which tells us that if an eye offend it must be plucked out; that if a hand offend it must be cut off; that we must not resist evil; that if assaulted on one cheek the other must be turned; that if a thief makes way with your coat, you must give up your cloak also; that no thought should be taken for the morrow; that you must not refuse to give to any beggar or to lend to any borrower.

The teachings of such lawlessness, such encouragement to oppression, to theft, to improvidence, to pauperism, to vagrancy, to idleness and consequently to other vices, would produce a state of society infinitely worse than anarchism, resulting in social chaos. Is there a single reputable Christian who desires such a condition of society "in place of" that which is governed by principle, by justice, by right, by industry, by frugality, by the experience of enlightened practices and the promptings of enlightened thought and action?

What should be given in place of a religion that resorted to the thumb-screw, the rack, the iron boot? Colonel Ingersoll says: "I did not appreciate the infamies that have been committed in the name of religion, until I saw the iron arguments which Christians used."

It will not do to say that such cruelties were practiced in an intolerant age. The spirit of Christianity towards those who have the courage to reject its unseemly theologies is precisely the same (not differing even in degree) as it was in the sixteenth century. Proofs of which may be found in the unjust and tyrannical enactment of laws exempting churches from taxation; which require religious teachings in our public schools; which take the property of unreligious tax-payers to pay the salaries of chaplains in our halls of legislation, in our army and navy and in our prisons; and which may also be found in the attempt now being made to force a recognition of the Christian religion by an amendment to the Constitution of the United States. And when that is done it is not too much to predict that every act in conflict with the (amended) Constitution will be punishable by the same acts of bigotry which have disgraced, not alone Christianity, but humanity itself. It is easy to foretell their argument. They would say, "Is not this (heretical)

act in violation of our Constitution?" and if so, "Why should not such violations, such treasonable acts, be (severely) punished?" So that Free Thinkers may prepare themselves for extreme measures when Christians get control of the government; such measures, indeed, as will have their parallel, it may be, in the bigotry, persecution and torture of the Inquisition.

In place of Christianity which teaches that it is right to do right for fear of punishment or for hope of reward, we would substitute that it is right to do right, because it is right so to do; a principle infinitely superior to any religion that ever existed.

The same question was asked of Luther, by Roman Catholics—"What are you going to give us in place of our religion?" It was then said that "Luther knew how to destroy, but not how to construct." These same questions are being asked to-day of those who are merely endeavoring to eliminate from the religion of Christianity the errors, the cruelties, the obscenities, which are numerous found in the book which is the basis of that religion, and to fill their places with truth, compassion, refinement, to induce belief in reasonable creeds, to abandon obsolete dogmas, to have done with the superstitious belief in supernaturalism.

In place of the Roman Catholic religion, Protestants adopted as a principle a religion which recognized the right of private judgment; and now that Protestantism has proved false to that principle, why should we not re-assert that which exalts mental liberty above creeds, which puts justice and reason and truth above theological domination?

Heresy trials in the Protestant church show that there is little difference between the Romish and the Protestant church in the matter of tolerant thought and honest opinion.

Both churches are exacting and bigoted and both are (more or less) in alliance, in the great conflict which for centuries has been waging between theology and unhampered thought.

It is asked, can there be a religion of more gentleness and kindness than that of Christianity? Listen to the answer of one well versed in ecclesiastical lore: "History shows that religion has been more relentless under the auspices of Christian theology than under those of all other theologies combined. . . It is the only fiend

in the universe cruel enough to burn a man to death, by slow fire, for merely holding an opinion."

Can it be seriously asked "what is to be put in the place of" a religion which, as Colonel Ingersoll has expressed it, "sends infants to perdition to increase God's glory and murderers to heaven to show the riches of his grace"?

Is the human mind capable of inventing aught that is more atrocious? And yet every orthodox Christian subscribes to this infamous doctrine.

Is it asked, what textbook can be given in place of the Bible, which according to Professor Ladd of Yale University "contains probably a hundred thousand errors," and according to John E. Remsburg has "outraged decency by its obscene recitals"?

Do we ask what can be given in place of the God of the Bible? Let the late Rev. Theodore Parker of Boston, answer: "Vishnu, with a necklace of skulls, is a figure of love and mercy, compared to the God of the old Testament."

"The God of the Bible is a moral monstrosity" (Beecher). In place of the Christian dogmas—of the fall of man and of redemption—let us adopt the scientific fact of the *rise* of man, from a lower order of being; which fact entirely dispenses with the doctrine of the atonement and all that follows in its train.

Is it not desirable to have an investigating, progressive religion, in place of Christianity, which ignores reason, retards discovery and antagonizes science; as is clearly and amply demonstrated by Gibbon, Hume, Lecky, Buckle, Draper, Andrew D. White and other students and teachers of the truths of history?

In place of the Christian religion, which has discouraged the spread of intelligence and which applied the torch to libraries in Tripoli, Alexandria, Mexico and Grenada, let us have a religion that seeks to diffuse knowledge, that fears not collections of facts, that encourages investigation, that is stimulated by a desire for truth, that believes in progressive thought, that gives the hospitality of the brain to every new idea or honest thought.

In place of the Apostles', or any other unreasonable and unsympathetic, creed, let us recite: I believe in the divine influence of natural affection; in the Catholic church of humanity; in the com-

munion of heart and of brain; in forgiveness, charitableness and tolerance; in the exaltation and cultivation of the nobler and finer attributes of our nature; in the immortality of good deeds, great thoughts and grand achievements. To which may be added the creed of Ingersoll: "I believe in the fireside; in the democracy of home; in the republicanism of the family; in liberty, equality and love."

In one of Colonel Ingersoll's lectures he says, "We got Shakespeare in the place of Calvin," the latter having died in the same year that the former was born; and the Colonel has expressed the opinion that the world profited by the exchange; and in which opinion, all who are not heartless or barbarous will readily acquiesce.

The exchange of the "church fathers" and all the other theologians who ever lived, for the few scientists of the closing years of this century, has been of incalculable benefit to the world. How greatly has intelligent thought been stimulated by the heroic attacks on the superstitions of the church by Voltaire, to whom (as the late James Russell Lowell has said) "we owe it—more than to any one man—that we can think and speak as we choose"!

How well we could spare all the sermons of all the priests and ministers who ever existed for one leaf of the common sense and unanswerable logic of Thomas Paine's "Age of Reason"! How supremely absurd appear all the dogmas which the pulpits of to-day are inculcating in credulous minds, by the side of those grand truths, brilliant thoughts and eloquent utterances which come from the lips of the most fascinating speaker of the English language, of whom the generous minded Rev. H. N. Thomas, D. D., of Chicago, says, "There is perhaps a place and a need for Colonel Ingersoll's work, *and more people look to him as a religious teacher and guide than to any other teacher.*"

Is it seriously believed that no better religion can be put in the place of one, the textbook of which religion unequivocally advocates polygamy, slavery and intemperance?

Can any one whose heart beats responsive to those struggling against despotic rule, seriously ask what will you give us "in place of" a religion which upholds tyranny by proclaiming, "The powers that be are ordained of God;" thus stigmatizing the acts of the free-

dom-loving heroes of all ages, and in our own country of the noble and self-sacrificing patriots of the Revolution in striving for and securing the blessings of liberty, and creating a history, the grand achievements of which have no parallel in the annals of time? Christianity takes to task all who participated in our efforts at independence of the mother country, for *daring* to disobey the "ordinance of God" in converting the colonies of George III. into the "great Republic." Shade of Washington! the Christian religion charges you with crime, the crime of loving liberty and of battling for the rights of man. Franklin, Jefferson, Paine and their compeers—all, likewise, criminals!

Do we not want a religion which discriminates between the acts of the humane and those of the brute murderer, in place of a religion which receives to its bosom a man who was guilty of a score of murders, as was the case of the wretch Holmes, recently executed, and who has become a sanctified saint, with all the benefits which the consolations of Christianity confer, including an eternity of bliss in the heavenly kingdom? This illustrates the beauty (!) of the Christian doctrine of eleventh-hour repentance. Holmes realized the forgiving, loving teaching of Christianity, that "though your sins be as *scarlet* they shall be made whiter than snow," and while Holmes is escorted by myriads of angels to the gates of the new Jerusalem and furnished with a harp with which to accompany his song of praise for the enchantments which surround him, many of his poor victims are suffering the pangs of undying torment. So says Christianity.

Do we not want a more *honorable* religion in place of one which has deliberately appropriated a college to its own use, against the known desires and in violation of the expressed wishes of its founder? The history of Girard College, of Philadelphia, and its perversion from the grand intentions for it, of Stephen Girard, to the teaching of the unmeaning theology of Christianity, forms one of the most dastardly acts of treachery and robbery that any history can furnish.

Do we not want a more rational religion "in the place" of that which has furnished so many imitations of Abraham offering up Isaac; *actually* sacrificing their own innocent flesh and blood because

those who are emotional have believed that the inspired (1) book teaches such insane and inhuman sacrifices?

What shall be given in place of a religion which repudiates reason and the supporters of which religion are (to quote from Benjamin Kidd's "Social Evolution") "engaged in a remorseless and relentless struggle in which *the opponent proves to be none other than his own reason*"? To quote further from Kidd's book: "A rational religion is a scientific impossibility."

Do we not want a better religion in place of that, which, by stimulating the emotional faculties of our nature, has resulted in deficient intellectual vigor, and which has filled our insane asylums as no other cause, than that of Christianity, has done?

What shall we give in place of a religion which encouraged an asceticism that could transform a noble human being into (as Lecky has said) "a hideous, sordid and emaciated maniac, without knowledge, without patriotism, without natural affection; passing his life in a long routine of useless and atrocious self-torture and quailing before the ghostly phantoms of his delirious brain"?

Surely there is something purer and more in accordance with nature than a religion which encourages (as does Christianity) women to break the ties of family, to render callous natural affection and immure themselves in voluntary prison houses.

During the trial of the late Professor Swing in Chicago, for heresy, the articles of the Presbyterian faith then published were so shocking to those members of his church who had never before read them that they imagined them to be forgeries. These articles of faith are now kept as far as possible from the eyes of intelligent Christians, and yet these articles are sufficiently known and comprehended to be discredited by those who are in search of facts and who are no longer believers by simple "faith alone."

Do we not want some more honest religion in place of that which insincerely and hypocritically recognizes creeds which were formulated centuries ago and which the ministers of such religion *know* are untrue and unbelievable, and which ministers tell their congregations what they *know* to be utterly indefensible? On this subject Dean Alford says: "There's many a thing said in many a sermon that, should the preacher enter a room, with an intelligent parishioner, eye to eye, he dare not stick to."

Do we not want some better religion than that which falsely insists that Jesus had no natural father; when the very book which Christians claim to be infallible says, as distinctly as it can, that Joseph was the father of Jesus, by giving—in Matthew and Luke—the genealogy of Jesus; both accounts bringing it down, through Joseph, to Jesus? True, in another part of the sacred (!) record it says he was “conceived by the Holy Ghost,” and in still another part, that he was the “only begotten Son of God.” Thus the Bible tells us that Joseph was the father of Jesus, that the Holy Ghost was his father and that God was his father. Does not such a “Trinity” of contradictions show the inconsistency of the Christian religion?

Do we not want some better religion in the place of that which practices the deception of teaching the sacredness of a certain day, when they who so teach know that there is no warrant for such teaching? Christians, without the slightest of recognized authority, are most strenuous in the religious observance of Sunday—giving (as Whittier has expressed it) “six days to mammon, one to cant.”

Is it asked what is to be given in place of *faith* in the Christian religion? It may be answered, we would have faith in humanity, faith in immutable physical laws, faith in the unvarying conditions which control the moral nature of man, faith in an upright life, faith in the eternal principle of justice, of right and of truth. Do not these indicate a sublimer faith than can be realized through faith in a religion of unproved dogmas and improbable myths?

“In place of” the astronomy, the geology and the biology of Moses, which Christianity insists is true, surely we have a more intelligent estimate of these sciences from the discoveries of Copernicus, of Humboldt and of Darwin.

Can we not find some religion that illustrates more sincerity among those who profess belief in it and more fidelity to its founder than is shown by the treatment of Christ by his disciples; that false friendship, by which he was doubted by one, denied by another, betrayed by still another and finally forsaken by *all*?

President Patton of Princeton University says, “Christianity is not a life, but a dogma.” This is an honest statement of the ortho-

dox Christian religion. In place of such a doctrine; in place of all the dogmas that have been formulated by all the councils of the church; in place of all its creeds and confessions of faith; in place of all the professions of belief by all the zealots of christendom; let us offer the simple teaching, and striving for of an upright life, let us build up character, let us encourage refinement, purity, good deeds, humane feelings, generous impulses, kindly thoughts, beneficent acts; in fine, let us reverse the position claimed for Christianity and declare that religion should be a life and not a dogma. What possible influence on the aims and aspirations of exalted character can be had by belief in the dogmas of predestination, sanctification, justification, effectual calling, baptism, the Trinity, the atonement, in the resurrection, the immaculate conception, or the "procession" of the Holy Ghost?

Does it make any one happier or better to believe in the Westminster "Confession of Faith"—Chapter X.—which reads: "Elect infants, dying in infancy, are regenerated and saved . . . *others not elected cannot be saved*"?

In place of theological religion we would substitute the religion of ethical culture; in place of superstition we would put rational thought; in place of the *supernatural*, the natural; in place of fear for the future, we would content ourselves with the joys of the present, and hope for their continuance. In place of the "fear of God," of the evil one, of endless torment, let us be attracted to a religion of confidence, of trust, of hope, of cheer and of love. For the futility of prayer, we would offer the labor of the hands and the exercise of the brain. In place of useless and senseless church creeds let us interest ourselves in whatever may tend to benefit mankind.

In place of the unlettered, ignorant, superstitious past, we would put the cultivated, intelligent, realistic present.

In place of admitting the possibility of the truth of miracles, let us scrutinize the character of the evidence by which miracles are imposed upon the credulous.

In place of recognizing authority as truth (as taught by Christianity), let us rather regard truth as authority (as reason teaches).

In place of the Christian church, hemmed in by its restricted, ignorant and cruel beliefs, denying admission to the noblest and

most intelligent of the race and rejecting the most beautiful and gladsome and useful lessons of life; we would, with Colonel Ingersoll, join the "great church that holds the world within its star-lit aisles; that claims the great and good of every race and clime; that finds with joy the grains of gold in every creed and floods with light and love the germs of good in every soul."

In place of the Christian religion, with its pretentious sanctuaries, its arrogant and pharisaical officials, its warlike teachings, its injustice, its cant, its want of truthfulness and its lessons of hate, may we be able to realize in the no distant future the grand and rational "Dream of Akbar," as portrayed by Tennyson—

"I dream'd
That stone by stone I rear'd a sacred fane,
A Temple, neither Pagod, Mosque, nor Church,
But loftier, simpler, always open-door'd
To every breath from heaven; and Truth and Peace
And Love and Justice came and dwelt therein."

MATTHEW, MARK AND LUKE.

SOME COLLATED PASSAGES

BY E. D. DAVIS.

PART II.

IT has been frequently stated that the verbal coincidences existing between parallel accounts in the synoptic gospels are confined chiefly to the record of spoken words. With all due respect to those who have so stated, we doubt that a careful comparison of the books of Matthew, Mark and Luke will bear the statement out. Almost every account in the book of Mark is in one of the other gospels, and three-fourths or four-fifths of the book is in both of them. When carefully collated and lettered in the margins as we have lettered the passages which accompany this article, it will be found that the narrative portions are as strikingly similar to each other as the discursive and contain quite as many verbal coincidences. It may be possible that in some portions of the gospels, scribes, when copying the language of Jesus and of others, followed the letter of the manuscripts which they copied a little closer than they did the letter of the narrative portions. But taking the gospels as a whole, even this is not true; if it is, it is only to a very slight degree, so slight, in fact, that as evidence it is worth nothing in refutation of the charge that the gospels have been copied from common pre-existing manuscripts.

The passages which we give with this paper are not exceptionally coincidental. They were chosen for the purpose of showing how accounts were inserted, and transferred from one position to another, in the manuscripts out of which the gospels were constructed. Very few of the parallel accounts in Matthew, Mark and Luke are less striking in their verbal agreement than these, and some of them are more. Compare Matt. 17, 1-13, Mark 9, 2-13 and Luke 9 28-36.

In the first page of our quotations the following phrases and sentences are common to two or all three of the accounts. We will confine ourselves to the narrative portions.

MATTHEW.	MARK.	LUKE.
a. And, behold, there came a leper....saying, Lord, if thou wilt, etc.	a. And there came a leper....saying....If thou wilt, etc.	a.behold a man full of leprosy;....saying, Lord, if thou wilt, etc.
b. And Jesus put forth his hand, and touched him, saying....And immediately his leprosy was cleansed.	b. And Jesus....put forth his hand, and touched him, and saith unto him....And immediately the leprosy departed from him, and he was cleansed.	b. And he put forth his hand, and touched him, saying.. And immediately the leprosy departed from him.
c. And Jesus saith unto him, See thou tell no man.	c. And he straitly charged him....And saith unto him, etc.	c. And he charged him to tell no man.
e.entered into Capernaum. At home (in the house).	e.entered into Capernaum. (At home) in the house. [See Revised Version.]	
f.sick of the palsy.	f.sick of the palsy-	f.taken with a palsy.
f.sick of the palsy		
k. and Jesus, seeing their faith, said unto the sick of the palsy.....	g. And when they could not come nigh unto him for the press.... k. When Jesus saw their faith, he said unto the sick of the palsy.....	g. And when they could notbring him in because of the multitude..... k. And when he saw their faith, he said unto the man....
i. And, behold, certain of the scribes said within themselves.....	i. But there were certain of the scribes....and reasoning in their hearts....	i. And the scribes and the Pharisees began to reason, saying ...
j. And Jesus, knowing their thoughts, said	j. And....Jesus perceived... that they so reasoned within themselves, he said unto them...	j. But when Jesus perceived their thoughts, he....said unto them....
l.(then saith he to the sick of the palsy,).....	l.(he saith to the sick of the palsy,)....	l.(he said unto the sick of the palsy.) ...
m. And he arose, and departed to his house... they marvelled, and glorified God.	m. And immediately he arose, took up the bed ...they were all amazed and glorified God.	m. And immediately he rosetook up that whereon he lay, and departed to his own house.... they were all amazed and glorified God.

It is impossible that three independent accounts should contain so many words and phrases in common between them, and in so precisely the same order. The parentheses in *l* would not stand where they do, with the selfsame phrase in each, unless the accounts had been *copied* from common *manuscripts*. In *i* we have further evidence in the same direction. Matthew says: "And behold, certain of the scribes said within themselves, This man blasphemeth." Mark has it: "But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only?" Luke gives the words which these scribes spoke *in their hearts* very much as Mark gives them. Now the language which men used *within themselves* was not manifest to an observer, yet we find Mark and Luke—and Matthew

MATTHEW

8

WHEN he was come down from the mountain, great multitudes followed him.

a 2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

b 3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

c 4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

e 5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him.

f 6 And saying, Lord, my servant Beth is home sick of the palsy, grievously tormented.

MARK

1

a 40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

b 41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

c 42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

d 43 And he straitly charged him, and forthwith sent him away; 44 And saith unto him, See thou say nothing to any man; but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

e 45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

2

a AND again he entered into Capernaum after some days; and it was noised that he was in the house.

b 2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door, and he preached the word unto them.

c 3 And they come unto him, bringing one sick of the palsy which was borne of four.

d 4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

e 5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

f 6 But there were certain of the scribes sitting there, and reasoning in their hearts,

g 7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

h 8 And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

i 9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee: or to say, Arise, and take up thy bed, and walk?

j 10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith unto the sick of the palsy,)

k 11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

l 12 And immediately he arose, took up the bed, and went forth before them all, insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

LUKE

5

a 12 ¶ And it came to pass, when he was in a certain city, he beheld a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

b 13 And he put forth his hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him.

c 14 And he charged him to tell no man; but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

d 15 But so much the more went there a fame abroad of him; and great multitudes came together to hear, and to be healed by him of their infirmities.

e 16 And he withdrew himself into the wilderness, and prayed.

f 17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.

g 18 ¶ And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.

h 19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.

i 20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

j 21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

k 22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

l 23 Whether is it easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?

m 24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

n 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

o 26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

9

AND he entered into a ship, and passed over, and came into his own city.

a 2 And, behold, they brought to him a man sick of the palsy, lying on a bed, and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee.

b 3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

c 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

d 5 For whether is it easier to say, Thy sins be forgiven thee; or to say, Arise, and walk?

e 6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

f 7 And he arose, and departed to his house.

g 8 But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

too, for his account is not essentially different—reporting it almost exactly alike. They must have copied from common pre-existing manuscripts, altering the language of the originals as they saw fit or thought best.

Now, *a-c*, (*d*) is the account of The Healing of the Leper, and *f-m* is the account of The Healing of the Man Sick of the Palsy. In Mark and Luke the latter follows immediately after the former, but in Matthew, chapter 8, verses 5-13 (not 7-13) are the account of The Healing of the Centurion's Servant, which account is not to be found in Mark, and Luke gives it in his seventh chapter. It is strange indeed that Matthew's account of The Healing of the Centurion's Servant follows immediately after his account of The Healing of the Leper, and that the first two verses of that account so strikingly resemble the first and third verses of Mark's account of The Healing of the Man Sick of the Palsy. Both of these miracles were said to have been performed *at Capernaum*. In the Revised Version of the New Testament Matt. 8, 6 reads "*in the house*" instead of "*at home*," and opposite the words "*in the house*" in Mark 2, 1, there stand in the margin the words "*Or at home*." In the light of these facts it must be more than a matter of mere coincidence that Matthew says the centurion's servant was "*sick of the palsy*." The truth is that the account of The Healing of the Man Sick of the Palsy once occupied a position immediately following the account of The Healing of the Leper in some manuscript out of which the book of Matthew grew, but it was transferred from that position, most likely by the insertion of other accounts between them, and the phrases *entered into Capernaum*, *in the house* and *sick of the palsy* remain as an evidence of it. It is a significant fact that Luke says the centurion's servant was healed at Capernaum, but that he makes no reference to that city in his account of The Healing of the Man Sick of the Palsy.

As we stated last month, the manuscripts of the first century were written in a continuous manner. That is, there were no spaces between different subjects. When a scribe finished one account, he immediately began another without setting it off from the preceding, and a reader could not always tell just where one account ended and another began. A copyist who desired to transfer one of these

accounts to another position, or who desired to insert another in between them, was often at a loss to know just where to make the break in the story. We may illustrate by supposing two consecutive and abridged accounts, written in the following manner:

Jesus healed a man who was a leper and entered into Capernaum and healed a man who was sick of the palsy.

A copyist who wished to transfer one of these accounts to another position or to insert one from some outside source, and who had no personal knowledge of Jesus or who did not derive his information from those who had, was at a loss to know whether Jesus healed the leper and entered into Capernaum or whether he entered into Capernaum and healed the man sick of the palsy. One copyist might insert a new account after the word Capernaum; another might insert it before. The gospels are full of phrases whose position indicates that this very kind of shifting about of sentences and even of whole accounts often took place. In no other way can we account for the fact that Luke says in chap. 7, ver. 1, "*he entered into Capernaum,*" and that Mark says in chap. 2, ver. 1, "*he entered into Capernaum,*" and that these two phrases are parts of two distinct accounts related to each other through the fifth verse of Matthew's eighth chapter. If the reader will compare the last verse of Matthew's eighth chapter and the first verse of the ninth with the seventeenth and twenty-first verses of Mark's fifth chapter, he will see why Matthew's account of The Healing of the Man Sick of the Palsy differs from Mark's account in the first verse and in that verse only. These transfers and interpolations must have been made in manuscripts which existed previous to the time when the gospels were first put into their present shape. And the books of Matthew, Mark and Luke could not have been composed by apostles or companions of the apostles. They must be copies of these older manuscripts.

These blunders on the part of scribes detract seriously from the evidence which supports the truth of these miracles.

The Sermon on the Mount furnishes a good illustration of how the gospels were built up out of something which preceded them. We will give side by side two passages, one from Matthew and one from Mark.

MATTHEW

4

- 17 ¶ From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.
- a 18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.
- b 19 And he saith unto them, Follow me, and I will make you fishers of men.
- c 20 And they straightway left their nets, and followed him.
- d 21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.
- e 22 And they immediately left the ship and their father, and followed him.
- f

Chap. 4 ver. 23-25
and the Sermon
on the Mount which
extends to chap. 7
ver. 27 omitted

7

- g 28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:
- g 29 For he taught them as one having authority, and not as the scribes.

MARK

1

- a 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.
- a 16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.
- b 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.
- c 18 And straightway they forsook their nets, and followed him.
- d 19 And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.
- e 20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.
- f 21 And they went into Capernaum: and straightway on the sabbath day he entered into the synagogue, and taught.
- g 22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

It will not be necessary to point out verbal coincidences; they are too conspicuous to require it. We have omitted from Matthew the last three verses of chapter 4, and the Sermon on the Mount, which ends at the twenty-seventh verse of chapter 7. These two accounts stand in the book of Matthew as an interpolation in between *f* and *g*. Matthew says they were astonished at the doctrine which he taught upon the mountain. Mark says they were astonished at the doctrine which he taught in the synagogue of Capernaum, but the two phrases "were astonished at his doctrine," etc., are two copies of one more ancient similar phrase. The silence of Mark concerning Jesus' great sermon and the remarkable similarity of his account of The Choosing of the Four Disciples to that of Matthew's, and the strange position of his verse *g*, are facts hardly consistent with the belief that he was a companion of the apostles. These passages are the works of Ignorance.

If the reader will take his Testament and compare carefully Matt. 4, 1 to Matt. 7, 29 with Mark 1, 12-22 and with Luke 4, 1-32, he will find that all three begin with the account of The Temptation in the Wilderness and end with the verse which we have lettered *g*. These sections of the three books must be three considerably altered copies

MATTHEW.

22

a 23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him.
 b 24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.
 c 25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother.
 d 26 Likewise the second also, and the third, unto the seventh.
 e 27 And last of all the woman died also.
 f 28 Therefore are in the resurrection, whose wife shall she be of the seven? for they all had her.
 g 29 Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.
 h 30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.
 i 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,
 j 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.
 k 33 And when the multitude heard this, they were astonished at his doctrine.
 l 34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.
 m 35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,
 n 36 Master, which is the great commandment in the law?
 o 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
 p 38 This is the first and great commandment.
 q 39 And the second is like unto it, Thou shalt love thy neighbour as thyself.
 r 40 On these two commandments hang all the law and the prophets.
 s 41 ¶ While the Pharisees were gathered together, Jesus asked them.
 t 42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.
 u 43 He saith unto them, How then doth David in spirit call him Lord, saying,
 v 44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?
 w 45 If David then call him Lord, how is he his son?
 x 46 And no man was able to answer him a word, neither durst any more from that day forth ask him any more questions.

MARK

12.

a 14 ¶ Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,
 b 15 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.
 c 16 Now there were seven brethren: and the first took a wife, and dying left no seed.
 d 17 And the second took her, and died, neither left he any seed; and the third likewise.
 e 18 And the seven had her, and left no seed: last of all the woman died also.
 f 19 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.
 g 20 And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?
 h 21 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.
 i 22 And as touching the dead, that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?
 j 23 He is not the God of the dead, but the God of the living: ye therefore do greatly err.
 k 24 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?
 l 25 And Jesus answered him, The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord:
 m 26 And thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength; this is the first commandment.
 n 27 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.
 o 28 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:
 p 29 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.
 q 30 And when Jesus was answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.
 r 31 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?
 s 32 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.
 t 33 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

LUKE

20

a 27 ¶ Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him,
 b 28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.
 c 29 Therefore were seven brethren: and the first took a wife, and died without children.
 d 30 And the second took her to wife, and he died childless.
 e 31 And the third took her: and in like manner the seven also; and they left no children, and died.
 f 32 Last of all the woman died also.
 g 33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.
 h 34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:
 i 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:
 j 36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.
 k 37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.
 l 38 For he is not a God of the dead, but of the living: for all live unto him.
 m 39 ¶ Then certain of the scribes answering said, Master, thou hast well said.
 n 40 And after that they durst not ask him any question at all.
 o 41 And he said unto them, How say they that Christ is David's son?
 p 42 And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand,
 q 43 Till I make thine enemies thy footstool.
 r 44 David therefore calleth him Lord, how is he then his son?

10

k 25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?
 l 26 He said unto him, What is written in the law? how readest thou?
 m 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.
 n 28 And he said unto him, Thou hast answered right: this do, and thou shalt live.
 o 29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

from a common source. They bear evidence of the numerous and great changes which were made in these old manuscripts. Luke 4, 16-30 is not in Matthew or Mark, and it occupies a very similar position in that book to Matthew's sermon in his.

In the last page of quotations accompanying this article the reader will notice that Matthew, Mark and Luke are quite parallel from *a to k*, narrative portions as well as discursive. And the parallelism extends backward some distance through these books. If the reader will compare them as far back as Matt. 21, 23, Mark 11, 27 and Luke 20, 1, he will find them as strikingly similar to each other as they are here from *a to k*. Matt. 21, 28-32 and Matt. 22, 1-14 must be interpolations of a comparatively late date. The parallelism in fact extends back as far as Matt. 19, 13, Mark 10, 13 and Luke 18, 15, with only this difference, that a greater number of interpolations were made, which the student will have no trouble in picking out if he reads these books carefully, turning first from one to the other. Or what is better, let him buy two cheap Testaments (he can get them for five or ten cents apiece), and clip out the passages with a pair of scissors and paste them into a scrap book. Then let him carefully letter the margins as illustrated in our passages here.

The first verse of the passages which we give reads almost word for word in each, and as follows:

MATTHEW.	MARK.	LUKE.
The same day came to him the Sadducees, which say that there is no resurrection, and asked him, saying....	Then came to him the Sadducees, which say there is no resurrection; and they asked him, saying....	Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, saying....

Passing on to *g*, which contains the next phrase of a narrative character, we find:

MATTHEW.	MARK.	LUKE.
Jesus answered and said unto them.	And Jesus answering said unto them.	And Jesus answering said unto them.

Passing on for the time being to *r*, we have:

MATTHEW.	MARK.	LUKE.
Neither durst any man from that day forth ask him any more <i>questions</i> .	And no man after that durst ask him <i>any questions</i> .	And after that they durst not ask him any <i>question at all</i> .

There can be no question but what these passages are copies, or copies of copies from one parent manuscript. Whatever differences there are between them must be the result of alterations which were made by men who copied them. Perhaps the word *copy* does not express as it should the true manner in which these books were produced. A copy is usually understood to be an exact, literal transcription of a work. In this sense these ancient manuscripts were not copied, but they were rather rewritten. A scribe sat down and reproduced a manuscript, not in its exact language, but in language of his own, following that of the original as he thought best. Whenever the exact language of the original suited him he copied verbatim, but whenever he thought other phrases of his own would be better he did not hesitate to use them. In this way sprung up the three synoptic gospels, differing from each other as they do, and yet so strangely similar to each other in verbal coincidences and in the order of the arrangement of their various parts.

On the page before us there are six *k*'s. The first three occupy the same relative position to the passages which precede them, each following immediately after *j*. The three *k*'s are differently worded. That in Matthew is very different from that in Luke, but the one in Mark serves as a connecting link between the two, the words "*having heard them reasoning together . . . asked him, Which is the first commandment of all?*" resembling Matthew's verses 84-86, and the words "*answered them well*" resembling words in Luke's thirty-ninth verse. But the strangest feature of these passages is that Mark repeats *k*, giving *k, r, o, p, q* as we find them in Luke's twentieth chapter, while in Luke's tenth chapter we have *k, l, m, n, k* as Mark has them. The phrase, "*Well, Master, thou hast said the truth,*" in Mark's thirty-second verse, and "*Master, thou hast well said,*" in Luke's thirty-ninth verse, identifying the *k* in Luke with the second *k* in Mark, though they are parts of and follow very different subjects. It looks as though each and every one of the six *k*'s were altered copies of one original *k*.

Observe the difference between Mark's *k, l, m, n, k* and Luke's *k, l, m, n, k*. Where Mark says it was Jesus who spoke, Luke says it was the lawyer. And where Mark says it was the scribe, Luke says it was Jesus. We notice that neither of them mentions any name, and

the reason is not far to find. The passage *l, m, n* is an interpolation which existed in the manuscript from which the last half of Matthew and the last half of Mark were copied. The fact that Luke gives it in his tenth chapter shows that it is foreign to and originally independent of those with which it is associated in Matthew and Mark. It can hardly be denied but what the account in Luke's tenth chapter is another version of that which is given in the others. There are too many words and phrases in common between them. Luke gives immediately following this conversation, as a part of it, the parable of The Good Samaritan. Some one united the two and made them into one continuous story by inserting the words "*But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said.*" It cannot be possible that this could have been one continued conversation, as Luke represents it to have been, else we would not find the half of it in both Matthew and Mark and the other half of it wanting in both. The same things may be said of *l, m, n, (k)* in Matthew and Mark. Some one tied this account to *a-j*, preceding it by the words which, as Mark has them, read "*And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him.*" The great difference between this account in Luke and in the other two gospels shows that neither of them was written from information gathered from eye-witnesses. They are the works of men who lived long after Jesus' time.

As we stated last month, there is a probability that Luke 9, 51 to Luke 18, 14 is of later date or of very different origin from the balance of that book. It will be noticed that this account in Luke is from that section of the book. Like the accounts of The Healing of the Man with the Withered Hand and The Healing of the Man with the Dropsy, two copies of one original account became widely separated. One of them found its way into a manuscript from which Matthew and Mark copied. The other turned up again after the book of Mark was completed, and is to be found in this late section of the book of Luke. By the time it reached Luke's tenth chapter it had undergone many changes and had become united with the parable of The Good Samaritan.

There is only one explanation to offer of the remarkable condi-

tion of these passages. The manuscripts out of which the gospels were composed must have been copied over and over, and every time they were copied they were altered as much or as little as the man who wielded the pen saw fit or thought best. The remarkable position of these *k*'s can only be explained on the supposition that these books were copied from manuscripts in which passages had been shifted about by the insertion of others and by men who did not have sufficient knowledge of the facts to prevent them from making the grossest blunders in placing sentences where they did not originally belong and thus giving to them very different meanings from that which they originally had.

If these passages have been copied from a common source, then such verses as 33 and 34 in Matthew are interpolations. How natural it would be for a scribe who copied a manuscript which he believed to be true, and who believed that Jesus was the Son of God—how natural it would be for such a man to believe that the people who had seen him and heard him speak were astonished at his words! Jesus being great in his own eyes, he believed that he must have been great in the eyes of those with whom he conversed; hence when he rewrote this manuscript he inserted the words "*And when the multitude heard this, they were astonished at his doctrine.*" He did not think he was doing any harm or anything wrong by inserting this phrase, for he believed that it was the truth. Matthew's verses 40 and 41 and Mark's verse 33 and part of 34 are apparent interpolations. They read as verses might be expected to read which had been added to these accounts by scribes. For instance, take Matthew's verse 41. Mark reads in verse 35: "And Jesus answered and said." Luke has it very much the same, "And he said unto them." These phrases begin abruptly after that which precedes them has come to an end. Matthew's verse 41 is an effort to amend this abruptness. Mark makes this same effort by inserting the words "while he taught in the temple." This latter phrase and verse 41 in Matthew squarely contradict each other, and as the passages were copied from a common source one or the other of these statements, and probably both of them, must have been inserted by men who knew nothing of the facts. If either of these statements had been in the original manuscript it is doubtful if this contradiction would have crept in.

It will be noticed that *o*, *q* and *r* are in a different relative position toward each other in Matthew than in Mark and Luke. A transposition of these passages must have taken place at the hands of some copyist, and by it *r* passed into different stories. According to Matthew they durst not ask him any more questions because of what he said concerning David. According to Mark they durst not ask him any more questions on account of what he said to "one of the scribes," and Luke gives the *scribe* story away off in the tenth chapter of his book, and has nothing to say about the questions which they durst not ask him; but he has the statement to make about the questions in his twentieth chapter—the only difference being that he gives it a little earlier in his account, making it a part of the story of the conversation which is given in *a-j*. Now, had any of these accounts been separated, or transferred from the position which they occupy here to some other part of the gospels, as many accounts were separated and transferred, this *r* would have been carried along with them in precisely the same manner that the charge "that they should not make him known" was shifted about from one position to another into very different accounts, as we showed in our first chapter last month.

Next month we will give some further illustrations of the same kind of shifting about process.

[TO BE CONTINUED.]

LITERARY DEPARTMENT.

IF JESUS CAME DOWN FROM THE SKIES.

BY ESS JAY BEE.

IF Christ, who they say is alive, could return
To this earth from his heavenly throne,
His modern disciples he'd angrily spurn,
And their actions condemn and disown.
He would see how they wink at the precepts he taught,
And 'twould fill him with rage and surprise;
Yes, he'd find that they set all his teachings at naught—
If Jesus came down from the skies!

To lay up no treasures on earth for themselves
The disciples of Jesus were told;
But this precept he'd find every one of them shelve,
For their purses are well lined with gold.
They were also instructed to carry no scrip,
And the pleasures of earth to despise;
But he'd find that these precepts they all of them skip—
If Jesus came down from the skies!

The "Savior," we're told, had no place for his head,
And that he in a stable was born;
But his modern disciples are sleek and well fed,
In fine raiment themselves they adorn.
And he'd find that in well-furnished mansions they dwell,
And methinks that his dander would rise,
That he'd say they were "vipers" and "children of hell"—
If Jesus came down from the skies!

The ancient disciples on faith did depend
For the cure of their bodily ills;
But the modern disciples, when ill, always send
To the doctor for lotions or pills.

Some "Peculiar People," 'tis true, try to act
 In the way that the Gospels advise;
 But he'd find that they're censured and treated as crack'd—
 If Jesus came down from the skies!

Said Jesus, "If on the left cheek you are struck,
 To the striker just offer the right;
 And if by a man, who is down on his luck,
 You are robbed of your cloak—be polite;
 And to offer your 'coat' to the thief do not fail,
 And be sure that you never chastise;"
 But he'd find that they clap the offenders in jail—
 If Jesus came down from the skies!

"Be harmless and gentle," said Christ, "as the dove"—
 For this precept they care not a pin;
 And he said that they were one another to love,
 But they hate one another like sin!
 In fact, with these precepts of Jesus not one
 Of his modern disciples complies;
 With a whip how he'd lash them and make them all run—
 If Jesus came down from the skies!

The Freethinker.

THE PREACHER.

BY MEANDER DAWSON.

THROUGHOUT his long, devoted life
 His thirst was to do good;
 He sought to serve his fellow-men
 As best he could.

He knew a straight line could not be
 By any trick a curve;
 And from the letter of God's law
 He dared not swerve.

The warnings that might save men's souls
 He dared not leave unsaid;
 But, while he told God's heartlessness,
 His own heart bled.

My brother, to that heartless God
 I will not bend the knee;
 I like not gods worse than myself,
 But I love thee.

THOMAS PAINE.—COLOSSAL BRONZE STATUE TO BE
 ERECTED IN WASHINGTON, D. C.

FROM NEW YORK HERALD.

THOMAS PAINE, the Revolutionary statesman and the great agnostic of his time, is to be commemorated by the largest bronze portrait bust ever made, which is to be erected at the national capital by the Paine Historical Society. It will be patterned after an heroic bronze bust now being modeled by Wilson MacDonald, the oldest living American sculptor and the president of the society.

The society intends to purchase a small piece of land in Washington and on it place the bust, which will be mounted on a heavy bronze pedestal, constructed without crack or opening, so as to be made as nearly dynamite proof as possible.

"We think this is necessary," said Mr. MacDonald, whom I found in his Sixth Avenue studio working on the first clay model of the bust which he is to make. "Not so necessary as once, yet best in view of the treatment that has been received by the Paine grave and monument at New Rochelle. The head and foot stones of the grave were broken many years ago, and all that is left of them is this little piece, no larger than your two hands, which an old lady living by the grave found and gave to Captain George W. Loyd, who gave it to me. See the shot marks in it? Iconoclasts have used it for a target. Ten years ago I found the monument chipped, broken on the edges and corners, the inscriptions partially defaced and almost ruined. With the aid of a few friends I had the inscriptions recast and restored the monument as you see it to-day.

"There is a more liberal feeling to-day, but we propose to make the bust and pedestal of the monument so strong and to anchor them so securely that nothing short of a very large charge of dynamite can destroy them."

UNIQUE BUST.

The proposed colossal bust will be absolutely unique for a portrait and one of the most imposing works of the sort in existence. It will be of gigantic proportions. The head of the bust alone will measure six feet from the point of the chin to the top of the head, and the entire bust will be about fifteen feet high. Then the pedestal will be in proportion.

The materials to be used by Mr. MacDonald in his work are an original portrait of Paine which he owns, two portraits that were painted from life and the standard engraving from the picture that was painted by Waldo and Juett.

The work will be carried on by the Paine Historical Society, and appeals will be made to kindred societies and to the public generally.

The clay model on which Mr. MacDonald is now working is the first visible stage of the work. When it is to the sculptor's satisfaction, showing Paine in his prime, with his head held thoughtfully a little to one side—his favorite position—it will be copied in clay, heroic size. From this model the bronze will be made. It will cost \$3,000. From the completed bronze will be modeled the colossal bust to be erected in Washington.

Mr. MacDonald says that the bust will be completed before next May.

The unveiling ceremonies will be held on next Decoration Day, and Colonel Robert G. Ingersoll will deliver the oration. All of the expenses will be paid by the Paine Historical Society, the Philosophical Society of Brooklyn and the Manhattan Liberal Club of New York. These societies for several years have met at Paine's grave.

 A LIBERAL VIEW.

“**A**TTITUDE of Liberals Towards the Church,” an editorial article that appeared in the late June number of this Magazine, we are pleased to see so fully endorsed by our esteemed contemporary, the *Independent Pulpit*, one of the ablest Liberal journals in this country:

Referring to the progress of the church in the direction of Liberalism, Mr. H. L. Green, editor of the *FREE THOUGHT MAGAZINE*, says in his June issue:

“Under this state of church conditions, what is the duty of those known as Agnostics, Atheists and Free Thinkers? This is the question that we will try to answer according to our humble opinion. We believe the time has now come when we should no longer try to de-

stroy the churches, but we should do all in our power to educate them and advance them on the road of progress that most of them are now traveling. We should encourage church people to examine and investigate their creeds, to read all sides and to engage in friendly discussion."

One not familiar with the aims and methods of Liberalism might infer from the above that heretofore Liberals have been endeavoring to destroy the churches. Now we protest that, while such may have been the aim of a few fanatics, it does not now nor did it ever apply to the true Liberal. From the foundation of the *Independent Pulpit* we have held that the true aim of Liberalism is to rid the churches of their bigotry and superstition, and in this we have always regarded the FREE THOUGHT MAGAZINE and other Liberal journals as working along the same line.

The efforts that have been made to organize Liberalism are not with a view to destroying the churches but to reforming them. In the progress of Liberal thought those most in advance of the masses have had to abandon the churches, it is true, but this does not necessarily commit them to work for their utter destruction as moral organizations.

We have from the first cherished the hope that as a final result of Liberal propagandism the churches will eventually abandon their superstition and become so broad that all moral persons can become church members. Personally we do not expect to live to see such an era of toleration, but we believe it will finally come to pass. We fully share Mr. Green's hope for the "church of the future," and to aid in making such a church possible, has been our aim from the time we became a Liberal, and we believe it to be the aim of all other real Liberals.

What we want to destroy is the theology of the churches; those irrational systems of dogmatism that foster superstition and breed intolerance. Christian theology is what we seek to discourage and what we hope ultimately to destroy, and with it will go all of what is generally called religion. But when this is accomplished the churches will remain, and they will be far more useful than they are to-day.

The idea that Liberals seek to destroy the churches comes of their opposition to the theological character of church creeds and the religious superstition they have fostered. These we regard as having long outlived their usefulness, if, indeed, they ever had any. We may excuse an ignorant past for having encouraged them, but, by the intelligence of our times, they should be repudiated. Give us a church founded upon the truth and devoted to the inculcation of honor, purity, benevolence and freedom, and the Liberals will readily join in its support.

THE UNCONSCIOUS HOLOCAUST.

BY J. HOWARD MOORE.*

THERE is nothing more frightful to the philosopher than the unconscious tragedies of human reason. Men are somnambulists. Stupefied by the long night of instinct out of which it arose, the human mind is only half awake to the world of reality and duty. George Washington was the father of his country and a great and good man, but he held human beings as slaves and paid his hired help in Virginia whisky. It took Americans one hundred years to find out that "all men" includes Ethiopians. Men who risked their lives in order to achieve personal and political liberty for black men deliberately doom white women to a similar servitude. A rich man will give millions of dollars to a museum or a university, when he would know, if he had the talent to stop and think, that the thousands who make his wealth work like wretches from morning till night and feed on garbage and suffocate in garrets, in order that he may be munificent.

But without doubt the most frightful inconsistency of civilized minds to-day is seen in the treatment accorded by human beings to their sub-human associates. Human nature is nowhere so hideous and the human conscience is nowhere so profoundly asleep as in their ruthless disregard for the life and happiness of the sub-human animal world. It is enough almost to make villains weep—the cold-blooded manner in which we cut their throats, dash out their brains and discuss their flavor at our cannibalistic feasts. As Plutarch says, "Lions, tigers and serpents we call savage and ferocious, yet we ourselves come behind them in no species of barbarity." From our cradle up we have been taught that mercy to the lamb and the heifer is a disease, and we have become so accustomed to deeds of violence and assassination that we perpetrate them and see them perpetrated without the semblance of a shudder.

See that dainty lady going down the aisles of the cathedral! She looks in her silks and loveliness the very picture of purity and innocence. But look closer, and you will discern in her faultless art the disfigurements of crime. See those furs! They did not fall like snowflakes from the bounteous lap of heaven. They were stripped from the quivering form of some outraged northern creature to whom life and happiness were as dear as to her. Look at her head-dress! Those fluttering wings are the remains of song-birds whose beauty and joy once filled the woods and fields. But their throats were silenced and their beautiful and happy lives ended forever to amuse the vanity of this spiced and be-ribboned worshiper. She ate breakfast this morning, and she ate that which compelled the darkest crime on the calendar—murder! Her innocence, therefore, is in the eyes

*Author of "Why I Am a Vegetarian," an eighty-page book, price 25 cents. For sale at this office.

of those who behold her, and her conscience is spotless only because she is asleep.

And so with us all—we are criminals—criminals of the most shocking hue. And if we were only able to shake off this somnambulism and see ourselves as we are and as the future will certainly see us, we would be terrified by the crimes we are committing. Take the delicate organism of the heifer—an organism more beautiful and in some respects more tender and wonderful than that of human beings. We will take that sensitive organism, all palpitating with life and full of nerves, and torture it and mutilate it and chop it into twitching fragments with a composure and nonchalance that would do honor to the managers of an inferno. We call ourselves the paragons of the universe, yet we are so hideous and inhuman that all other beings flee from our approach as from a pestilence. We preach the Golden Rule with an enthusiasm that is well-nigh vehement, and then freckle the globe with huge murder-houses for the expeditious destruction of those who have as good a right to live as we have. Every holiday is an occasion for special massacre and brutality. Thanksgiving, the day above all others when it seems men's minds would be bent on compassion, is a furious farce. Instead of being a day of grace, mercy and peace, it is a day of gluttony and ferocity. Killing tournaments by "crack shots" are the order of the day. Imprisoned pigeons, suddenly freed, are shot down without mercy by unfailing marksmen. In many places rival squads of armed men scour forest and prairie, indiscriminately massacring every living creature that is not able to escape them, and for no higher or humaner purpose than just to see which side can kill the most! This is a crime unparalleled on the face of the earth. No species of animal, except man, plunges to such depths of atrocity. It is bad enough in all conscience for one being to send a bullet through the brain of another in order to tear it to pieces and swallow it, but when such outrages are perpetrated by organized packs just for pastime, it becomes an enormity beyond characterization!

Look at the scenes to be met with in all our great cities! They are enough to horrify a heart of flint! An army of butchers standing in blood ankle deep and working themselves to exhaustion cutting the throats of their helpless fellows—unsuspecting oxen with limpid eyes looking up at the deadly pole-axe and a moment later lying a-quiver under its relentless thud—struggling swine swinging by their hindlers with their life leaping from their gashed jugulars—an atmosphere in perpetual churn with the groans and yells of the massacred—streets thronged with unprocessioned funerals—everywhere corpses dangling from sale-hooks or sprawling on chopping-blocks—men and women kneeling nightly by their pillow sides and congratulating themselves on their whiteness and rising each morning and leaping on the bloody remains of some slaughtered creature—such are the spectacles in all our streets and stock yards and such are the enormities perpetrated day after day by Christian cannibals on the defenseless dumb ones of this world!

It is simply monstrous—this horrible savagery and somnambulism in which we grope. It is the climax of mundane infamy—the “paragon of the universe”(?) dozing on the pedestal of his imagination and contemplating himself as an interstellar pet and all other beings as commodities. Let us startle ourselves, those of us who can, to a realization of the holocaust we are perpetrating on our feathered and fur-covered friends. For remember the same sentiment of sympathy and fraternity that broke the black man's manacles and is today melting the white woman's chains will to-morrow emancipate the sorrel horse and the heifer, and as the ages bloom and the great wheels of the centuries grind on, all the races of the earth shall become kind, and this age of ours, so bigoted and raw, shall be remembered in history as an age of insanity, somnambulism and blood.

EDITORIAL DEPARTMENT

A CAMPAIGN OF EDUCATION.

THE politicians talk much of a campaign of education, and that is what Liberals should inaugurate. Our greatest work should be in the line of educating the people out of superstition into scientific Liberalism. And the best place to commence that work is with the orthodox clergy. It must be admitted that the clergy have great influence with the people, and if they can be converted to Free Thought they can do very much to enlighten the people. As a general thing we believe clergymen are worthy citizens, and have good intentions, but the trouble with them is they have not been properly educated—in fact, they have never dared to use their reason. The work of the theological schools that they attended was to close their mental eyes and ears against all reasonable teachings. What the church calls “carnal reason” has been held up to the young clergyman as the one thing most dangerous to the church, and it must be admitted that from the church standpoint that is true. Dwight L. Moody, when holding revivals, says to his agents: “Go out into the audience and urge the people to come forward and seek salvation, but *do not argue with them.*” Argument is known to be the thing most detrimental to a revival of religion. We remember a few years ago that in a certain town where we were stopping a revival was in progress in the Methodist church. We attended. At the close of the minister’s exhortation, we asked if we might say a word. “Yes,” said the minister (not knowing who or what we were), “if you will be brief.” We had not said twenty words before the minister said: “That will do; we can not allow any discussion here.” After the meeting an excited mob followed us to the hotel. Next morning we met one of the brethren. We asked him why his people were so exasperated over the few words we had spoken in the kindest manner, and he replied: “For three weeks we have been hard at work to get this revival started, and what you said last evening has destroyed all we have done.” And that reminds us of the old familiar story

of the colored evangelist who had been explaining how God created Adam out of dust. He said that God first made a clay man and leaned him up against the fence to dry. At this stage of the discourse a colored brother called out: "Who built that fence?" The old parson replied: "Brother Brown, do not ask any more such questions. A few more such would destroy all my theology."

Now, what we propose is, that the friends of Free Thought everywhere commence a campaign of education, and commence with the clergy. Go to work and get them to read the *FREE THOUGHT MAGAZINE*. We will do our part in the work—will send the Magazine to any orthodox minister for one year at half price—seventy-five cents. Now, reader, please take a copy of the Magazine and call on the intelligent clergymen of your town and tell them what they can have the Magazine for. If they decline to subscribe, then ask them if they will read it if sent to them free of cost. If they agree to do that, please pay for it yourself for a year. You can not spend seventy-five cents in missionary work in any better way.

Some years ago we exchanged publications with a country newspaper, the editor of which was a leading member of the Episcopal church. A year or two after we met this editor, and he said to us: "After I read the Magazine I hand it to the old doctor, the rector of our church, and you would be much pleased if you could listen to his sermons from Sunday to Sunday, to see how much matter he gets out of the Magazine for his sermons. He is growing liberal in his views very fast. Sometimes he gives us very radical ideas, and I know that he is very much interested in the Magazine."

We do not desire to throw the clergy out of business. We wish to so educate them that they will much prefer to preach what they know than what they can not know. The world needs their services in the great work of saving humanity from the hells of this present life, and we are pleased to believe that hundreds of them are beginning to see their duty in that direction. Friends, turn on the light.

JAMES A. GREENHILL'S TELESCOPE.

AS the frontispiece of this number of this Magazine we publish a picture of Mr. James A. Greenhill's Telescope and an interior view of his observatory. There are very few of our readers, we think, who do not know James A. Greenhill of Clinton, Iowa. Every Free Thinker ought to know him, for he is one of "Nature's noblemen"—a Free Thinker that both honors and most liberally supports the cause he advocates. His likeness and life sketch appeared in the January, 1895, number of this Magazine.

Mr. Greenhill is a great lover and student of science. He likes to read "God's Word," but he does not find it in the old book known as the Bible, but in the heavens above him. And to better enable him to study that volume he has built himself an observatory and placed in it a fine telescope that gives him more real consolation, he says, than would all the religions of superstition in the world. Mr. Greenhill says that by the aid of this telescope he can look many millions of miles into space, but he has been unable to get a view of the orthodox heaven or the fire and smoke that constantly ascend from the bottomless pit that our orthodox friends tell us so much about. This is what Mr. Greenhill says of his observatory and telescope:

Astronomical observatories are furnished with suitable optical appliances, for the use of those who study the phenomena of the heavens. They are of different sizes, built to accommodate the different sized telescopes, and are furnished with accessories for the work, according to the generosity of the donor, or the ability of the private citizen who is a lover of the science. My own is a rather unpretentious affair, built entirely of wood, except the outer covering on the roof, which is tin. It is circular, with a dome that revolves on balls, and has a door on one side from horizon to zenith, similar to the larger ones. The perpendicular walls are nearly eight feet high, and the diameter in the clear is a little over eleven feet. Walls and floor are double. I copied from the one that was at Jackson Park in 1893, that contained the five-inch Clark refractor belonging to the United States government. My telescope is a six-inch refractor made by Alvan Clark & Sons of Cambridgeport, Mass., with finder, two diagonals for sun and zenith observations, and five oculars, magnifying from 48 to 500 diameters. My driving clock was made

by Prof. H. G. Sedgwick, of Indianola, Iowa, at a cost of \$200, and gives the best satisfaction.

The whole outfit has cost me \$1,000, which may seem a good deal for a mechanic to invest in telescopic paraphernalia, but there is no accounting for tastes. I am satisfied. I spend many hours alone with it, and many more when some of my neighbors come to see the moon, planets, nebula, etc. I find it very pleasant to associate with those who, like myself, have not found it all out yet.

Some of your readers may be sufficiently interested to wish to learn something of the instrument upon which telescopes for astronomical purposes are mounted, called the equatorial.

It consists of an iron casting into which a short shaft is neatly fitted, so as to turn easily, yet without any play room, called the polar axis. And when in position in the observatory, it is parallel to the axis of our earth. On its north or highest end, and forming with it an angle of ninety degrees (90°), is a sleeve or socket containing the declination axis, on the end of which the telescope is firmly fixed at a perfect right angle to the axis, and the axis turns in its sleeve without changing its position of 90° to the polar axis. The declination axis is furnished with a circle divided into 360 equal parts, four times from 0 to 90. On opposite sides are the zero points, and from the zeros it is figured both ways to 90. The index pointing to zero, shows the telescope to be pointed to the equinoctial. The 90 are set to range with the center of vision in the telescope. The polar axis is also furnished with a circle which is divided into twenty four equal parts, to represent the twenty-four hours of the day. The hours are again subdivided into fractional parts, similar to the common clock. It is called the Right Ascension Circle. R. A. corresponds with longitude and Declination with latitude, and when the telescope is on the meridian, the R. A. circle marks zero. These two axes being at right angles, the telescope can be pointed to any part of the heavens, and set with accuracy by reading the circles.

Astronomy is a very fascinating science, and it will be a better world to live in when men and women turn their attention to the realities that can be understood and agreed upon, and ignore the vagaries that cannot be understood, only to cause disagreement and quarreling.

J. A. GREENHILL.

THE LIBERAL RELIGIOUS CONGRESS.

THE American Congress of Liberal Religious Societies, whose first meeting was held in Chicago in 1894, although it has done some good work, has not been a great success as an effort to unite liberal religious societies in a federation. In this respect the hopes of its founders have hardly been realized.

It is now recommended by a committee to whom resolutions relating to the subject presented at the last meeting were referred, that the name of the organization be changed to "The Liberal Congress of Religions." This recommendation is a wise one, and it is likely to be acted upon favorably at the next annual meeting.

Among Liberal Christians as well as among orthodox Christians, the denominational spirit is strong, and this has operated against the proposed federation. Most Unitarians, Universalists, etc., have stood aloof from the movement, while some have viewed with distrust, and not a few with disfavor, what has seemed to them a scheme to subordinate the work of their societies to that of a new sect. Their societies, they say, are broad enough for them, and afford ample scope and opportunity for such religious work as the times demand and they are disposed to do. The identification of their churches with the new movement would, they think, only divide or divert their strength and lead to waste of energy without any compensating advantages. They do not see what can be done on religious lines by a federation of societies which cannot be done as well by individual societies and the denominations to which they belong.

The non-Christian societies have not, to any considerable extent, responded to appeals to join the new movement, nor are they likely to, and Free Thinkers outside of all religious organizations have not been attracted to it. One reason is that it was founded and has been chiefly managed by Christian ministers and Jewish rabbis whom the outside radicals regard as worthy men, of course, and to be congratulated upon the forward steps they have taken, but as only partially emancipated from irrational creeds and stultifying ecclesiastical methods, representing the theological epoch of human thought.

They do not know, of course, how broad and liberal these ministers and rabbis are.

To impress this class there must be declared something more than the purpose to bring together liberal societies and individual basis of "the great law and life of love." To gain their adherence the Congress must engage in vigorous aggressive work against the orthodox creeds, or come out strongly in support of such reforms as the *Index* advocated, and such as all the Free Thought societies make it a part of their work to sustain. Prominent among these are "the demands of Liberalism," or the complete secularization of the state. In these matters, of great interest to the mass of Free Thinkers, the Congress has never manifested any interest whatever, and probably could not agree on this subject. Then the opening of the meetings of the Congress with formal religious service, with devotional exercises, and the dominance of the influence of the preacher in the proceedings, are tantamount to serving notice on the majority of "unorganized Liberals" that the movement is not one in which they will care to take part.

Another criticism heard is that of the more intellectual Liberals, who are interested less in direct opposition to theological creeds than in the best critical and scientific thought of the age, and its application to religious problems and issues, that the Congress does not, in any positive way, represent such thought; that the addresses before the Congress have, for the most part, been marked by mediocrity and commonplaceness, and have not met the requirements of the occasion—have not risen to the high water mark.

What justice there may be in these objections and criticisms is not the purpose here to consider, the only object being to indicate some of the reasons for the apathy towards the Congress among those from whom its founders expected encouragement.

There is even among the members of the Congress a feeling that it originated not so much in a general need and desire for its special work and methods, as in the wish of a few persons to bring together and to give concrete form to the resultant liberal religious influences of the Parliament of Religions and of the Religious Congresses held in connection with the World's Fair. A number at least of the officers and members of the Liberal Congress, while ready to assist in making the experiment, have never been sanguine or very hopeful of its success.

It is easy to form associations; the difficulty is in sustaining them and directing their work effectively to the promotion of the objects in view. To be successful, organizations must be rooted in common convictions and wants strong enough to overcome all incompatibilities and incongruities, all differences and antagonisms which, from different circumstances and associations in life, may exist among the members.

One obstacle—perhaps the greatest—to united and harmonious work by Liberals is their pronounced individualism, which makes them generally more critical than constructive. This excessive individualism is more prevalent, of course, among unchurched Liberals than among those in religious societies where they have together outgrown the authority of creeds while associated in common work and accustomed to a common discipline.

If the Liberal Religious Congress shall happily be able to reach a considerable number of the unorganized Liberals, bring them together and secure their coöperation in "those things which are most surely believed among us," it will be a good work, deserving all possible encouragement. The difficulty of such an undertaking should make the leaders of the Congress look over the ground very carefully and consider well how such an end can be accomplished. In doubtful situations "caution is speed."

Even though they fall short of accomplishing all that was intended and expected, such organizations as the Liberal Religious Congress have a tentative value; they give form and expression, however transient, to the desire for unity in high moral endeavor and prepare the way for harmonious work, in "the good time coming," by all who wish to make their lives contribute to the good of humanity.

B. F. U.

LETTER FROM REV. CAROLINE J. BARTLETT TO GEORGE
JACOB HOLYOAKE.

OUR readers will remember that in the May Magazine appeared the copy of a letter from George Jacob Holyoake to Rev. Miss Bartlett, in which Mr. Holyoake said: "If you take far-away members into the People's Church, you may count me as one." This letter elicited from Miss Bartlett the following reply, which Mr. Holyoake and his friends consider remarkable for its good taste, grace and cordiality of expression, in which opinion we are sure our readers will concur.—EDITOR.

REV. MISS BARTLETT'S LETTER.

KALAMAZOO, MICH., April 22, 1896.

TO GEORGE JACOB HOLYOAKE.

MY DEAR SIR:—I have seldom received a letter which has given me so much satisfaction and pleasure as did yours of March 18, which reached me about two weeks ago, after several days' absence from home.

This absence, together with an extraordinary pressure of work (and some illness) since my return, is the excuse I must plead for not having *at once* replied to a letter whose writer honors me by writing to me at all.

Dear Mr. Holyoake, it is with joy that I write your name in the book of our church. We have quite a number of non-resident members, but none whose name stands for what yours does; and it is a distinct help to us that you thus give open expression of approval of the principles upon which the People's Church is founded.

I have more than once visited England, and, should I come again, I would crave the privilege of seeing you.

I venture to send to you, under another cover, my sermon upon "Why the People's Church would Fellowship Colonel Ingersoll"—also some other matter concerning the People's Church, etc. I am glad to read your kind words of Colonel Ingersoll. You will doubtless see in the FREE THOUGHT MAGAZINE or elsewhere his noble address given in Doctor Rusk's church a week ago last Sunday morning. I wish I might have heard him.

When in England five years ago I had the great honor to be for a short time the guest of Doctor Martineau in his Highland home. I also came to know slightly Stopford Brooke, Mrs. Chant, Lady Rüssel Philip Wicksted and a few other Liberals (in the religious sense), as well as many both liberal and conservative who were engaged in great philanthropic work. If I shall ever come to meet you I shall count myself happy to know the Liberal and the philanthropist in the same person, and still more happy shall I be to meet a member

of my church whose name does it such honor. It would afford me great pleasure to hear from you again. With profoundest respect and appreciation, believe me, dear Mr. Holyoake,

Sincerely yours,

CAROLINE J. BARTLETT.

MRS. C. C. POMEROY.—OBITUARY.

BELOW we publish a short communication from Mr. J. P. Mitchell of Columbus, Ohio, relating to the death of the wife of Mr. C. C. Pomeroy of that city. Mr. Pomeroy is one of the most active Liberals of the city of Columbus, and a worthy man, and we here extend to him our sincere sympathy in his great bereavement. We can think of nothing more sad than the separating of an affectionate wife and husband by death, especially after a loving union of many years. But Free Thinkers have this consolation in the hour of affliction. They know that death is not a visitation of God's displeasure for the sin of Adam, and that the dead are in no danger of an orthodox hell. Death, to the Free Thinker, is only the merciful dispensation of Nature, to give rest when disease becomes incurable. It is as natural as birth, and often a great blessing to the afflicted.

IN MEMORIAM.

Dread consumption laid low in death Mrs. Pomeroy, wife of the veteran worker in the cause of human progress, Mr. C. C. Pomeroy, July 19, at the home of her sister near Westerville, Ohio, where she had been kindly cared for during her long and trying illness. Death came at the dawn of day, and we could but hope that nature's chorus was a pæan of joy for the departed. If it be true that the night of death brings the dawn of a new life, none would better enjoy this beneficent order than the subject of this sketch. Mrs. Pomeroy was an active worker in the cause of mental or soul freedom. The impulse of her life was to do good. Her thought, her feelings and inward spiritual life impressed all who came in her presence. She was a wife and mother of tender heart, who duty knew and did it well. Her thoughts were too high to grovel, her heart too kind to be cruel or entertain cruel ideas. She loved liberty because she loved the race. Christ, to her, was an example of tenderness and kindly interest in the poor, sinful and needy, and God was the heart of love. She read and enjoyed such authors as Josephine Powers, Helen H. Gardner, Elizabeth Cady Stanton, and other lights that beckon us on to

higher attainments and holier lives. She realized the needed work in behalf of humanity, especially her own sex, and was ever ready to assist.

Her funeral was in accord with her own wishes, her beloved sisters and most intimate friends, of whom she had many, and who, with the surviving husband and son, now sadly feel their loss.

J. P. MITCHELL.

THE SUSTAINING COMMITTEE.

UP to the time of going to press we have received the following contributions from members of "The Sustaining Committee." We earnestly request that each of the other members do what they can if they desire the continuance of the FREE THOUGHT MAGAZINE.

Capt. R. C. Adams, \$2.00; Maligus Bochmer, \$1.00; Stephen Brewer, \$1.00; S. S. Bryan, \$2 00; Thos. Carter, \$3.00; J. H. Crane, M. D., \$1.00; Nelson Crane, \$2.00; Frederic Dahlstrom, \$1.00; J. D. Develing, \$2.50; Cash (P. D), \$1.00; W. W. Dunbar, \$2.00; John Fay, \$1.00; Sol. Finch, \$1 00; Dr. E. B. Foote, \$3.00; G. M. Gates, \$2.00; M. German, \$2 00; Edward Green, \$2.50; N. F. Griswold, \$5 00; Evald Hammar, 50 cents; F. Henning, 25 cents; Josephine K Henry, \$1.00; Guy Irvine, \$10 00; G Fred Johnson, \$2 00; Chas. H. Jones, \$2.00; F. Larabee, \$2.00; John Leitch, \$2 50; Cash (G. L.), \$10.00; Henrietta Mergler, \$2.00; Lee R. Moon, 75 cents; Mrs. U. L. Parker, \$2.00; Warren Penwell, \$2.00; Mrs. A. M. Reynolds, \$2.50; John J. Riser, \$1 00; John W. Roberts, \$2.00; Louis Roser, \$1.00; F. A. W. Salmon, \$2 00; H. F. Schnedler, \$2.00; J. H. Shepard, \$2.00; Jas. H. Sherwood, 50 cents; C. F. Swartz, \$1.00; Henry M. Taber, \$20 00; Amos Tarleton, \$3.00; John H. Taylor, \$2.00; Wm. Thomas, \$6.00 (contributed by Thomas, Wheelock, Blair, Waltham, Cox and Cross); J. E. Vest, \$1.00; Cash (S.W.W.), \$1.00; M. G. Wheeler, \$1.50; Jas. Haigh, \$1.00; Mahlon Powell, \$5.00; Eliza W. Haines, \$1.00.

BOOK REVIEW.

The Age of Reason. By Thomas Paine Edited by Moncure D. Conway, M. A., and published by G. P. Putnam's Sons. Pp. 208. Price \$1.25.

This book needs no introduction to the American people. There have probably been more copies of this work sold in cheap editions, during the last hundred years, than any other book in the English language. Paine's *Age of Reason* has made more "infidels" than any other book ever printed, and for that reason no book has ever been so hated by the clergy. As the "servants of the Lord" found it impossible to answer the arguments of Paine, the next best thing they could do was to vilify him and misrepresent his teachings. The Bible teaches that all liars are sure of hell fire. If that be so, what the clergy have said of Paine and his "*Age of Reason*" will insure them a very warm climate in the future. Twenty-five years ago no popular publishing house dared issue this volume, and no popular bookseller dared keep it publicly for sale. Now it is brought out in most attractive and beautiful style by one of the most popular publishing houses in this country, G. P. Putnam's Sons. Evidently the world moves.

Lovers Three Thousand Years Ago By Rev T. A. Goodwin. Open Court Publishing Company. Pp. 41. Price 15 cents.

This love song from "*The Song of Solomon*" reads very much like some of Walt Whitman's poems, but as it is now understood by all biblical scholars that Solomon never wrote it, this is no reflection on Walt Whitman's character. The author of this little book does not claim to have just discovered that the song of Solomon is a love story in verse. That, he says, was suggested by Bible scholars many years ago, and it has been very generally accepted by the scholarship of to-day. But in all literature upon the subject, says the author, whether in the form of monographs, or of articles in magazines, or reviews, or encyclopædias, there is not found a single presentation of it in a form which would allow it to be read in its real character. The plan of this book is to eliminate all textual criticism and to restore the text to the form which made the poem a treasure with the ancient Hebrews, and which, when thus read, will make it as dear to every true lover to-day as it was when first read and recited three thousand years ago.

Popular Scientific Lectures. By Ernst Mach, translated by Thomas J. McCormak. Open Court Publishing Company. Pp. 313. Cuts 44. Price \$1.00.

We can best give the reader some knowledge of the value of this beautiful volume in our limited space by stating the titles of the lectures therein contained: "*The Forms of Liquids;*" "*The Fibres*

of Corti;" "On the Causes of Harmony;" "The Velocity of Light;" "Why has Man Two Eyes?" "On Symmetry;" "On the Fundamental Concepts of Electrostatics;" "On the Principle of the Conservation of Energy;" "On the Economical Nature of Physical Inquiry;" "On Transformation and Adaptation in Scientific Thought;" "On the Principle of Comparison in Physics;" "On Instruction in the Classics and the Mathematico-Physical Science."

The Reason Why. A Story of Fiction. By Ernest E. Russell. Published by the author at 13 Astor Place, New York. Pp. 365. Cloth \$1.00. Paper 50 cents.

Thousands of books have been written to lead men into Christianity and the orthodox church; here is one written to guide them out of Christianity and the orthodox church. We wish this book could be read by every orthodox Christian in this country, and we are sure very few Christians would fail to read it if it was handed them and they were requested to peruse it. The first chapters present such a vivid and true picture of the old style orthodox revivals, orthodox sermons, orthodox prayer meetings, and of the working of the "Holy Spirit," that almost any old-fashioned Christian would be charmed with it. And Liberal people who remember the old-fashioned schoolhouse revivals in the country, lighted by the tallow candle, and commencing at "early candle-light," will also be much interested in reading the book. Then the reader is carried along in such a careful manner from that state of superstition to the more enlarged view of Free Thought that before he is aware of it he is endorsing the more advanced sentiments. It is, truly, one of the best Free Thought missionary books we ever read, and every Free Thinker ought to purchase a copy and pass it around among his orthodox friends.

A History of the Warfare of Science with Theology in Christendom. By Andrew Dickson White, LL. D. Vols. 1 and 2, 889 pages. New York, D. Appleton & Co., 1896. Price \$5.00.

Doctor White, well known as late President and Professor of History at Cornell University and as Minister to Germany in 1879 and to Russia in 1892, has enlarged the "New Chapters in the Warfare of Science," which appeared in the Popular Science Monthly, added to them and expanded them into two large volumes which contain the fullest and the most completely verified record of the conflict between science and theology that has ever been published. It is the story of the Christian church, of its bigoted and bloody work through nearly nineteen centuries to destroy intellectual freedom and to suppress knowledge. It is a history of crime, in the name of religion, against humanity. It is a faithful account, impartial and accurate, with authorities carefully cited, of the stubborn resistance of the church to every scientific discovery, every new thought that widened the mental horizon, every innovation which gave promise of better conditions.

But this great work is not only a history of the folly, cruelty and crime of the Christian church, as a hierarchy; it is also a history, a

splendid history, of the successive triumphs of science, of the conquests of knowledge in a series of combats in which the church never gained a single victory. She did indeed succeed many times and during a long period in suppressing the truth, in imprisoning, torturing and murdering its defenders; but truth finally prevailed in every such case of persecution, and the church has had to acquiesce in its acceptance with what grace she could. Doctor White's description of the victory of science over ecclesiasticism and dogmatic theology is clear, strong and profoundly interesting. No adequate idea of the value of this learned work can be given in a short notice. It is much more complete than Draper's "Conflict between Science and Religion." It is a work which required much time and labor to produce, and it is of especial value for reference even by the best informed readers on the subject treated. It is a work which every Free Thinker who can afford to purchase it, should have in his library.

Doctor White distinguishes between religion and theology. The former with him stands for what is good; the latter has been the curse of the world. In the future, he thinks, the clergy, ceasing to struggle against science, will do much better work than they have done in the past, and "that Science, though it has conquered dogmatic theology based on biblical texts and ancient modes of thought, will go hand in hand with Religion, as seen in the recognition of 'a Power in the universe not ourselves which makes for righteousness,' and in the love of God and of our neighbor will steadily grow stronger and stronger, not only in the American institutions of learning, but in the world at large."

B. F. U.

LITERARY NOTE.

AMONG the notable series of articles announced by *The Open Court* for the current year is Count Leo Tolstoi's *Christianity and Patriotism*, a searching and luminous sketch of the origin of patriotism in European countries, and of the methods by which it is fostered and perverted by governments for the attainment of their selfish ends. Count Tolstoi regards the sentiment of "patriotism," so-called, as incompatible with Christian notions, and gives in justification of his views a profound analysis of the fixed and irrational habits which support despotic governments. The publication of the articles, which were written on the occasion of recent demonstrations in favor of the Franco-Russian alliance, was interdicted in Russia, although they appeared in the Russian language. Count Tolstoi's utterances, while to some they may seem surcharged with his own peculiar views of Christian anarchism, nevertheless contain matter which may be taken to heart by all nations. The series will begin immediately.

The same journal announces a rare novelette by Richard Wagner, where the great composer clothes his philosophy of music in the vestments of romance, and later a translation of the famous portraiture of Luther by Gustav Freytag. (Yearly, \$11.00. The Open Court Publishing Co.: Chicago and London.)

ALL SORTS.

—Col. Robert G. Ingersoll lectured at Bradford, Pa., July 13th, for the benefit of the orphan's home at Randolph, N. Y.—Cattarangus Republican.

—“The Woman's Tribune,” published in Washington, D. C., is the ablest advocate of woman suffrage in this country. Every friend of woman's emancipation ought to subscribe for it.

—B. F. Underwood's able lectures, that he proposes to deliver in various parts of the country the coming fall and winter, we are sure will greatly aid the Free Thought campaign of education. Reader, let us know soon if you think you can arrange for one or more of these lectures in your town.

—George Jacob Holyoake, the world-wide-known Free Thinker of London, has been furnishing “The Open Court,” of Chicago with a series of very valuable articles during the last two months. “The Open Court,” is the ablest Free Thought weekly journal in this, or any other country, we think.

—Ada Elizabeth Muench who died July 13th, aged 4 months and 2 days, only child of Rudolph and Emily Muench, was buried in Machpelah cemetery July 15th, 1896. The secular services for the burial of the dead, as arranged for Liberal Societies by the Brotherhood of Moralists at Hannibal, Mo., was read at the grave by Mr. Geo. Wilson.—Intel. Lex., Mo.

The Muench family is a well-known and well-to-do German family of St. Charles county, Mo. The grandfather was a German political exile in 1832. His son was a preacher but outgrew his belief and became a Liberal. This, the grandson, wished only secular services at the grave of his child.

—“Evolution of Religious Beliefs,” Part VI, did not reach us in time for this number. It will appear in the September Magazine.

—Sarah A. Underwood, one of the ablest female writers in this country, will hereafter be an occasional contributor for this Magazine. Her first article will appear in the September Magazine and will be entitled: “Free Thought.”

—The money question is the burning political question of the hour. Those who desire to be well posted should examine our advertising pages, where they will find both “Silver” and “Gold” books for sale at low prices. The people have never been so politically aroused since the days of the anti-slavery agitation, and they should read up on the subject and be able to vote intelligently.

—“A National Hymn,” writes a friend from Georgia, “is an excellent article. What a powerful tract it would make! I think Infidels ought to adopt the tractarian method of propaganda. They are generally poor in purse and the penny tract would enable them to reach many a brain now shrouded. I wish we had ‘A National Hymn,’ in pamphlet. It would serve a double purpose in the present campaign. It attacks both the religious and the political superstition. ‘R. S. D.’ is a Custer.”

We fully agree with all our Georgia friend says, and nothing but the lack of money will prevent our putting this most valuable publication in pamphlet form for general distribution.

—Orthodox religions are pale in the face now. They still keep the word of material promise to the ear, and break it to the heart; and a great number of people now know it, and many of the clergy know that they know it. The poor need material aid, and prayer is the way not to get it; while science, more provident than faith, has brought the people generous gifts, and inspired them with just expectations. What men need is a guide which stands on a business footing. The churches administer a system of foreign affairs in a very loose way, quite inconsistent with sound commercial principles. For instance, a firm giving checks on a bank in some distant country—not to be found in any gazetteer of ascertained places, nor laid down in any chart, and from which no person who ever set out in search of it were ever know to return—would do very little business among prudent men. Yet this is precisely the nature of the business engaged in by orthodox firms.—The Open Court.

—M. D. Conway, in *Modern Thought*: The world has been for a long time engaged in writing lives of Jesus. But when we come to examine them, one startling fact confronts us: all of these books relate to a personage concerning whom there does not exist a single scrap of contemporary information—not one. By accepted tradition, he was born in the reign of Augustus, the great literary age of the nation of which he was a subject. In the Augustan age historians flourished; poets and orators, critics and travelers abounded. Yet not one mentions even the name of Jesus Christ, much less any incident of his life. Of Jesus we have not one notice,—not the faintest, slightest sentence or word on which history can fix as certain evidence that he ever lived at all.—Public Opinion.

—There are a few people who seem to fully understand the importance of sustaining Liberal publications. One of these in a private letter writes: "Such a magazine as yours ought to be sustained by the independent thinkers of the country, unless we are prepared to surrender to Christian domination, the worst absolute tyranny of any civilized age. For my part I am willing to be one of ten to make up any deficiency that may arise in the publication of *The Free Thought Magazine*."

—"The New Unity" has this to say of the late Lyman Trumbull:

Last week there died in Chicago one of the higher heroes of the war. The great sage of Illinois. "There were giants in those days," and Judge Trumbull was "one of the noblest Romans of them all." He stood by Abraham Lincoln in his darkest hours and, what honor! he drew up and introduced the amendment to the constitution represented by the thirteenth article, which made binding the lasting and high proclamation. These are the words: "Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist in the United States or any place subject to their jurisdiction." After the war he was noble enough to stand by his conviction, to break not once, but many times, with his party and his friends. He missed the presidency by such manliness, but he has gone to his grave in the glory of a manhood that, to the end, was pushing forward, reaching after new truths and fresh solutions of old perplexities. We can think of but two of the great old guard now left and they are Senator Doolittle of Wisconsin and George W. Julian of Indiana. In religion, as in politics, Judge Trumbull was a liberal. Many will remember the thrill that went through the first meeting of the Liberal Congress in Sinai Temple, when Judge Trumbull was led to the platform, and during the session he spoke his word of greeting and encouragement.

—The following "profane jokes" we clip from the (London) Freethinker:

A correspondent vouches for the following as a true story: "Edith," said a mother to her little four-year-old daughter, "I want you to go in your room, kneel down by your bed, and ask God to forgive you for being such a naughty girl." Edith did as she was bidden, and remained a long time. When she came out her mother said, "Edith, did you ask God to forgive you for being such a bad girl?" "Yes, mamma," said the child, "and God said: 'Great Scott! I know lots of worse girls than you are!'"—New York Tribune.

General Gaines asked an Indian preacher how much pay he received.

"Two bit a day," was the reply.

"That," said the General, "is damn poor pay."

"Damn poor preach," retorted the Indian.

A minister and a wealthy member of his congregation were walking along the beach admiring the shells that had been cast up by the sea.

"Can you tell me," said the minister, "why this ocean is unlike—very unlike—my congregation?"

"I couldn't tell; no, sir. I am disposed to look upon your conundrums as frivolous."

"Sometimes they are, but this one isn't. It is based on a sad, solid fact."

"Well, I give it up, anyhow."

"It's because the sea shells out."

And the wealthy member was wrapped in thought for several minutes.

Mrs. Tawker—"How do you do, Mr. Prey? What are you going to preach about to-morrow morning?"

Rev. Lettus Prey—"Well, to tell the truth, I haven't quite finished my sermon, yet, but—"

"Oh, I'm so glad; because then I can persuade you, I'm sure, to say something about the bad practice of talking about one's neighbors. It will strike right home to Mrs. Nextdoor, you know, who is always saying things against my children and me; when, if she would stay at home once in a while, and attend to those horrid, dirty-faced little imps of hers, it would be a good deal better for every one! Now,

you will, won't you, dear Mr. Prey?"

—Elizabeth Cady Stanton's article for the September number will be entitled "The Degraded Status of Woman in the Bible," in which she says: "I shall show that the Book is the greatest block in the way of woman's emancipation."

—This Magazine champions no political candidate only so far as he speaks or acts in favor of religious or non-religious liberty, but we were pleased to read the following definition of the Democratic national platform by William J. Bryan, the free silver candidate. If Mr. McKinley utters any such brave words we shall be pleased to publish them:

"It breathes the spirit of the Declaration of Independence. It presents those fundamental truths upon which all true governments must rest. You will find in it as its keynote that all men are created equal and that the object of government is to secure to the individual his inalienable rights and protect each man from the humblest to the greatest in the enjoyment of life and liberty and happiness. (Enthusiastic applause.) It proclaims the doctrine of civil liberty, and with no less emphasis it declares the right of every man to worship his Creator according to the dictates of his own conscience. (Cheering and applause for three minutes.) It pledges the party to the protection of all without regard to station or condition in society, and it pledges the party to be no respecter of persons, and leaving to the persons the judgment of the manner, the form and the time in which they shall worship, or, if they please, refuse to worship, the God who gave them being. (Cheers and continued applause.) It is Democratic from the first sentence to the last in that broader sense in which Democracy appeals to all who believe in a government of the people, by the people and for the people." (Applause.)

Charles H. Kerr & Company's



:Live Books on:
Living Questions



American Politics.

Backward or Forward, Which? By H. N. Maguire. Currency reform in behalf of the common people; shorter hours of labor. Paper, 10 cents.

Breed of Barren Metal, A. By J. W. Bennett. Demolishes the old arguments for interest; shows a practical way to abolish it. Cloth, 258 pages, 75 cents; paper, 25 cents.

Cash vs. Coin. A reply to Coin's Financial School. By Edward Wisner. Maintains that wages have risen under gold standard. Paper, 121 pages, 25 cents.

Eli Perkins on Money: Gold, Silver or Bimetallism. By Melville D. Landon, A.M. ("Eli Perkins"). A plea for the gold standard. Illustrated. Paper, 157 pages, 25 cents.

Effects of the Gold Standard, or Bimetallist's Catechism. By W. H. Smith, M.D., Ph.D. A plea for bimetallism. Paper, 202 pages, 25 cents.

Fiat Silver. Its ruinous effects shown in history. By Robert H. Vickers. A plea for the gold standard. Paper, 115 pages, 25 cents.

Garden of Eden, U.S.A., The. A very possible story. By W. H. Bishop. A novel picturing a co-operative community. Cloth, 369 pages, \$1.00; paper, 50 cents.

History of Monetary Systems in the various States of the World, B.C. 369—A.D. 1895. By Alexander Del Mar, M.E. Authorized American edition. Cloth, library style, complete index, 444 pages, \$2.00.

History of the American Tariff from the adoption of the Constitution. By Eugene C. Lewis. Cloth, 160 pages, 75 cents; paper, 25 cents.

How to Govern Chicago. By Charles R. Tuttle. A plea for better municipal government and city control of natural monopolies. Paper, 118 pages, 25 cents.

Illinois Currency Convention. By C. R. Tuttle. A full account of the historic convention of June, 1895. Paper, 177 pages, 25 cents.

Illustrated First Reader in Social Economics. Lessons in words of one syllable showing that the nation should operate the banks. Paper, 14 illustrations, 10 cents.

Industrial Primer, The. By a Hustler. A plea for a protective tariff and a gold standard. Illustrated. Paper, 40 pages, 10 cents.

Key to Independent American Bimetallism. By John I. Jacob. Paper, 122 pages, 25 cents.

Letters from Jimtown. By William Dana Wilcox. A plea for bimetallism. Illustrated. Cloth, 256 pages, \$1.00; paper, 25 cents.

Mercantile Agencies Against Commerce, The. By William Yates Chinn. "Handles such concerns as Bradstreet's and Dun's without gloves." Cloth, 386 pages, \$1.00; paper, 50 cents.

Man or Dollar, Which? A story of the twentieth century, showing socialism in practice. Paper, 199 pages, 25 cents.

Modern Banker, The. By James B. Goode. A historical novel of recent events in the United States. Paper, 180 pages, 25 cents.

Money Found. By Thomas E. Hill. A plea for government banking in the interest of the whole people. Leather, 122 pages, \$1.00; cloth, 75 cents; paper, 25 cents.

Our Nation's History and Song, with the Campaign Songs our Fathers Sung. By Joseph M. Clary, A.B., LL.B. Cloth 480 pages, \$1.00; paper, 50 cents.

People or the Politician, The. By R. L. Taylor. A concise plea for direct legislation, explaining the Initiative, the Referendum, etc. Paper, 60 pages, 10 cents.

Pullman Strike, The. By Rev. W. H. Carwardine. A full history of the great struggle at Pullman in 1894. Paper, 128 pages, 25 cents.

School of Politics, The. By E. Hofer. Advocates legal safeguards around the primaries. Paper, 74 pages, 25 cents.

Shadow on the Land, The. By Paul Vering. The Power of Alien Gold, Plutocracy or Democracy, etc. Paper, illustrated, 128 pages, 25 cents.

Short Tariff History of the United States: 1783 to 1789, with a preliminary view. By David H. Mason. Cloth, 167 pages, \$1.00; paper, 25 cents.

Shylock's Daughter. By Margret Holmes Bates. A charming story of love and politics. Paper, 146 pages, 25 cents; cloth, 75 cents.

Sixteen to One: Shall the United States alone undertake, the free coinage of silver at this ratio? (An affirmative answer.) By Richard Lowry. Paper, 256 pages, 25 cents.

Story from Pullmantown, A. By Nico Bech-Meyer. A historical novel dealing with the Pullman strike. Cloth, illustrated, 110 pages, 50 cents; paper, 25 cents.

Social Status of European and American Women. By Kate Byron Martin and Ellen M. Henrotin. Cloth, 48 pages, 50 cents; paper, 25 cents.

The New Democracy and Its Prophet. By Charles R. Tuttle. History of the Chicago Convention of 1896, with the full text of W. J. Bryan's great speech. Paper, 100 pages, 10 cents.

Science and Liberal Thought.

Ædæology: A treatise on Generative Life and Pre-natal Influence. By Sydney Barrington Elliott, M. D. Cloth, 275 pages, \$1.50.

Christian Propagandism. By Francis Ellingwood Abbot, Ph.D. An inquiry into the economics of foreign missions. Paper, 42 pages, 10 cents.

Earth not Created, The. By Daniel K. Tenney. Exposes the fallacy of popular cosmic theories. Paper, 36 pages, 10 cents.

Evolution and Christianity. A study from a rational point of view. By J. C. F. Grumbine. Cloth, 75 pages, 30 cents.

Evolution of Immortality, The. By Dr. C. T. Stockwell. Suggestions of an Individual Immortality based on science. Cloth, 104 pages, 60 cents.

Evolution of the Devil, The. By Henry Frank. A historical study of the growth of the devil idea. Paper, 66 pages, 25 cents.

From Over the Border, or Light on the Normal Life of Man. By Benjamin G. Smith. Cloth, 238 pages, \$1.00.

God in the Constitution (of the United States). By Arthur B. Bradford. A discussion of the proposed amendment. Paper, 18 pages, 10 cents.

Gospel of Matthew. The original Greek text with a special vocabulary for beginners. Cloth, 143 pages, \$1.00; paper, 50 cents.

History of the Arguments for the Existence of God. By Rabbi Aaron Hahn. Paper, 205 pages, 50 cents.

Hypnotism Up to Date. By Sydney Flower. A popular scientific study, in dialogue and narrative form. Cloth, 161 pages, \$1.00; paper, 25 cents.

Is Romanism Real Christianity? Is it a corruption or a natural development? By Prof. F. W. Newman and Dr. Francis E. Abbot. Paper, 22 pages, 10 cents.

Lessons from the World of Matter and the World of Man. By Theodore Parker. Cloth, 430 pages, \$1.00.

Liberalized Christianity. By Henry M. Taber. A collection of extracts showing the liberal trend of Christianity to-day. Paper, 21 pages, 10 cents.

Life and the Conditions of Survival. Lectures and discussions before the Brooklyn ethical association. Cloth, 455 pages, \$2.00.

Messianic Expectations. A lecture delivered at the Temple Adath Israel, Boston, by Rabbi Solomon Schindler. Paper, 16 pages, 10 cents.

Morals of Christ, The. By Austin Bierbrower. A comparison with contemporaneous systems. Cloth, 200 pages, \$1.00; paper, 50 cents.

Nature and Deity: a Study of Religion as a Quest of the Ideal. By Frederick Meakin. Cloth, 136 pages, \$1.00.

Proofs of Evolution. By Nelson C. Parshall. Arguments from Embryology, Morphology, Reversion, etc. Cloth, 70 pages, 50 cents.

Rational Theology. By John Milton Williams, D.D. Ethical and Theological Essays. Cloth, 2 volumes, 310 and 325 pages, \$2.50.

Theodore Parker. A lecture by Samuel Johnson, edited by John H. Clifford and Horace L. Traubel. Cloth, 78 pages, \$1.00.

Truths for the Times. By Francis E. Abbot, Ph. D. Fifty affirmations: Christianity and Free Religion contrasted. Paper, 16 pages, 10 cents.

The Unending Genesis, or Creation Ever Present. By H. M. Simmons. A scientific account of "creation." Paper, 111 pages, 25 cents.

Poetry and Belles-Lettres

Amber Beads. By Martha Everts Holden ("Amber.") Short essays full of humor and pathos. Cloth, 139 pages, 50 cents.

America Liberata. By Robert H. Vickers. A poem relating the struggles of the South American republics with Spain. Paper, 75 pages, 50 cents.

Beauty of Kindness, The. By James Vila Blake. An essay. Paper, 16 pages, uncut, hand-made cover, silk stitched, 10 cents.

Essays. By James Vila Blake. "Triteness in the themes, but none in the handling." Cloth, 216 pages, \$1.00.

Facts and Fictions of Life. By Helen H. Gardner. Essays on social science, heredity, etc. Cloth, 269 pages, \$1.00.

Flaming Meteor, The. Poems of Will Hubbard Kernan, with portrait and biographical sketch. Cloth, 270 pages, \$1.50.

Flowers of the Spirit. By Ellen A. Giles. A holiday volume of verses. Cloth, blue and gold, \$1.00.

Laurel Blossoms, or My Fortune. Poetical selections arranged for an evening's pastime. Cloth, 218 pages, \$1.00.

Legend of Hamlet, The. By George P. Hansen. The original of Shakespeare's story from 12th century historians. Cloth, 57 pages, 50 cents.

Outline Studies, for Literary Clubs. Paper, 12 to 32 pages, 10 cents each; 75 for a complete set.

1. George Eliot's Novels and Poems.
2. Holmes, Bryant and Whittier.
3. James Russell Lowell.
4. The Study of Politics.
5. The History of Ireland.
6. Dickens' Tale of Two Cities.
7. The History of Art.
8. Religious History and Thought.
9. Holland (Edwin D. Mead's Outlines.)
10. History of the Northwest.
11. Lessing's Nathan the Wise.

Sailing of King Olaf, The, and Other Poems. By Alice Williams Brotherton. Cloth, 148 pages, \$1.00.

St. Solfer, with other Worthies and Unworthies. By James Vila Blake. Cloth, 179 pages, \$1.00; paper, 50 cents.

Seed Thoughts from Robert Browning. Selected and arranged by Mary E. Burt. Imitation parchment, 40 pages, 25 cents.

Where Brooks Go Softly. Poems by Charles Eugene Banks. Cloth, 172 pages, \$1.00; paper, 50 cents.

Recent American Novels

- Asleep and Awake.** By Raymond Russell. A story of Chicago, attacking the double standard of morals. Cloth, 199 pages, \$1.00
- Auraphone, The.** By Cyrus Cole. Adventure, love, philosophy and socialism pleasantly mingled. Cloth, \$1.00; paper, 25 cents.
- Courage of Her Convictions, The.** By Caroline A. Huling. Radical and startling. Cloth, 230 pages, \$1.00.
- Elsie: A Christmas Story.** Translated from the Norse of Alexander Kjelland by Miles M. Dawson. Half cloth, 109 pages, 50 cents.
- Inquriendo Island.** By Hudor Genone. An allegorical story of a country where the arithmetic was the Bible. Cloth, 347 pages, \$1.00.
- Jetta: a Story of the South.** By Semrick. A pretty character study of the southern girl. Paper, 196 pages, 25 cents.
- John Auburntop, Novelist.** By Anson Uriel Hancock. A story of western college life. Cloth, 275 pages, \$1.00.
- Last Tenet imposed upon the Khan of Tomathoz, The.** By Hudor Genone. Illustrated. Cloth, 165 pages, \$1.00; paper, 25 cents.
- Mormon Wife, A.** By Grace Wilbur Trout. A story of the present day Utah. Paper, illustrated, 108 pages, 25 cents.
- New Woman, A.** By Jessie DeFoliart Hamblin. A novel without a hero. Cloth, 205 pages, \$1.00; paper, 25 cents.
- On the Road to the Lake.** By Sam Flint. A radical free thought novel. illustrated with 24 engravings. Cloth, 295 pages, \$1.00.
- Paul St. Paul: A Son of the People.** By Ruby Beryl Kyle. Cloth, 275 pages, \$1.00; paper, 50 cents.
- Pure Souled Liar, A.** An anonymous novel, "terse, compact, rapid and intense." Paper, 199 pages, 30 cents.
- Siren's Son, A.** By Susie Lee Bacon. An artistic story by a southern girl. Cloth, 192 pages, \$1.00; paper, 25 cents.
- Sister Gratia (Satan's Simplicity.)** A bright story of Paris, in which his Satanic majesty figures. Paper, 212 pages, 25 cents.
- Story of a Dream, The.** By Ethel Maude Colson. Love and theosophy. Cloth, 304 pages, \$1.00.
- Washington Brown, Farmer.** By LeRoy Armstrong. How the Board of Trade was beaten. Cloth, 328 pages, \$1.00.
- Zawis and Kunigunde.** By Robert H. Vickers. A tale of Bohemia in the 13th century. Cloth, 307 pages, \$1.00.

Any of these books may be ordered through booksellers or will be mailed on receipt of price by the publishers,

CHARLES H. KERR & COMPANY,

56 Fifth Avenue, Chicago

CHARLES H. KERR & COMPANY'S

New Books and New Editions.

History of Monetary Systems.

Record of actual experiments in money made by various states of the ancient and modern world, as drawn from their statutes, customs, treaties, mining regulations, jurisprudence, history, archæology, coins, nummularly systems, and other sources of information, by ALEXANDER DEL MAR, M. E., formerly Director of the Bureau of Statistics of the United States. *The Financier* of New York says: "What Webster's Dictionary is to the English language, Del Mar's History of Monetary Systems is to finance." Large 12mo., silk cloth, library style, \$2.00.

A Breed of Barren Metal,

Or Currency and Interest: A Study of Social and Industrial Problems. By J. W. Bennett. This book is a radical, philosophical, dispassionate study of the interest question. The author appeals to reason, not to passion and prejudice. He does not call names; he does examine the arguments used to justify interest and point out their fallacies. He closes with a practical reform measure which thinking men are invited to consider. Large 12mo., 256 pages, cloth, 75 cents; paper, 25 cents.

The Story of a Dream.

A charming and unique tale by Ethel Maude Colson, a well known newspaper writer of Chicago. There is a touch of the reincarnation theory; two lives thousands of years apart are depicted in alternate chapters, and the same characters appear in both. Square 16mo., extra silk cloth, \$1.25.

The Courage of Her Convictions.

A radical and startling novel by Caroline A. Huling, assisted by Therese Stewart, M. D. The heroine has a strong desire for motherhood with decided objections to the position of a wife

under our present civilization. She has "the courage of her convictions,"—the outcome must be learned from the story. Large 12mo., buckram, \$1.25.

A New Woman.

In Jessie De Foliart Hamblin's book the new woman is pictured, not caricatured. She is the heroine of a bright and sparkling story, a story without a hero but with a fortune-hunting English lord for its villain. Large 12mo., cloth, \$1.00; paper, 25 cents.

Blessed be Drudgery.

A sermon by William C. Gannett, probably the most popular sermon ever published in the United States, its sale in various forms having exceeded 110,000 copies. Plain paper edition, one cent; with hand-made antique linen paper cover, silk stitched, 10 cents.

The Faith that Makes Faithful.

Eight sermons by William C. Gannett and Jenkin Lloyd Jones, including "Blessed be Drudgery." Square 18mo., 224 pages, paper, 25 cents; maroon silk cloth, \$1.00; white vellum, full gilt, in a box, \$1.50; flexible morocco, full gilt, in a box, \$2.00.

Letters from Jimtown,

Showing how its citizens grappled with the silver question. By William Dana Wilcox. Illustrated. Large 12mo., 256 pages, cloth, \$1.00; paper, 25 cents.

The Effects of the Gold Standard,

Or The Bimetallists' Catechism. By W. H. Smith, M.D., Ph.D. Large 12mo., 202 pages, paper, 25 cents.

The Beauty of Kindness.

By James Vila Blake, author of "Poems," "Essays," "St. Solifer," "More Than Kin," etc. Octavo, paper, hand-made cover, deckle edge, silk stitched, 10 cents.

For sale by all booksellers, or mailed on receipt of price by

**CHARLES H. KERR & COMPANY, BOOK PUBLISHERS,
56 Fifth Avenue, Chicago, Ill.**

GREATEST CAMPAIGN BOOK OF THE CENTURY NOW READY!

The New Democracy

AND



Its Prophet.

By CHAS. R. TUTTLE

Author of "Illinois Currency Convention," "Democratic Gospel," "History of Illinois," etc.

100 PAGES. 10 CENTS A COPY.

Special Terms to Political Committees, Newspapers and Agents.

CHARLES H. KERR & COMPANY, Publishers
56 FIFTH AVENUE, CHICAGO

THE OPEN COURT

A Weekly Journal Devoted to the Religion of Science.

A FEW CONTRIBUTIONS TO REGENT NUMBERS.

The Pedigree of the Devil. Dr. Paul Carus.

- (1) The Influence of Ancient Greece upon Christian Demonology
- (2) Northern Contributions to Christian Demonology.
- (3) Belief in Witchcraft.
- (4) Witch Prosecution.
- (5) The Angel of Augsburg.
- (6) Witchcraft and the Religion of Science.
- (7) The Devil-Conception in Protestant Countries.
- (8) Witch Prosecution after the Reformation.
- (9) Abolition of Witch Prosecution.
- (10) Witchcraft and Miracles.
- (11) Devil Stories and Devil Contracts.
- (12) Demonology of the Nineteenth Century.

English Secularism: A Confession of Belief. George Jacob Holyoake.

- (1) Open Thought the First Step to Intelligence.
- (2) The First Stage of Free Thought: Its Nature and Limitations.
- (3) The Second Stage of Free Thought: Enterprise.
- (4) Stationariness of Criticism.
- (5) Third Stage of Free Thought: Secularism.
- (6) Three Principles Vindicated.
- (7) How Secularism was Diffused.
- (8) The Distinctiveness Made Further Evident.
- (9) Morality Independent of Theology. Ethical Certitude.
- (10) The Ethical Method of Controversy. Its Discrimination.

Christianity and Patriotism. Count Leo Tolstoi.

This sketch is a powerful analysis of the sentiment of patriotism in the light of Christian precepts, and a rational plea for the brotherhood of man. Accompanying the last issue of this series will be a new and remarkable portrait of Count Tolstoi, as he appears in his peasant working-costume on his ancestral estates at Toula, Russia.

Sample copies sent free on application. Subscription price \$1.00 a year.

THE OPEN COURT PUBLISHING CO.,
324 Dearborn Street, Chicago.

“THE WOMAN’S BIBLE”

SECOND EDITION,
Part One Just Out.

REVISING COMMITTEE.

Elizabeth Cady Stanton, Mrs. Robert G. Ingersoll, Miss Frances Ellen Burr, Rev. Phoebe Hanford, Mrs. Sarah A. Underwood, Mrs. Chapman Catt, Clara Bewick Colby, Mrs. Catherine F. Stebbins, Miss Helen H. Gardner, Rev. Augusta Chapin, Ellen Battelle Dietrick, Mrs. Charlotte Beebe Wilbour, Mrs. Mary A. Livermore, Lillie Devereux Blake, Mrs. Lucinda B. Chandler, Mrs. Mary Seymour Howell, Matilda Joslyn Gage, Mrs. M. Louise Thomas, Mrs. Joseph K. Henry, Rev. Olympia Brown, Mrs. Louisa Southworth.

PRICE FIFTY CENTS PER COPY.

If you want a copy, mail fifty cents by check or postal order to

EUROPEAN PUBLISHING COMPANY,

35 Wall St., New York City, New York.

SECULAR THOUGHT.




SECULAR THOUGHT is a weekly journal, published in the interests of truth and liberty.

Its columns are open for the free discussion, by earnest and competent writers, of all questions affecting the welfare and happiness of mankind.

It subscribes to no creed, demanding that all beliefs and theories shall be brought to the bar of reason, and tried in open court without fear and without favor.

J. SPENCER ELLIS - EDITOR.

Office—67 Adelaide Street West, Toronto, Ont.; Subscription—\$2 per ann. (in advance); single copy, 5c.  Send for sample copy.

DOMINION REVIEW.

The aim of this magazine will be to present to its readers (1) concise and independent criticisms, original and selected from the works of competent writers, upon some of the most important topics of our time, or upon those specially prominent in the course of each month; and (2) to give a fair and unprejudiced presentation of facts and opinions in reference to subjects of special interest to social reformers and progressive liberals of all shades of opinion; and especially such matters as are worthy of preservation for future reference.

Due credit will be given for all matter selected from the columns of contemporaries, the Editor of *The Dominion News* being responsible for all articles and comments not credited.

Terms of subscription: \$1 per annum; single numbers, 10 cts.

The trade supplied by the Toronto News Company.

OFFICE: 67 ADELAIDE STREET WEST, TORONTO.

The Free Church Record.

A Bi-monthly Journal. Alfred W. Martin, Editor.

Devoted as it is to the special task of setting forth the distinctive principles and ideas of Universal Religion, the **Free Church Record** has a place in journalistic literature occupied by no other periodical, and appeals particularly to all persons who desire to keep in touch with the latest and best thought of the day, upon what is meant by that highest religious ideal of humanity, Universal Religion, as contrasted with the historical religions.

Occasional Contributors:—David Starr Jordan, LL. D.; Paul Carus, Ph. D.; Edmund Montgomery; Prof. Thomas Davidson; Babu B. B. Nagarkar; Fred May Holland; W. L. Sheldon; B. F. Underwood; Rev. R. B. Marsh; William Lloyd Garrison; Francis E. Abbot, Ph. D.; Prof. Elliott Coues, M.D., Ph. D.; Mrs. Ednah D. Cheney; William M. Salter; Edwin D. Mead; Rev. Charles F. Dole; Rabbi W. S. Friedman; Prof. A. E. Dolbear; Rabbi Charles Fleischer; John Trevor; William Ordway Partridge; Rabbi J. Voorsanger.

Subscription—Yearly, \$1.00; Single Number, 20 cents.

Address: **FREE CHURCH RECORD, Tacoma, Wash**

FREE THOUGHT BOOKS

God in the Constitution.

By Ingersoll. At this time when the bigots of this country are plotting to incorporate into the Constitution of this country their Orthodox Creed, just what the founder of our nation intentionally kept out, this pamphlet should be circulated by the thousands. Price 10 cents.

The Myth of the Great Deluge.

By McCann. B. F. Underwood says of it: "It is the most complete and overwhelming refutation of the Bible story of the deluge I have ever read." T. B. Wakeman says: "To read it is to be astonished at the possibilities of religious credulity." A. B. Bradford says: "Mr. McCann's dynamite bomb has blown the fallacy of the flood story to atoms." Price 15 cents.

The Earth Not Created.

By D. K. Tenney. This new and most remarkable scientific theory, that has recently been published in three articles in the FREE THOUGHT MAGAZINE, has been put into a beautiful pamphlet for general circulation. Mr. Tenney's ideas as to world making are diametrically opposed to the doctrine heretofore considered scientifically established. Price 15 cents.

Prayer, Its Unscientific Assumption.

By Taber. This is the most thorough and conclusive digest of the question as to whether prayer is ever answered or not that has ever before been published. The author's claim is that no prayer was ever answered and he cites a very large number of authorities to substantiate his position. Price 10 cents.

The Evolution of the Devil

By Frank. The author having been a Jewish Rabbi, an Orthodox, and then a Liberal Christian Clergyman, and since having become an Agnostic was well qualified to give the "devil his due" in this biography of the old garden visitor and Eve tempter. He has done it to perfection. Price 25 cents.

Life of Charles Bradlaugh

By Holyoake. Those who desire to learn something of this great English radical and noted Atheist can do no better than to read this pamphlet written by his life long friend and co-worker, George Jacob Holyoake. Price 15 cents.

Liberalized Christianity.

By Taber. No work has ever before appeared that shows so plainly how fast the Christian church is advancing towards liberalism. The Old Ship of Zion is being unloaded of its orthodox cargo very rapidly. The crew seem to be impressed with the idea that the old craft will soon be stranded on the shore of time unless something be done to relieve her. They have already thrown overboard "Infallible Bible," "Eternal Hell," "Vicarious Atonement," "Salvation by Blood" and other such rubbish, and are prepared to take on a cargo of "Evolution," "Darwinism," "Deeds in Place of Creeds" and a large quantity of "Reason and Common Sense."

Address FREE THOUGHT MAGAZINE,
213 E. Indiana St., Chicago, Ill.

They silently wandered, in pairs, and alone,
But took the direction the halo had flown,
And soon, lying under the southernmost wall,
They found the great halo, not damaged at all.

MORGAN A. ROBERTSON'S



By Carey K. Jurist.

The text is poetical and the illustrations are fearful to behold. There are 70 broad pages and the price is only: paper, 50 cents; cloth, \$1.

Address, THE TRUTH SEEKER,
28 Lafayette Pl., New York

Humanity

Published monthly at Kansas City, Mo. Is one of the surprising periodicals of the closing century.

It is original in matter;
Fearless in thought;
New in method;
And unique in every way.

It advocates the interests of humanity along all lines, without bias, prejudice, partisanship, or egotism. It knows no sect, sexism, or creed, but holds it true of all humanity that "An injury to one is the concern of all."

It should be in the hands of every thinker. Send 50 cents in stamps for a year's trial subscription.

Three months on trial for 10 cents.

Address,
HUMANITY,
Kansas City, Mo.

RADICAL FREE THOUGHT BOOKS.

AGE OF REASON. By Thomas Paine. Cloth, 40; paper, 20 cents.

ASTRONOMY. Six lectures by Richard A. Proctor. 65 pp., 15 cents.

BESANT-HATCHARD DEBATE. Between Annie Besant and the Rev. A. Hatchard. A two nights' discussion at the Hall of Science, London, 1880. Propositions discussed: "That the Jesus of the Gospels is a Historical Character." Opened and affirmed by Mr. Hatchard. "That the Influence of Christianity upon the World Has Been Injurious." Opened and affirmed by Mrs. Besant. 100 pages, paper, 25 cents.

BIBLE INQUIRER, or a Key to Bible Investigation; containing 148 propositions, with References to the most Plain and Striking Self-Contradictions of the so-called Inspired Scriptures. By A. Jacobson. Paper, 25 cents.

BIBLE MORALS. By J. E. Remsburg. Twenty Vices and Crimes Sanctioned by the Scriptures. 25 cents.

CHRISTIAN ABSURDITIES. By John Peck. Pointing out the things which the world calls absurd, but which the church once made Christian dogmas, and which some Christians still believe. 80 pp. 12mo. Paper, 20c.

COMMON SENSE. By Thomas Paine. Paper, 15 cents.

CRISIS (THE). By Thomas Paine. 182 pp. oct. Cloth, 50 cents; paper, 25 cents.

EVOLUTION (THEORY OF). By Prof. Thomas H. Huxley. Three Lectures delivered in Chickering Hall, New York, in 1877. Paper, 10 cents.

GREAT WORKS OF THOMAS PAINE: Age of Reason, Examination of Prophecies, Religion of Deism, Common Sense, Crisis, Rights of Man, etc. Life of Paine. Steel Portrait. 8vo., 800 pp. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.

HAND-BOOK OF FREE THOUGHT. By W. S. Bell. Containing in condensed and systematized form a vast amount of evidence against the superstitious doctrines of Christianity. Cloth, \$1; paper, 50 cents.

IMAGE BREAKER. By John E. Remsburg. Contents: The Decline of Faith, Protestant Intolerance, Washington an Unbeliever, Jefferson an Unbeliever, Paine and Wesley, The Christian Sabbath. Paper, 25 cents.

INFIDEL DEATH BEDS. By G. W. Foote. 25 cents.

MARIA MONK. Paper, 50 cents; cloth, 75 cents.

MARTYRDOM OF MAN is a very interestingly pictured synopsis of universal history, showing what the race has undergone—its martyrdom—in its rise to its present plane. Cloth, \$1.00.

POCKET THEOLOGY. By Voltaire. Brief, witty, and sarcastic definitions of theological terms. Paper, 25 cents.

SABBATH-BREAKING. By John E. Remsburg. 25 cents.

SELF-CONTRADICTIONS OF THE BIBLE. One Hundred and Forty-four Propositions Proved Affirmatively and Negatively by Quotations from the Scriptures. 15 cents.

THUMBSCREW AND RACK. By George E. Macdonald. A description of the Torture Instruments employed in the 15th and 16th centuries for the Promulgation of Christianity. Over 30 cuts. Paper, 10 cents.

VOLTAIRE IN EXILE. His Life and Works in France and Abroad (England, Holland, Belgium, Prussia, Switzerland), with hitherto unpublished letters of Voltaire and Madam du Chatelet. By Benjamin Gastineau. Paper, 50 cents.

WAS CHRIST CRUCIFIED? By Austin Bierbower. Paper, 10 cents.

WHY DON'T GOD KILL THE DEVIL? By M. Babcock. Paper, 15c.

WOMAN: Four Centuries of Progress. By Susan H. Wixon. Paper, 10c.

WORLD'S SAGES, REFORMERS, AND THINKERS. Being the biographies and important doctrines of the most distinguished Teachers, Philosophers, Reformers, Innovators, Founders of New Schools of Thought and Religion, Disbelievers in current Theology, and the deepest Thinkers and most active Humanitarians of the world, from Menu down through the following three thousand years to our own time. Cloth, \$3; leather, red burnished edges, \$4; morocco, gilt edges, \$4.50.

Any or all above Books sent prepaid on receipt of price. Address

FREE THOUGHT MAGAZINE, 213 E. Indiana St., Chicago, Ill.

NEW BOOKS

BY COLONEL R. G. INGERSOLL.

MYTH AND MIRACLE.

A new lecture, now published for the first time. Paper, 25 cts
THE FIELD-INGERSOLL DISCUSSION.

Faith or Agnosticism? Price. cloth, 50 cts., paper, 25 cts.

INGERSOLL-GLADSTONE DISCUSSION ON CHRISTIANITY.

Never before published in book form. Price, cloth, 50 cts.,
paper, 25 cts.

"ABOUT THE HOLY BIBLE." (New). Paper, 25 cts.

HIS GREAT LECTURE ON SHAKESPEARE.

A masterpiece, containing a handsome half-tone likeness of
Shakespeare from the Kesselstadt death mask. Shakespeare
was an "intellectual ocean whose waves touched all the shores
of thought" Price paper, 25 cts.

ABRAHAM LINCOLN. Containing a handsome portrait "A piece
of sublime eulogy." Paper, 25 cts.

VOLTAIRE.

With portrait. "He was the greatest man of his century, and
did more to free the human race than any other of the sons of
men." Paper, 25 cts.

LIBERTY FOR MAN, WOMAN AND CHILD.

This lecture is gotten up in the handsome style of "Voltaire"
and "Lincoln." In this pamphlet is also the Colonel's TRIB-
UTE TO HIS BROTHER, which so many have desired to have
in convenient form. Price, 25 cts.

"PROSE-POEMS AND SELECTIONS."

A new and cheap edition, containing over 400 pages. The most
elegant volume in Liberal literature. Good paper, wide margins,
plain cloth (sixth edition). Price, \$1.50.

THE GREAT INGERSOLL CONTROVERSY.

Containing the Famous Christmas Sermon, by Col. R. G. Inger-
soll; the indignant protests thereby evoked from ministers of
various denominations, and Colonel Ingersoll's replies to the
same. A work of tremendous interest to every thinking man
and woman. Price, paper, 25 cents.

IS SUICIDE A SIN?

Ingersoll's startling, brilliant and thrillingly eloquent letters,
which created such a sensation. Price, paper, 25 cts.

WHICH WAY? A new lecture, revised and enlarged. Price, 25 cts.

FOUNDATIONS OF FAITH. Price 25 cts

SOME REASONS WHY. A new lecture. Paper, 25 cts.

TWO PATRIOTIC ADDRESSES.

The Reunion Address at Elmwood, Ills., September 5th, 1895,
and the Decoration-Day Oration in New York, May 30th, 1882.
Both in one book. Paper, 25 cts.

Any or all the above Books sent prepaid on receipt of price. Address

FREE THOUGHT MAGAZINE,

218 E. Indiana St.,

Chicago, Ill.

WHAT WEBSTER'S DICTIONARY is to the English language, **Del Mar's History of Monetary Systems** is to finance. It is a record so complete that its presence on the library shelf will greatly lighten the labor of the financial student, who otherwise would be compelled to spend hours of tire some research to ascertain facts which are plainly set forth in this work."

That is the testimony of **THE FINANCIER**, the leading bankers' journal of New York. It is valuable as a tribute from the enemy, for the one all-important conclusion to be drawn from the study of Del Mar's great work is that the volume of a nation's currency should be fixed, not by bankers and bullion-owners, but by the government alone.

The contents and the value of the book are well described in the following paragraph from the **INDIANAPOLIS SENTINEL**:

"Alexander Del Mar, the authority on precious metals and their history as money, has published in this country the history of monetary systems which he published about a year ago in England. It is a critical and complete record of actual experiments in money made by the various states of the ancient and modern world, as drawn from their statutes, customs, treaties, mining regulations, jurisprudence, history, archaeology, coins, nummular systems and other sources of information. This work is of great importance, especially at this time, and its reception in this country will doubtless be as warm as its welcome was in England, since Mr. Del Mar has long been an American of great prominence in this field of thought. The work is especially adapted to the need of the American people at this day. The volume is full of copies of tables, laws, orders and other matters relating to the history of money."

The book contains 444 large pages, including a complete index. It is beautifully printed and well bound in cloth, library style. It will be sent, expressage prepaid, to any address in the United States on receipt of \$2.00, and, as the **DENVER NEWS** remarks, it is well worth the sum.

CHARLES H. KERR & COMPANY, Publishers,
56 Fifth Ave., Chicago.

THEODORE PARKER,

A LECTURE BY

SAMUEL JOHNSON.

Edited by John H. Clifford and Horace L. Traubel.

The Open Court: The editors have brought together in this tastefully bound volume the substance of a lecture which Mr. Johnson had written on Theodore Parker, and which he had subjected to many revisions. Few may be regarded as so well qualified as Mr. Johnson to portray the tendencies of the great religious movement of which Theodore Parker was the leader; and additional value attaches to the work from the fact that it is not wholly eulogy, but also an estimate. "Parker," Mr. Johnson says, "is the prophet, the forerunner of that great future religion which shall be intellectually and spiritually broad, deep and earnest enough to lift all our present secular interests, our materialistic passions and desires to an ideal purpose."

Publishers' Weekly: This lecture was delivered by the author of "Oriental Religions" in 1860, shortly after the death of Theodore Parker. Since his own death in 1882, this lecture has been found among his papers, and it is thought a timely contribution to the literature now being issued by religious liberals of various schools. The lecture does not give detailed biographical data, but is a profound spiritual estimate of the character and services of Theodore Parker, who in his day stood alone "as the popularizer of thought, as the reducer of all wisdom to that simplicity and clearness which is the seizing of it with the whole soul and the giving of it with the whole heart, for practical and universal good."

Universalist Record: Certainly one of the richest biographies, one of the most delightful and inspiring little books of the year, is Samuel Johnson's *Theodore Parker*. Parker is living to-day, in the life of America, as never before. Since his death, he has taken full possession of Unitarianism, he has found his glorious way into every nook and corner of Universalism, he has risen until he overlooks and speaks the commanding religious word to all the liberal and liberalizing hosts of the land. Johnson's book is timely. It comes with freshness, vigor, sweetness, clearness and power, and it must reawaken the thoughtful and the loving to the life of one of the world's most candidly and bravely thoughtful, one of the world's most deeply and tenderly loving. Every minister ought to take it with him and read it during vacation. It will inspire two or three of the best sermons—perhaps a dozen of the best—for the coming year. Every man and woman of thoughtful religion ought to read it, for it will give a nobler standard of judgment and a finer appreciation of the minister's work.

The book is handsomely printed on heavy paper, with wide margins, tastefully bound, and makes an octavo volume of seventy-eight pages. The price, including postage, is ONE DOLLAR.

CHARLES H. KERR & CO., Publishers,

56 FIFTH AVENUE, CHICAGO.

CHARLES H. KERR & COMPANY'S

Liberal Lectures and Leaflets.

- Liberalized Christianity. By Henry M. Taber. A comprehensive survey of recent theological writings, showing the change that has come over the church. 10 cents; 80 copies for \$1.00.
- The Evolution of the Devil. By Henry Frank. An able and popular pamphlet, now in its third edition. 25 cents, 6 copies for \$1.00.
- Cosmic Evolution, as Related to Ethics. By Dr. Lewis G. Janes, President of the Brooklyn Ethical Association. 10 cents; 20 copies for \$1.00.
- Solar Energy. By A. Emerson Palmer. The sun's heat as related to life and survival. 10 cents; 20 copies for \$1.00.
- Sanitation. By James Avery Skilton. Obedience to cosmic law the essential principle of true sanitation. 10 cents; 20 copies for \$1.00.
- Religion as a Factor in Social Evolution. By E. P. Powell, author of "Our Heredity from God," "Liberty and Life," etc. 10 cents; 20 copies for \$1.00.
- Truths for the Times. Fifty affirmations contrasting Free Religion with Christianity. By Dr. Francis Ellingwood Abbot. 10 cents; 80 copies for \$1.00.
- The God of Science. By Dr. Abbot. 10 cents; 80 copies for \$1.00.
- Christian Propagandism. By Dr. Abbot. 10 cents; 80 copies for \$1.00.
- A Study of Religion. By Dr. Abbot. 10 cents, 80 copies for 1.00.
- The Proposed Christian Amendment to the Constitution. By Dr. Abbot. 5 cents; 80 copies for \$1.00.
- The Battle of Syracuse. A discussion between Dr. Abbot and Prof. James Freeman Clarke. 10 cents; 80 copies for \$1.00.
- Is Romanism Real Christianity? A discussion between Dr. Abbot and Prof. F. W. Newman. 10 cents; 80 copies for \$1.00.
- God in the Constitution. By Arthur B. Bradford. 10 cents; 80 copies for \$1.00.
- On the Vision of Heaven. By Prof. F. W. Newman. 10 cents; 80 copies for \$1.00.
- Invention and Injustice. By Robert G. Ingersoll and others. 10 cents; 80 copies for \$1.00.
- Blessed be Drudgery. By William C. Gannett. Holiday edition 10 cents; plain edition, 1 cent; 60 cents per hundred.
- A complete set of the pamphlets named above will be mailed to any address on receipt of one dollar.

**Charles H. Kerr & Company, Publishers,
56 Fifth Avenue, Chicago.**

CHARLES H. KERR & COMPANY'S

Novels of Liberal Thought.

- Asleep and Awake.** By Raymond Russell. Bold in choice of subject, delicate in its handling. Cloth, \$1.00.
- The Auroraphone.** By Cyrus Cole. A romance, full of adventure and incident, which introduces a remarkable theory of the permutation of personalities as opposed to an individual immortality. Cloth, \$1.00; paper, 25 cents.
- Elsie.** By Alexander Kjelland. Translated by Miles M. Dawson. A keen satire on the methods of church philanthropic societies. Half cloth, 50 cents.
- Inquirendo Island.** By Hudor Genone. A story of a country where the arithmetic was the only Bible, but there were plenty of sects. Cloth, \$1.00.
- The Last Tenet Imposed upon the Khan of Tomathoz.** By Hudor Genone. A story of a non-elect infant and a converted potentate. Illustrated. Cloth, \$1.00; paper, 25 cents.
- A Modern Love Story.** By Harriet B. Orcutt. An orthodox preacher and a radical woman are the lovers. Cloth, \$1.00; paper, 25 cents.
- A Mormon Wife.** By Grace Wilbur Trout. A story of Utah as it is to-day. Illustrated. Paper, 25 cents.
- On the Road to the Lake.** By Sam Flint. A realistic story of the blighting effects of bigotry on human lives. Illustrated. Cloth, \$1.00.
- A Pure Souled Liar.** An anonymous novel dealing with a question of conscience. Paper, 30 cents.
- Sister Gratia (Satan's Simplicity).** A sensational and humorous story of Parisian life, introducing his Satanic majesty as one of the characters. Paper, 25 cents.
- The Zig-zag Paths of Life.** By Matilda Vance Cooke. A novel in which an orthodox minister figures prominently. Cloth, \$1.00.

For sale by all booksellers, or sent postpaid on receipt of price.

Charles H. Kerr & Company, Publishers,
56 Fifth Avenue, Chicago.

CHARLES H. KERR & COMPANY'S

Books of Rational Religion.

Lessons from the World of Matter and the World of Man. By Theodore Parker. Selected from notes of unpublished sermons, by Rufus Leighton. Large 12mo., cloth, gilt top, 480 pages, \$1.00.

The Morals of Christ. By Austin Bierbower. A comparison with the contemporary systems of Mosaic, Pharisaic and Græco-Roman Ethics. Large 12mo., 200 pages, cloth, \$1.00; paper, 50 cents.

Nature and Deity: A Study of Religion as the Quest of the Ideal. By Frederick Meakin. Large 12mo., cloth, \$1.00.

The Evolution of Immortality, or Suggestions of an Individual Immortality based upon our Organic and Life History. By Dr. C. T. Stockwell. Cloth, 12mo., 60 cents.

History of the Arguments for the Existence of God. By Dr. Aaron Hahn. Large 12mo., paper, 50 cents; a few copies with soiled covers at 80 cents.

Theodore Parker. A biographical sketch by Samuel Johnson. Edited by Horace L. Traubel. Cloth, octavo, 78 pages, 60 cents.

The Gospel of Matthew in Greek, with special vocabulary, by Alexander Kerr and Herbert Cushing Tolman. No theological notes, but the original text in large type with a vocabulary that will enable a man who has forgotten most of his Greek to read it. Cloth, \$1.00; paper, 50 cents.

Life and the Conditions of Survival: The Physical Basis of Ethics, Sociology and Religion. Popular lectures and discussions before the Brooklyn Ethical Association, by Dr. Lewis G. Janes, Prof. W. O. Atwater, Prof. Edward D. Cope, Rev. John W. Chadwick, Mr. Edward P. Powell and others. Large 12mo., cloth, 458 pages, \$2.00.

Evolution and Christianity. A study. By J. C. F. Grumbina. Cloth, square 18mo., 75 pages, 80 cents.

For sale by booksellers, or mailed on receipt of price by

**Charles H. Kerr & Company, Publishers,
56 Fifth Avenue, Chicago.**



Sincerely yours
Elizabeth Cady Stanton

FREE THOUGHT MAGAZINE.

SEPTEMBER, 1896.

THE DEGRADED STATUS OF WOMAN IN THE BIBLE.

BY ELIZABETH CADY STANTON.

THE Pentateuch makes woman a mere afterthought in creation; the author of sin; cursed in her maternity; a subject in marriage; and claims divine authority for this fourfold bondage, this wholesale desecration of the mothers of the race. While some admit that this invidious language of the Old Testament is disparaging to woman, they claim that the New Testament honors her. But the letters of the apostles to the churches, giving directions for the discipline of women, are equally invidious, as the following texts prove:

“Wives, obey your husbands. If you would know anything, ask your husbands at home. Let your women keep silence in the churches, with their heads covered. Let not your women usurp authority over the man, for as Christ is the head of the church so is the man the head of the woman. Man was prior in creation, the woman was of the man, therefore shall she be in subjection to him.”

No symbols or metaphors can twist honor or dignity out of such sentiments. Here, in plain English, woman's position is as degraded as in the Old Testament.

As the Bible is in every woman's hands, and she is trained to believe it “the word of God,” it is impossible to describe her feelings of doubt and distrust, as she awakes to her status in the scale of being; the helpless, hopeless position assigned her by the Creator, according to the Scriptures.

Men can never understand the fear of everlasting punishment that fills the souls of women and children. The orthodox religion, as

drawn from the Bible and expounded by the church, is enough to drive the most imaginative and sensitive natures to despair and death. Having conversed with many young women in sanatoriums, insane asylums, and in the ordinary walks of life, suffering with religious melancholia; having witnessed the agony of young mothers in childbirth, believing they were cursed of God in their maternity; and with painful memories of my own fears and bewilderment in girlhood, I have endeavored to dissipate these religious superstitions from the minds of women, and base their faith on science and reason, where I found for myself at last that peace and comfort I could never find in the Bible and the church. I saw the first step to this end was to convince them that the Bible was neither written nor inspired by the Creator of the Universe, the Infinite Intelligence, the soul and center of Life, Love and Light; but that the Bible emanated, in common with all church literature, from the brain of man. Seeing that just in proportion as women are devout believers in the dogmas of the church their lives are shadowed with fears of the unknown, the less they believe, the better for their own happiness and development. It was the religious devotee that threw her child under the car of Juggernaut, that gave her body a living sacrifice on the funeral pyre of her husband, to please God and save souls; for the same reason the devotees of our day build churches and parsonages, educate young men for the ministry, endow theological seminaries, make surplices and embroider slippers for the priesthood.

It may not be amiss for man to accept the Bible, as it honors and exalts him. It is a title deed for him to inherit the earth. According to the Pentateuch he communes with the gods, in performing miracles he is equal in power and glory with his Creator, can command the sun and moon to stand still to lengthen the day and lighten the night, if need be, to finish his battles. He can stand in the most holy places in the temples, where woman may never enter; he can eat the consecrated bread and meat, denied her; in fact, there is a suspicion of unworthiness and uncleanness seductively infused into the bocks of Moses against the whole female sex, in animal as well as human life. *The first born male kid is the only fit burnt offering to the Lord; if preceded by a female it is unfit.*

As the Bible gives us two opposite accounts of the creation of woman and her true position, so the church gives two opposite interpretations of the will of God concerning her true sphere of action. When ecclesiastics wish to rouse woman's enthusiasm to lift a church debt or raise a pastor's salary, then they try to show her that she owes all she is and all the liberty she enjoys to the Bible and Christian religion; they dwell on the great honor God conferred on the sex in choosing a woman to be the mother of his only begotten son.

But when woman asks for equal rights and privileges in the church, to fill the office of pastor, elder, deacon or trustee, to be admitted as a delegate to the synods, general assemblies or conferences, then the bishops quote texts to show that all these positions are forbidden by the Bible. And so completely have these clerical tergiversations perverted the religious element in woman's nature, and blinded her to her individual interests, that she does not see that her religious bondage is the source of her degradation.

The honor and worship accorded the ideal mother, of the ideal man, has done naught to elevate the real mother, of the real man. So far from woman owing what liberty she does enjoy, to the Bible and the church, they have been the greatest block in the way of her development. The vantage ground woman holds to-day is due to all the forces of civilization, to science, discovery, invention, rationalism, the religion of humanity chanted in the golden rule round the globe centuries before the Christian religion was known. It is not to Bibles, prayer books, catechisms, liturgies, the canon law and church creeds and organizations, that woman owes one step in her progress, for all these alike have been hostile, and still are, to her freedom and development.

Canon Charles Kingsley well said, long ago: "This will never be a good world for woman, until the last remnant of the canon law is swept from the face of the earth." It is the insidious influence of this law that degrades woman to-day in social life and the state as well as in the church; giving us one moral code for man, another for woman, endowing him with political freedom, with all the rights that belong to a citizen of a republic, while she is a slave, a subject, a mere pariah in the state.

When the canon law with its icy fingers touched the old Roman civil law it robbed woman of many privileges she before enjoyed. The old English common law, too, reflects many of its hideous features and has infused its deadly poison into the statute laws of every state in this new republic. For fifty years the women of this nation have tried to dam up this deadly stream that poisons all their lives, but thus far they have lacked the insight or courage to follow it back to its source and there strike the blow at the fountain of all tyranny, religious superstition, priestly power and the canon law. We may learn the effect of the canon on the civil law from the opinion of Lord Brougham. He says the English common law for woman is a disgrace to the civilization and Christianity of the nineteenth century. When last in England, hearing that the vicar had numberless volumes of the canon law, I called on him and asked to see the volume that contained the laws for women. "Ah!" said he, "they run through the whole of them," pointing to a long row of huge volumes bound in heavy calf and tightly clasped, "and they are all in Latin." I thought I could muster the patience and enough of my former knowledge of Latin for one volume, but not for a prolonged search through so many. However, a learned and liberal scholar told me afterwards that we have the essence of the canon law in the Scriptures, in the creeds, dogmas and literature of the church, in plain English that any ordinary mind can understand. The simple story of the Scotch peasant's wife shows how the Book impresses a thoughtful woman, not blinded by fear, to express her real opinions.

Sitting in her cottage door at the twilight hour reading her Bible, the bishop passing by, said, "My good woman, do you enjoy that book?" "Nay, nay, Reverend Sir, as I read of all the misery woman brought into the world, and for which there is no remedy, I am ashamed that I was born a woman. I am sorry that the good Lord ever wrote the Book, and told the men all he has concerning us; it gives them an excuse for the contempt and cruelty with which they treat us." Yea, verily, here is the source and center of woman's degradation; out of these ideas grew witchcraft and celibacy, that made woman for ages the helpless victim of man's lust and power; out of these ideas grew the monstrous delusion of the curse and un-

cleanness of motherhood, that required all women at one time to stand up before the whole congregation "to be churched," as it was called, after the birth of a child, returning thanks to the Lord for her safety. As if peril and suffering were part of the eternal law, and not the result of its violation through our own ignorance and folly, and our artificial habits of life. However, there are some considerations and characters in the Book that can give woman a few crumbs of comfort. The first chapter of Genesis has several valuable suggestions. "God said, Let us make man in our own image. Male and female made he *them*, and gave *them* dominion over the earth, and all that dwells therein." "Let us," shows plurality in the Godhead, a heavenly mother as well as a heavenly father, the feminine as well as the masculine element. Without these two forces in equilibrium, there could have been no perpetuation of life in the mineral, vegetable and animal kingdoms; as necessary in the material world as the positive and negative electricity, the centripetal and centrifugal forces. "He gave them dominion over everything." Here the equality of the sexes is recognized, and this idea is echoed back from the New Testament. "There is neither Jew nor Greek, male nor female, bond nor free, for ye are all one in Christ Jesus." We not only have this broad principle of equality enunciated, but we have some grand types of women presented for our admiration. Deborah for her courage and military prowess. Huldah for her learning, prophetic insight, and statesmanship, seated in the college in Jerusalem, where Josiah the king sends his cabinet ministers to consult her as to the policy of his government. Esther, who ruled as well as reigned with Ahasuerus the king, and Vashti, who scorned the apostle's command, "Wives, obey your husbands." She refused the king's command to grace with her presence his reveling court. Tennyson pays this tribute to her virtue and dignity:

"O Vashti! noble Vashti,
Summoned forth, she kept her state
And left the drunken king to brawl
In Shushan underneath his palms."

These characters and principles would furnish good texts for sermons and examples for aspiring young women in the churches, but the sons of Levi shy round all these interesting facts, and maintain

a discreet silence, but they should awake woman to her true position as an equal factor in the scale of being. We never have any sermons to inspire woman with self-respect and a desire for her own higher development. The cardinal virtue for her to cultivate is self-sacrifice and an humble submission to the discipline of the church. As a badge of her subjection she is always required to appear in church with her head covered.

When last in Europe the wife of an English officer told me that she tried the experiment of going to church without her bonnet one warm day in summer. As she walked up the center aisle with her husband every neck was craned to see the unusual sight and it caused such a flutter in the congregation, and such severe strictures by the saints, that the vicar called in the course of the week to request that the experiment should not be repeated. However, she found it so comfortable to sit with her head bare during the long service, and as her husband sustained her, she continued to go with her head uncovered on several occasions. Then the bishop wrote her a letter, saying that the discipline of the church required every woman to attend service with her head covered, and that unless she was willing to comply with the long established religious custom, significant of woman's true position as set forth in the Scriptures, she must not enter the cathedral again.

At a lunch party one day in London, the lady read the bishop's letter, to the great amusement of those present. All joined in the hope that many other women would follow this worthy example. If a bonnet is a badge of subjection, it should be thrown to the winds without further delay. As women are now required to doff their bonnets in operas and theaters, why cling to this badge of servitude in the churches?

"THE INFINITE PERSONAL GOD."*

BY OTTO WETTSTEIN.

"A personal God is not thinkable consistently with philosophic ideas."
FICHTE.

A VERY learned priest—the Rev. Father Mackey—has recently delivered a series of lectures in the city of Cincinnati on the "Evidences of the Infinite Personal God." As the series embodies an appeal, if not a challenge to reason—a procedure so unusual and bold on the part of priest or preacher—I will, with your kind permission, enter the arena, lift the gauntlet, and meet the gentleman on the grounds that the hypothesis he proclaims *cannot* be maintained by science, logic and reason.

"'Divine Personality' is a theological cramp," says Emerson; in other words, it is an anomaly, a contradiction, a confusion of thought—an impossibility. Whatever is infinite cannot be personal, whatever is personal cannot be infinite. "Infinite" implies boundlessness, infinite expanse, without limit and outline or form, all conditions or qualities strictly absent in a special objective form, person or being. A personality, on the other hand, no matter how inferred, conceived or known to be, is necessarily circumscribed, limited, and implies outline, form, organic structure locally occupying definite finite space only.

Again, personality implies power of locomotion—to move from one place to another—qualities strictly foreign to the infinite. If an "Infinite God" existed or were possible within boundless expanse, "He," of necessity, would be forever motionless—absolutely stationary! In spite of "His" omnipotence "He" could never move an inch— if "He" could, "He" would instantly cease to be infinite or everywhere at the same time, then cease to be a God. If "He" could move, "He" could then move to where "He" was not before moving, and then after moving, would, of course, not be where "He" was before. (Please note here the absurdity of investing with gender the infinite.)

An "Infinite Personality" is impossible from the self-evident fact that nature exists. The former would make impossible or exclude

* Rejected by Cincinnati papers.

the latter. Two entities cannot occupy the same space at the same time. Nature is here, there and everywhere—hence a God cannot be everywhere also.

Has God a brain? Then how can "He" be infinite? If no brain, how can "He" be a God?

A personality cannot exist in interstellar space; conditions there, as science predicates, making respiration, circulation and other processes concomitant with organic life impossible. Extreme frigidity would prevent life here and there; incandescent suns and whirling and rushing planets everywhere else. Organic or personal life necessitates conditions favorable to such life; these are absent in nature, only on a few isolated orbs.

Thus we see that the two ideas—infinite and personality—are radically antithetical; the infinite has nothing in common with personality, and *vice versa*.

The German scientist Lange has truly said: "The universe consists of atoms and empty space." This—nature analyzed in its ultimate elements—is strictly correct. Matter, or the infinite aggregation of atoms occupying that portion of space of which we are cognizant, must, therefore, necessarily occupy all space; and, with space and time—necessary correlates of matter—constitute the only infinities possible. Space being infinite (a limit being impossible), time being infinite or eternal (an end or beginning of time being impossible), matter, or atoms occupying all space, must, therefore, of necessity, be infinite also.

Like causes ever producing like effects, proves that *because* atoms, matter, cosmic and organic life are here—space being everywhere identical—life and cosmic phenomena must practically prevail everywhere as here. If all existing causes in the past, caused produced or—in the case of a personal God—desired nature to exist in the space occupied by our solar system, and beyond, as far as our aided vision can penetrate interstellar expanse, then these same causes (admitting *a priori* causes for the purpose of elucidating my argument) would, of necessity, have caused or produced worlds and systems everywhere.

Space being everywhere the same infinite non-entity, vacuum or simple expanse; conditions being everywhere identical, it is plain

that the causes which caused nature to exist in the space occupied by our world and the systems visible to us, would cause it to exist everywhere. Or, in other words, for the same reasons that nature is here it must, of necessity, be everywhere. And, furthermore, time being related to all existing causes precisely as at the present period, again proves that because nature exists now, it, of inexorable necessity, must have always existed.

It is utterly unthinkable that a God or all pre-existing causes should have caused or created the infinite Cosmos 6,000 (or 6,000,000, it matters not which) of years ago, if during 6,000,000,000,000,000,000,000,000—multiplied *ad infinitum*—of years prior to the former period, it, “He” or they had not produced a universe nor a mouse.

Says Huxley: “Science deals with the finite, though it may carry our thoughts to the infinite. Infinity of space and of matter occupying space; of time and the processes with which time is occupied, and infinity of energy as necessarily implied as the infinities of matter and of the operations affecting matter—these infinities science brings clearly before us. For science directs our thoughts to the finites to which these infinities correspond. It shows us that there can be no conceivable limit to space or time; and though finiteness of matter or of operation may be conceived, there is manifest incongruity in assuming an infinite disproportion between occupied and unoccupied space, or between void time and time occupied with the occurrence of events of what sort soever.” All of which means that to assume an eternity—the vast period of beginningless time—of inertia, standstill, absolute universal chaos or vacuum, co-existent with a like inactive, dormant, idle agent, God, being or causes “of what sort soever,” during this entire eternity, then followed suddenly and miraculously by a comparatively very short period of universal life and activity, is so illogical and so unreasonable, that the hypothesis cannot now—in the light of latest scientific data—be entertained by rational minds.

Existence at the present time implies, yes, absolutely proves eternal existence, both in the past and in the future; not, indeed, of special forms or bodies, but of the constituents which compose the basis and are the sole underlying reality of all objective forms and phenomena. As science agrees that not a solitary atom can be

annihilated, so it infers correctly that not an atom could ever have been created or made by a power or being, "of what sort soever," out of nothing—or from out of "Himself," without reducing his corporeity in exact proportion as "He" utilizes such atoms in the construction of other forms. This proves matter—the vast, infinite aggregation of atoms which constitute all cosmic, organic and inorganic forms—to be eternal; and this fact, in turn, that it never had a beginning or was never created, and this, in turn, that it needs no "Creator." This clearly established, it follows as a logical sequence, that the *need* for an "Originating Mind," cause or agent being absent—and it being conceded by all candid theists that a God has never been proven—the presumptive "logical necessity" for such a being vanishes also.

"But," it is asked, "what put matter in motion, what started it, what moves it to-day and causes it to transform into beautiful flowers, majestic trees, charming women; and evolve into vast cosmic bodies and systems, all moving in grand harmony and order? Can all this happen by chance?" etc., etc. I answer, nothing outside of the matter causes it. Matter does it all itself, always has and always will cause and evolve a universe precisely as grand and perfect—and imperfect—and terrible—as we behold it to-day. This is, and ever has been, the giant delusion of the world: the conclusion that matter is inert, "dead, dry black dirt," necessitating an outside force or factor to manipulate it as the potter moulds the clay. The opposite is true. Matter *is* force, energy, power, and possesses within itself all the necessary potencies and agencies to cause, create or produce every known and unknown phenomenon in nature, and not an atom is ever dormant or idle.

(And here it occurs to me that, if countless millions of jugs, jars, and other products in the potter's line, necessitate a correspondingly large number of artisans to produce them; that, for like reasons, the infinitely greater aggregation of cosmic phenomena, of necessity, would require the handiwork of countless millions of "Gods"—if a single one!)

Says a noted scientist: "Theologians view matter as mere dirt, unless stirred, like the fabled pools of Bethesda, by the potent touch of Jehovah. But why first divest it of its noblest powers and

attributes? Let them restore to it the qualities of which it has been robbed to enrich a being whose glory has ever been at the cost of the world and humanity, and they will then see in it those beautiful elements that make the precious opal, the amethyst and the brilliant diamond, the delicate bluebell and violet, the lily and the rosebud, the ruby lip and the love-lit eye, the palpitating heart and the wonderful brain."

And the great Liebig: "From nothing no force can spring. There exists not in nature a force which generates or creates anything out of itself; none that is able to destroy the causes which give to matter its properties. * * * With an entirely incomprehensible, indefinite something [an "Infinite Personal God," for instance!] some people explain that which is incomprehensible."

Geo. H. Lewes: "Phenomena, in as far as they are ruled—regulated, determined in the direction taken—are determined by no external agent, corresponding to law, but by their co-operant factors, internal and external; alter one of these factors (chemical or physical) and the product will be differently determined."

Haeckel: "We know of no matter which does not possess force, and, on the other hand, we know of no forces which are not joined to matter."

Humboldt: "Of actual creation, of origin, of beginning of existence from non-existence, we have no experience, and can therefore form no conception."

Huxley: "We are not here to enquire what we would prefer but what is true. * * * Science is teaching the world that the ultimate court of appeal is observation and experiment, and not authority. She is teaching it to estimate the value of evidence; she is creating a firm and living faith in the existence of immutable moral and physical laws, perfect obedience to which is the highest possible aim of an intelligent being. * * * It is true that if philosophers have suffered, their cause has been amply revenged. Extinguished theologians lie about the cradle of every science, as the strangled snakes beside that of Hercules."

Mill: "It can do truth no service to blink at the fact, known to all who have the most ordinary acquaintance with literary history, that a large portion of the noblest and most valuable moral teaching

has been the work, not only of men who did not know, but of men who knew and rejected the Christian faith. * * * God is a word to express, not our ideas, but the want of them."

Hamilton: "Mind cannot transcend the sphere of limitation, within and through which exclusively the possibility of thought is realized."

Wallace: "The whole scientific and literary world, which held a belief in special creation in common with the religious world, even the whole educated public, now accepts, as a matter of common knowledge, the origin of species from other allied species, by the ordinary process of natural birth. The idea of special creation, or any altogether exceptional mode of production, is absolutely extinct."

Proctor: "When I attempt to give the power which I see manifested in the universe an objective form, personal or otherwise, it slips from me, declining all intellectual manipulations. I dare not, save poetically, use the pronoun 'He' regarding it. I dare not call it 'Mind.' I refuse to call it even a cause. Its mystery overshadows me, but it remains a mystery; while the objective frames which my neighbors try to make it fit, simply distort and desecrate it."

B. F. Underwood: "'Infinite Personality' is as contradictory as a square circle or a round triangle. * * * If order, harmony and adaptation are independent of design in the 'Divine Mind,' then do not harmony and adaptation exist that are no evidence of a 'Designing Intelligence?' * * * Is it then more reasonable to suppose that the universe was created out of nothing by a 'Being' in whom exist the most wonderful order and harmony, and the most admirable adaptation to construct a universe, and who is therefore the great mystery of all mysteries; or to suppose the universe itself is eternal and contains an inherent principle of order and adaptation, sufficient to produce all the manifestations which we see around us? Is a God uncaused, who created everything from nothing, more easy of belief than a universe uncaused, and existing according to its own inherent nature?"

The force of this argument will be apparent when we consider that the totality of our *knowledge*, from that of lowest man to highest scientific authority, is confined strictly to nature, its phenomena and operations—not a glimpse, concept or spark of evidence have

we of the existence of such an "Infinite Personality." What folly then to invest with and concede to this mystic, vast, infinite nothing, the powers and attributes which these Nothingarians deny to, and endeavor to divest of, the grand infinite reality which constitutes the known and infinite universe! These efforts, stated in plain words, are simply herculean attempts to enthrone "Infinite Nothing" in place of infinite everything, as the sole ruler of the universe!

Says Dr. Treat in an "Open Letter to Professor Tyndall," 1868: "Last, that tells us why there has been no knowing anything about him—*there has been nothing to know anything about*; the God has been all nothing and nowhere. Men have simply made it all. It has been all talk; it has been 'God,' 'God,' 'God,' when there has never been anything to answer to it. The Universe is all, it is everything, and there can be nothing beside it to be a God. There can not be a God *in* it, because there is nothing in it but it; and there can not be a God outside of it, because there is no outside—there cannot be anything but the sheer Universe itself, and so there forever cannot be a God at all. So that in giving men a 'Creator,' you have lost the Universe and the God too."

And Thaddeus B. Wakeman, noted jurist and philosopher of New York City: "There is something too vague to argue, now that biology has become a science, in the conception that the Infinite is or can be an animal, with eyes, and ears, and brain; and yet without these (note well, Father Mackey!) even Lucretius asked, how could there be thoughts or design? How can the unlimited have laws and limitations? How can there be an animal conceived (or any other being) without these? There is no proof that the Infinite has animal faculties—there is a final divorce of personality from Infinity."

It being now generally conceded by scientists that matter is not the "dead dirt" which churchmen have ever maintained, I will proceed to prove that a "Personality"—no matter how lofty the concept—cannot be infinite.

A personality paramountly implies organic structure, organic life, etc. All this necessitates animal life—flesh, blood, arteries, stomach, lungs, nervous system, in short, the complete animal as we know it. Without the digestive, circulatory and respiratory processes personal life is not known, nor thinkable. "Without a stomach, no

mind," cannot be gainsaid. Mind, consciousness, wisdom, etc., imply, yes, necessitate, all the above functions in living, harmonious activity, or mind is absolutely incognizable. There is no mind manifest in the air, ether, gravity, electricity or in other physical forces of nature. Wherever we see a demonstration of mind it emanates from man or beast—from an animal structure, or we seek for mind in vain. And all these thinking beings are decidedly limited—small, circumscribed beings, indeed. And extended indefinitely—head as large as the moon, body as large as the sun—even such a monstrosity would be but a pygmean factor as a creator and ruler of an infinitely diffused and operative aggregation of worlds, suns, systems and their related minor phenomena. Where then is the "Infinite Personal God?"

Says Tyndall: "The notion of an atom manufacturer and artificer of souls, raises the doubt whether those who entertain it were ever really penetrated by the solemnity of the problem for which they offer such a solution."

Those who still hold such views are really incapable of comprehending what the proposition implies. Can a solitary body or being occupy all space already pre-occupied by a system of nature composed of gyrating and flying worlds, incandescent suns and kindred bodies? If so, these innumerable orbs, sweeping with lightning velocity within their gigantic orbits, must *move around in him!* Do these infantile prattlers realize that an "Infinite Personality" implies a being—person—of unlimited extent; that is, that its or "His" outline and form is forever extensive—that is, that in fact "He" has no outline, form or limit at all?

In further endorsement of the above arguments I will briefly quote from the greatest thinker of the nineteenth century, whom, with all the others I have cited, the Rev. Father styles "little sciolists"—meaning all the time that churchmen of his caliber alone are fit to expound true science!

Says Herbert Spencer: "If, then, I have to conceive evolution as caused by an 'originating mind,' I must conceive this mind as having attributes akin to those of the only mind I know, and without which I cannot conceive mind at all. * * * I cannot think of a single series of states of consciousness as causing even the rela-

tively small groups of actions going on over the earth's surface; how, then, is it possible for me to conceive of an 'originating mind,' which I must represent to myself as a single series of states of consciousness, working the infinitely multiplied series of changes simultaneously going on in worlds too numerous to count, dispersed throughout a space that baffles imagination? If to account for this infinitude of changes everywhere going on, 'mind' must be conceived as there under the guise of simple dynamics, then the reply is that, to be so conceived, mind must be divested of its distinguishing attributes, the conception disappears, the word 'mind' stands for a blank." ("Essays," v. iii., p. 246-249.)

The basis of theism removed—a "beginning," "creation," an "Overruling Power," a "First Cause," or an "Infinite Personality," all alike proven fallacious—the entire superstructure, and with it the reverend gentleman's sophistical arguments, of course, falls to the ground beyond possible restoration.

ROCHELLE, ILL.

MATTHEW, MARK AND LUKE.

SOME COLLATED PASSAGES.

BY E. D. DAVIS.

PART III.

THE Christian world believes that Jesus performed two miracles very similar to each other, by feeding at one time "five thousand men, beside women and children," with "five loaves and two fishes," and at another time "four thousand men, beside women and children," with "seven" loaves "and a few little fishes." And the books of Matthew and Mark certainly say that he performed both of these miracles, and they say it in language which cannot be misconstrued and which is not in the least ambiguous or uncertain. One of these accounts is to be found in all four of the gospels, and the other is in the first two only.

Now, if these six accounts be placed side by side and carefully lettered in the margins they will be found to be six copies of one orig-

MATTHEW.

MARK.

LUKE.

14

6

9

13 ¶ When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals to eat.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred penny-worth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them: and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes, except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 ¶ And it came to pass, as he was alone praying,

his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering said, John the Baptist: but some say, Elias; and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21 And he straitly charged them, and commanded them to tell no man that thing:

16

8

13 ¶ When Jesus came into the coasts of Cesarea, Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?

14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

27 ¶ And Jesus went out, and his disciples, into the towns of Cesarea, Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, Elias: and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

JOHN.

6

a AFTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias.
b 2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.
x 3 And Jesus went up into a mountain, and there he sat with his disciples.
f 4 And the passover, a feast of the Jews, was nigh.
f 5 ¶ When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?
i 6 And this he said to prove him: for he himself knew what he would do.
j 7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.
k 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,
i 9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?
j 10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
k 11 And Jesus took the loaves: and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down: and likewise of the fishes as much as they would.
m 12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.
o 13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.
p 14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.
q 15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.
r 16 And when even was now come, his disciples went down unto the sea,
q 17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

MATTHEW.

15

a 29 And Jesus departed from thence, and came nigh unto the sea of Galilee: and went up into a mountain, and sat down there.
x 30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet: and he healed them:
b 31 Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.
c 32 ¶ Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.
e 33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?
d 34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.
f 35 And he commanded the multitude to sit down on the ground.
g 36 And he took the seven loaves, and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.
i 37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.
m 38 And they that did eat were four thousand men, beside women and children.
o 39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

MARK.

7

a 31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.
a 32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.
b 33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;
d 34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.
e 35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.
f 36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;
g 37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.
s
i IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,
c 2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:
e 3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.
d 4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?
f 5 And he asked them, How many loaves have ye? And they said, Seven.
g 6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.
i 7 And they had a few small fishes: and he blessed, and commanded to set them also before them.
j 8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.
k 9 And they that had eaten were about four thousand: and he sent them away.
l 10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

inal account. We have thus lettered them and placed them in six parallel columns to accompany this article. To aid in finding parallel expressions we have drawn up the following list of words and phrases which are common to the different accounts. The reader will notice that verbal coincidences exist in the narrative portions as well as in the discursive.

- a. Sea or ship.
- b. Healed their sick.
- c. Compassion on the multitude.
- d. Send the multitude away.
- e. Nothing to eat—buy bread or victuals.
- f. Whence—bread.
- g. Desert place—wilderness.
- h. And Jesus said unto them, How many loaves have ye?
- i. And they said, Five (seven) loaves and two (a few) fishes.
- j. Commanded to sit down on the ground (grass).
- k. Loaves and fishes, gave thanks (blessed) and brake.
- l. To the disciples and the disciples to the multitude.
- m. Did all eat and were filled.
- n. Took up fragments, seven (twelve) baskets full.
- o. They that did eat, four (five) thousand, beside women and children.
- p. Sent the multitude away.
- q. Entered into a ship.
- r. Went to (no two alike).
- x. "Went up into a mountain and sat down there," or "there he sat."

The last three columns mention in a "the Sea of Galilee." Matt. 14, 13 and Matt. 15, 29 read "departed (from) thence." Matt. 14, 22, Mark 6, 45 and Mark 8, 10 contain the word *straightway*.

Matt. 14, 19 (see k-l), Matt. 15, 36, Mark 6, 41 and Luke 9, 16 read "the loaves *and* the fishes." Mark 8, 6-7 and John 6, 11 read "the loaves" *and afterwards* "the fishes."

Is it possible for a man to believe that any one or two of these accounts had an origin independent of the others? By blotting out the words *five*, *two*, *seven*, *twelve* and *four* wherever they are to be found in these six accounts and presenting them to a person just as we have them on these two pages, omitting the headings and the chapter numbers and the three accounts *t-w*, and possibly shuffling the columns about as one would shuffle six cards, there is not one man in a thousand could tell by the most careful scrutiny which one of the two miracles was described in any one of the six. It

might puzzle even some scholars who had not given these very passages some especial study to pick out the four accounts which belonged together and the two which belonged together.

Nor is the difference between *five* and *seven*, *two* and *a few*, *seven* and *twelve*, and *five* and *four* a great difference. In the account of the casting out of the devils "*Legion*" Matthew says there were *two* possessed; Mark and Luke say there was *one*. In the accounts of The Healing of the Blind Man (or Men)—Matt. 20, 29-34, Mark 10, 46-52, and Luke 18, 35-43—Matthew says there were *two* blind men; Mark and Luke say *one*. In both of these instances the difference is much greater than in the accounts of The Feeding of the Multitude, for a man who had witnessed either of them would not be likely to have been mistaken as to whether there had been one man or two men healed. But any man in telling the story of The Feeding of the Multitude might easily be mistaken about whether there had been five loaves or seven of them, or whether there had been five thousand men present or four thousand.

The truth is, all of these accounts, and not only these but all of the parallel accounts in the gospels, have been copied from a common source, and whatever differences there are between them are the result of alterations which were made in the original accounts by scribes who copied them.

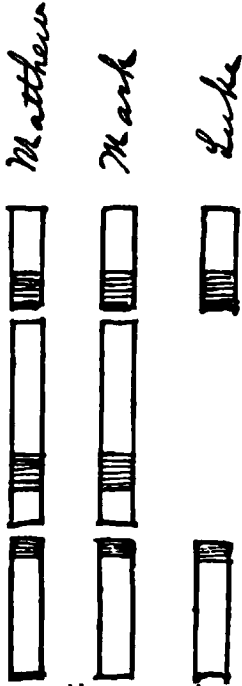
It is hardly possible that if Jesus had fed five thousand men with five loaves and two fishes in the presence of his disciples, that they would have asked in the presence of a second multitude, "Whence should we have so much bread in the wilderness as to fill so great a multitude?" It is not at all probable that he would have asked them the same questions and received from them the same replies at both times. The language of the second account implies that the disciples had never heard of the first miracle.

What kind of an explanation have we to offer for this great blunder on the part of Matthew and Mark in thus repeating the account of this miracle as though there had been two miracles performed? Our explanation is that the gospels were constructed out of pre existing manuscripts of different dates and by different men. That these manuscripts were but collections of short and independent accounts. That when scribes copied these older manuscripts

they inserted accounts from other manuscripts whenever or wherever they pleased. Nor did they always stop at *accounts*. The gospels contain evidence that in many instances either two or more manuscripts were incorporated into one, or one of considerable length was deliberately inserted into another.

Now we believe that this repetition in Matthew and Mark is due to this last kind of a proceeding. The account of The Feeding of the Multitude existed in two different manuscripts associated in each with different accounts, one was inserted or "interpolated" into the other, and from the manuscript thus produced two scribes—two *machines*—Matthew and Mark, blindly and ignorantly copied. Luke copied from the longer manuscript, the older one, before the shorter one, the later one, was foisted into it; hence his book contains but the one account.

Now let us repeat what we have stated in previous chapters. If the reader will take his Testament and begin at Matt. 14, 1, and Mark 6, 14, and read the two carefully together, turning first from one to the other, he will find that from here to the account of The Resurrection at the end the two books are two altered copies of one manuscript. Where an account is in one of them and not in the other it is an interpolation. Luke did not copy from this manuscript. This manuscript from which Matthew and Mark copied was in turn made up of three or four others, perhaps more. The book of Luke contains some of them, but not all of them. We give here with a diagram or illustration of the books of Matthew, Mark and Luke, from Matt. 14, 1 to 18, 5, Mark 6, 14 to 9, 35, and Luke 9, 7 to 9, 48. Luke is continuous. The space which shows here is not a real vacancy in that book, but corresponds to the little space which we have left in our third column of quotations. That portion of the books of Matthew and Mark which lies between *s* and *t* in our first and second columns is represented by the two parallel lines. Those portions which lie before *s* and after *t* are represented by the three parallel lines. We have shaded the positions which our two pages of quotations occupy. Those portions of the gospels represented by the three parallel lines are apparently three copies of one manuscript. Verse after verse follows one another from the beginning to the end of this section and in almost precisely the same



order in each. But those portions of the first two gospels represented by the two parallel lines are not to be found in the book of Luke, nor any part of them, with the doubtful exception of a scattering verse or two.

It is our belief that the two lines represent a manuscript which was inserted into the manuscript represented by the three lines, and we have several reasons for so believing. The verbal coincidences existing throughout these sections of the gospels show that all three of them have been copied from a common source or sources. It is not at all probable that Luke would have copied with as much apparent faithfulness every account represented here, and omit that one peculiar section of Matthew and Mark, so alike in each. It is a matter of much significance that the account of The Feeding of the Multitude occurs in both of these sections. There are reasons for believing that Luke from about the beginning of the 9th chapter, and omitting from chapter 9, verse 50, to chapter 18, verse 14, was copied from older manuscripts than those from which Matthew and Mark copied. There are several passages of greater or less extent in Matthew and Mark which are not in Luke, and there is practically nothing which is common to Luke and one of the others and which is not in the third. This is not true of other portions of the book of Luke.

Another reason for believing that this short manuscript was inserted into the other is that everywhere in the gospels there are evidences that this kind of interpolation was common. And the language and position of some of the phrases in the passages which we have under consideration contain evidence to the same effect.

Luke's 18th verse reads in one continuous sentence, "And it came to pass when he was alone praying, his disciples were with him; and he asked them, saying," etc. Now, the first half of this sentence bears a very suspicious relation in both substance and position to Matthew's verse 23, and Mark's verses 46 and 47. This has been shifted from one account into another in the manner described in

previous chapters, by the insertion of other accounts in between *s* and *t*. Like the phrase "*entered into Capernaum*" in our second chapter, some scribe inserted an account or accounts in between the account of The Feeding of the Multitude, *a-n* (*o*), and Jesus' conversation with his disciples, *t-w*, and did not know enough about Jesus to know whether the words "*alone praying*," which occupied an intervening position, ought to go with the first or the second of the two. Afterwards *q, r, p*, and possibly *o*, were inserted in between *n* and *s*. And still later these accounts were divided between *p* and *s*, as is evident from the last two columns.

If that short section of Matthew and Mark which contains the second account of The Feeding of the Multitude and which is not in Luke, and which is represented by the two parallel lines, was inserted into another manuscript, then it must have been of later date than the other. The position of *n* and *s* in the first two columns with *o-p* between them, and the fact that Luke gives *n* and *s* together, shows that Matthew and Mark are of later date than Luke. And the fact that in the last two columns we have *n, o, p, q, r*, but no *s*, shows that these accounts are of still later date—after the time when *s* was separated from *p* in the first two columns.

Every one of these six accounts of The Feeding of the Multitude, except Luke's, says that immediately after gathering up the fragments Jesus departed *by ship*. No two of the five accounts agree as to where he went, but Matt. 15, 29 says he "*came into the coasts of Magdala*." Now, it will be noticed that in the three accounts of Jesus' conversation with his disciples the principal difference between them is in the first verse, Matthew and Mark being somewhat alike, Luke being different from them and squarely contradicting them. Whence comes the contradiction as to the place where this conversation took place? And why do Matthew and Mark agree in saying that it was at or near Cæsarea Philippi? The contradiction must be due to the fact that these accounts followed different accounts and the beginnings of them are the tails of something else. These accounts differ from each other in the first verse of each for the very same reason that Matthew's account of The Healing of the Man Sick of the Palsy differs from Mark's account of it in the first verse, and in the first verse only.

But to return to Jesus' journey *by ship* into the coasts of Magdala. Matt. 16, 13 reads, "When Jesus came into the coasts of Cæsarea Philippi." Now, Cæsarea Philippi was an inland town; it was not by the sea, and it is very curious that this verse reads "*into the coasts of Cæsarea Philippi,*" and the curiousness is still further heightened when we compare this verse with Luke's 18th verse and notice that it follows immediately after the account of The Feeding of the Multitude, when according to all of the other accounts Jesus departed *by ship* and of course *into the coasts of* some place or another—no two of them agree.

The position and language of Matt. 16, 13 supports the supposition that all that portion of the book of Matthew which lies after chapter 14, verse 23, and as far as chapter 16, verse 12, is an interpolation. It is strange that Luke omits it. A careful study of the first chapters of his book convinces one that he omitted little or nothing of the manuscripts which he copied. Besides, this section contains the account of Jesus and of Peter walking upon the water. In fact *s* in Matthew and Mark is a part of that account. From a comparison of this *s* with Luke's *s*, and taking all things into consideration, it seems probable that Luke never heard of the walking on the water, or he would have surely given it in his 9th chapter, or at least somewhere in his book.

There are further reasons for believing that Matthew's and Mark's second account of The Feeding of the Multitude is of later date than the first. It will be noticed that the first and third columns, which are versions of the first account, contain *b*, which reads according to Matthew "and he healed their sick." We believe that phrase to be an interpolation. It is not in the parallel account of Mark, which was copied from the same source. Let us repeat that from the evidence at hand the manuscripts out of which the gospels were composed must have been copied over and over many times to produce the changes which appear in them. Those who copied them altered them at will, and the process was one of growth, not of diminution. Matthew's second account of The Feeding of the Multitude was a later copy than the first account, and Matt. 15, 30 is an evidence of it. Here we have the multitudes which came to him, but instead of simply "he healed their sick," the phrase had grown to be

“having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus’ feet, and he healed them.” The process was a very simple one. A scribe who copied the account of Jesus feeding the multitude believed that he was a God, and as a matter of course believed that he must have healed their sick and so stated. He did not think he was telling a falsehood. He added that which he believed to be true. Some one who came after him and saw the phrase which he inserted likewise thought he committed no crime by putting it into language a little more specific, like Matt. 15, 30. The story passed on to another, and by the time it reached the seventh chapter of the book of Mark *b* had grown to the proportions of verses 32-37 there. We notice that such accounts never contain a name, and the fact is significant. This account in Mark occupies a position *between a and c*. It was inserted *into* the account of The Feeding of the Multitude. Hence we have the further evidence that the accounts in these two last columns must be of later date than the accounts in the two first columns. It is hardly probable that if these last two were the earliest versions of the account, four other copies of it would have reached us with three of them containing but a phrase and the fourth omitting the statement altogether that he had healed them.

Further than this, how came the statement at the end of these last two accounts about Jesus departing by ship to Magdala or Dalmanutha? After gathering up the fragments he took ship with his disciples and came to one or the other of these places, and then what? Nothing! There the story ends. It is *bob-tailed*. It is curious that it has a tail at all, still more curious that it has been bobbed and still further curious that the “bob” has a striking resemblance to the first part of the tail which is on the other account.

The book of John contains the account of The Feeding of the Multitude and immediately following it *mountain, alone*, and all is the account of The Walking on the Water. Inasmuch as these accounts there are given together and are apparent copies taken from the same source that the other accounts were taken, the inference is that the two are an interpolation into the book of John made after the time when the manuscript which contained the second account of The Feeding of the Multitude was inserted into the one which contained the first.

Turning to the books of Matthew and Mark, there will be found in chapter 16, verses 9-10 of the former, and in chapter 8, verses 19-20 of the latter, the following:

MATTHEW.

Do ye not understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up?

MARK.

When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

These are, like all other portions of the books, two altered copies of one original similar statement. Somebody told a falsehood. There is no question about it. Somebody blundered in giving the account of The Feeding of the Multitude twice as two different miracles. Somebody deliberately *lied* about what Jesus said to his disciples in regard to that miracle or those miracles. And the last half of Matthew and the last half of Mark are two copies of one manuscript, *blunders, falsehoods and all*.

These blunders on the part of Matthew and Mark in copying, Poll parrot fashion, the errors and misstatements of another who preceded them, detract seriously from the evidence which supports the truth of these wonderful miracles. If Jesus did not perform both of these miracles it is a serious blow to the authenticity of either one of them, because it shows that the accounts are given to us by man who had no knowledge of the truth or falsity of that which they gave out. They copied ancient history in blind, stumbling ignorance.

We believe that Matt. 16, 17-19 is an interpolation. It does not seem possible that if it had been in the original account of the conversation between Jesus and his disciples, that Mark and Luke would both have omitted it. The Roman Catholic church has a very large anchor fixed into verses 18 and 19 of this passage. It would be hard indeed if they should find at last that it was fixed only into yielding sand.

[TO BE CONTINUED.]

REALISM VERSUS IDEALISM.

BY CHARLES C. MILLARD

IV.

THE TEA PARTY.

MRS. JOHN SMITH invites in a few lady friends, and they take a cup of strong tea together, in a social way. The theine, the active principle of the tea, soon finds its way into the blood; a large part of the blood goes to the brain; and the brain responds to this stimulus just as the stomach responded to the tea. It goes right to work upon the materials on hand, and the nervous energy follows the old traces rapidly.

The old thoughts are thought over again; the old stories are told with the same old explanations, branching off at the same old places. After the "mechanism of thought" gets to running smoothly and lively, it occasionally jumps the track—so to speak—in rounding the curves; and then come new thoughts, little spicy additions not founded on facts. Now here is a plain connection between cause and effect. The tea is the cause, and the increased flow of thoughts and words is the effect. It is not the brain alone that is stimulated, but every part of the body to which the blood is sent. The muscular movements are quickened; and the nerves of special sense are active and ready to take part in the remembering—the reacting of the old play.

Mrs. Smith drinks tea; her whole material organism is stimulated into unusual activity; and, as it is the material organism that does the thinking, so there are more and livelier thoughts and words. Here there is no mystery; the effect follows naturally from the cause and is increased or diminished as the cause is increased or diminished.

While the tea party is going on, Mr. Smith gets lonesome and goes to the nearest saloon. He drinks whisky freely until he can no longer control his muscular movements. His gait is unsteady; he occupies both sides and the middle of the road when he walks; and

his brain produces thoughts which are like his bodily actions, maudlin, foolish and incoherent. Sometimes the ability to switch off, or change the nerve current is lost—but steam is up, and the machinery *must* go—so he says the same thing over times without number.

Here again there is no mystery. There is not the least doubt in the world, that the part of John Smith that perceives, remembers, reasons, thinks and wills, *is drunk*. And this animal, that cannot walk straight, nor think straight, and is steadying the lamp-post and making and talking out maudlin, drunken thoughts, is John Smith. For this we have the best of proof; for a policeman, the next day, in court, swears that it *was* John Smith whom he arrested, and who said thus and so, thereby threatening the peace of the city.

It is a notable fact that in courts of justice, in all business matters, in medical journals and reports, in scientific works, in all the everyday affairs of life, and in almost everything except poetry and fiction and the fashionable literature of the times, idealism is ignored. Things are taken for what they seem, for what they are. A rose is a rose, and *not* an appearance; and a man is a man, and *not* a spirit. Idealism is found in old rusty volumes of lore fast becoming obsolete; in the Sunday-school novel; in the brains of impractical dreamers; and in orthodox pulpits on Sunday. Idealism is the mainstay and support of myths and mysteries; and it is the philosophy of the unknown, the "unknowable" and the unattainable.

Realism is the philosophy that *does* bake bread. It is the philosophy of the known, the knowable, the practical and the attainable. It is the philosophy of those who cross seas, span rivers, cut down forests, plough up prairies, investigate nature and discover truth. It is the primal factor in our modern civilization and in the progressive evolution of man.

If idealism should drop out of existence the world would lose nothing of value. If realism should be ignored as idealism is now, the human race would become a race of lunatics and the world a madhouse. Idealism naturally tends toward insanity. Groping in the misty and uncertain land of visions, dreams, and in the unstable

realms of the imagination after—nothing, makes the brain tired, unnatural and finally insane. Were it not that the practical affairs of life, the struggle for existence, practical realism, is all the time bringing the wanderers home to plain, solid facts, thousands of them would become insane who are now saved against their will. Even idealists are only such in theory; in practice they are realists. But their theory and practice are so far apart that they never rub against each other.

“Who can minister to a mind diseased?” (Shakespeare) A good physician can. One who has made brain diseases a specialty. If mind has none of the properties of matter, how can it *be* diseased? However, that it *is* subject to disease and derangement is a well known fact. A diseased brain, or abnormal brain action is the only explanation of insanity. Read medical works, and you will find no other theory. A diseased organ does imperfect work; an afflicted brain thinks insane thoughts; a fever-heated brain thinks delirious thoughts. Is it strange? Could it be any other way? Now where *does* the spirit show itself? What *does* it do? Everything, which in the slightest degree affects the body, affects the quantity or the quality of the thoughts; and it should do so if the body with its brain and nervous system is that which thinks. On the contrary, if an independent spirit thinks, there is no explanation of brain work nor *reason* for it; in that case the “coincidence and correlation of a nervous process with every thought, even of the most abstract kind,” (Carpenter) seems to be a useless arrangement.

OBJECTIONS ANSWERED.

I am able, ready, and willing to answer any and all objections; but for want of space I can only notice one or two of the most important. The first objection usually raised is that it is opposed to religion. It is not. Every orthodox Protestant church claims that the Bible is the highest authority in religion, the only rule of faith and practice, and realism is in perfect harmony with the Bible. Every writer of the Old Testament was a straight-out realist; and in the New Testament there is only a faint glimmer of idealism. Until the fifth century Christian writers believed and taught that the soul was a material substance. And they were right, it is.

Christianity did not fully adopt the Greek philosophy of Plato

until the fifth and sixth centuries A. D. Previous to that time the "immaterial soul" theory did not exist as a church doctrine. Realism is opposed to the Platonian philosophy which has become a part of modern Christianity; but it is not opposed to a book which is materialistic from Genesis to Revelation.

Realism neither affirms nor denies a "resurrection and a future life" for material beings. It neither affirms nor denies the existence of a material God, devil, hell, and a heaven where the inhabitants will eat fruit, walk through gates of pearl, on gold-paved streets and carry the branches of palm trees; it denies no fact that is essential to a religion that will be a real benefit to humanity. It does affirm, however, that whatever thinks must have something to think with; and that men and women, who walk and carry tree limbs, must have legs to walk with and hands to hold the branches; and, that what is *immaterial* is *nothing*.

Professor Carpenter says, in "Mental Physiology," "The great mystery is the translation of the nervous process into thought." And the Rev. Chadwick, in the *New York Independent*, says, "If we trace the nervous action to its ultimate process, it is yet to be shown how it is translated into thought." I have removed this objection, by showing that it does not exist. There *is* no such mystery, no change, no translation. We feel the nerve action and that feeling *is* thought. Thought is that farthest differentiated, highest kind of feeling, which belongs to the brain as its function, as an organ of the body.

As Carpenter says, this has been the "great mystery" to philosophers. They have soared high, and delved low, and gone around, but have missed the plain, natural, simple solution of the problem. It is true that Spencer says, in "First Principles," "That which on its objective side is a nervous process, on its subjective side is a process of thought;" but in his psychology, he shows that he had written better than he knew. As in other instances, the general principle which he laid down was not sufficiently definite to be effective. As far as I know, this philosophical problem has not been solved and explained as I have solved and explained it; and I claim the solution and explanation as original. And I am just as sure that it will be adopted, and become a part of the philosophy of the future,

as the astronomer, who asserted the existence of another planet, was certain that it would sometime be discovered.

Following the words of Spencer, the objective side is a chemical and mechanical process, a motion of nerve tissue in the brain; the subjective side is the feeling caused by the motion, and of course accompanying it. There is no mystery, no translation of one thing into another. It would be just as rational to speak of translating the pricking of the finger with a needle, into the pain which accompanies and follows it; or, of translating the undulations of ether, which strike the retina of the eye, into sight; or, the impulses of the air into sound; or translating the contact of the hand with an object, into touch. The processes of nature are simple and uniform. Variety in form and uniformity in principle is a law of nature.

Herbert Spencer says, "The war between materialism and spiritualism is only a war of words." This is only true of the spiritualism in which Spencer believed; and it is not strictly true of that. Philosophic Buddhism, or Averroism—the theory of emanation and absorption—differs only in details from materialism; the result—the annihilation of personal identity—is the same in each. But I am not talking to those who believe that every animated creature possesses a part of the All-Being. It is not my purpose to talk of the errors of belief of people who live in Asia.

The war between realism and the "immaterial soul" *ism* is a war of principle; a conflict between truth and error. Man is a material being; or, he is a disguised spirit, an imprisoned angel. We, the realists, must have the whole field or none. Our philosophy is either true or false, and we mean to push it to the front. Idealism has for so long a time been in almost undisputed possession of the field of thought, that it has corrupted our language. Realism frequently finds itself without fitting words. Its best writers are often misunderstood, because the words used are the coinage of idealism, and are infiltrated with its meaning.

Scientific realism is young. Fifty years ago it barely existed; today it occupies almost the whole field of science. He who studies science studies realism; and if he pursues his researches far enough becomes a realist. The forces in opposition are fashion, custom, old books and heredity. These must give way, for truth must finally

prevail. Realism is growing like a young man; idealism is declining like one who has already passed the zenith of manhood. The time is coming when realism will be popular and occupy the vantage ground that idealism now occupies. Then there will be no more spirits; for they cannot *exist* where people do not believe in them. Then man will know what he is, and what his possibilities are; and will not waste his time and strength in the worse than useless attempt to run down, and unearth, a spirit.

In that good time which is coming the people will not "wish to be deceived," but will seek to know the truth. To know the truth will enable us to act in accordance with the laws of nature; so that all our efforts will always be directed toward some possible good result.

Then why do you regard inquiry as a crime, and try to frown down every attempt to sift out the truth from a mass of falsehoods? Why do you refuse to investigate this most important of all questions? Can a *lie* become too sacred for investigation? The truth never does. But perhaps you already *know* that the popular idealism of the masses is a system of myths, mistakes and falsehoods. In that case, if you do not take a bold stand for the truth, you are a moral and intellectual coward. If you are following a delusive light, and teaching by precept, or by your silence, a falsehood, is not he a true friend who tells you of it and directs you toward the truth?

Realism asks, and urges, you to read and study, as much as possible without prejudice, and is confident that it will do you good. When we realize that our life on this earth is just what we make it, that spirit aid, or hindrance, is an absurd impossibility, then we can join hands and work together for the individual and the general good, knowing that our reward will surely be, what our work brings to us on this side of the mystic river. Then will the men and women of flesh and blood be far better, and more substantial, than the impossible ideal angels or spirits.

MAN'S CONCEIT—AN UNHAPPY DELUSION.

BY CHARLES K. TENNEY.

THE orthodox conception of God is that he is a man possessing all attributes of goodness and has the direction and command of all things in the universe. His will is law, and he has but to express it and his will is done. This God possesses all the powers and attributes formerly delegated by the so-called pagan to different objects or idols. This aggregation of power was probably the first step in the monopoly business, and has been a striking object lesson to those who have since been engaged in monopolizing to themselves the best things of earth.

This conception of God is based upon the conceit of man. It is based upon the theory that this universe and all within it was made expressly for him and for his sole use and benefit, and that all other things were mere secondary matters. That there was and could be nothing greater than that which was made in the image of himself. That his forms of earthly government were about perfection, and hence his conception of God has been an enlarged man, ruling upon the same general plan that earthly governments are managed, except that the more modern forms of republics were overlooked and only monarchical forms considered. This conception was accepted at a time when the king was all. The tenure of his office was for himself and his heirs forever, hence the tenure of the great ruler was forever. If the more modern forms of republics had been in vogue at the time it is probable the tenure would not have been as long, and aspiring politicians would now be looking for the job.

To men not blinded by faith this conception seems an absurdity. Man, because he is the highest order of animal life on this earth, has no right to consider himself the masterpiece of the universe, and that therefore some one like him must be the ruler of all things. He should enlarge his ideas, and cease to reason from his narrow standpoint and surroundings, and a misconception of what life and its relation to the universe is. Not found his faith on that which will not bear the light of reason or knowledge or common sense. Not accept the mythology of the past as truth, but found his faith on that which he knows is true and not on mere hearsay. The little microbe of whom it is said ten thousand can stand upon the point

of the finest cambric needle and not tread on each other's toes, reasoning from its standpoint, surroundings and knowledge, might with equal propriety delegate all authority and power to one of its own kind. The mechanism of this little fellow, while not on as large a scale as that of man, is equally exact and wonderful. He is made from the same materials constituting the universe and the same forces operate upon him and all other so-called life as upon man. It is the same problem of life in the small as in the large. We simply know that nature through its forces changes what we term inanimate matter into animate matter, the form of animate matter depending upon conditions that other forces have caused to exist, and that these same forces return the animate matter in due time to the inanimate. Locally speaking, we are but the offshoots of the earth and the atmosphere which surrounds it. Mere parasites upon it, so to speak; each and every part coming from it. Life is but the application of forces to matter which is here. The start having been made from inanimate matter and existing conditions by reason of force, it gathers to itself other inanimate matter and develops and we have the perfect plant, animal or man, if you please. The starting point in man is no more remarkable in man than in the microbe, in the giant oak, or in the delicately tinted plant and flower, revealed to us in the single drop of water under the microscope. All alike owe their life existence to the conditions and forces which have operated upon matter belonging to this earth, and all alike will return to it.

The greatest distinction between animal and plant life is in the ability of animal life to think and carry its thoughts into execution. These thoughts are but the product of forces operating upon the brain, which other forces have created from matter which is here. All animal life is possessed of more or less reasoning power from necessity, otherwise it could not exist. Being free to move about, it must seek its own nourishment and shelter, while all plant life, being fastened to one spot, has its nourishment delivered to it and hence no reasoning power. Man, being the highest order of animal life, has from this very necessity, developed. It is but the application of the law of self-preservation—as his brain develops, his mind develops and his necessities increase. His development creates necessity and his necessity causes development. There is

nothing supernatural about it. It is but obedience to natural law.

It is not our desire to speak lightly or harshly of those who accept conscientiously the orthodox view, but to ask careful consideration of what life and its relation to the universe is.

To our mind this orthodox view is but a delusion, and not a happy one. Certainly not as happy as the old delusion of Santa Claus, so dear to the memory of our childhood. We must say, however, that this orthodox delusion does not possess the merit of being a happy one, for there are no contentions among men which lead to so much bitter and angry strife. It divides countries into sections and sections into factions, and the sacred ties that should bind the family in one common purpose are too often rent asunder by its withering blight. It creates unrest and doubt, and fear lest by some mischance an error may be committed that will incur the Divine displeasure, or abject fear that our innocent but helpless babe by reason of Adam's fall may now be writhing in the pains of hell of which the pure orthodox doctrine teaches. "That as it has passed years as there are drops of water in the oceans, blades of grass upon the earth, and leaves upon the trees, it will be just at the commencement of its punishment." Neither are the rewards offered calculated to inspire men to nobler deeds and to acts of strictest rectitude, for the ordinary man sees no happiness in a perpetual diet of white thrones, the everlasting strains of the harp, or in the possession of a pair of wings.

There are no more bitter, angry or wicked contentions than have been caused by religious fanaticism. Its deeds of blood have shocked the civilized world and caused all mankind to shudder at its atrocity, for when the religious frenzy was on there seemed to be no crime too monstrous for its commission. And all for what? To force men of different views into its particular way of gaining the approbation of that phantom delusion, a monarch God.

Until this delusion is expelled there can be no such thing as the unity or brotherhood of man. When it is expelled the greatest cause of contention will have ceased, and men will live for the best things in life, and their measure of happiness will depend upon their rule of conduct and "their doing unto others as they would others would do unto them,"—a rule of conduct proclaimed centuries before the so-called Holy Writ was thought of.

LITERARY DEPARTMENT.

THE WOMAN OF TO-DAY

BY SARA A. UNDERWOOD.

THE hand that rocks the cradle rules the world, they say,
But the hand that wields the pen rules with wider sway;
And since woman's gained the weapon that's mightier than the
sword,

She will not abuse but use it, to bring all in sweet accord.

Woman's hand is on the lever that shall raise her to renown,
And it's past all man's endeavor to longer keep her down;
The brain that spurs the printing press shall spurn to use its power
Save in all ways her sex to raise to honor's highest dower.

Woman's found the joy of reasoned thought—the art of speaking
too;

The thoughts long hid within her soul are rushing into view;
She has learned to give expression to the pent up force within,
Her woman's soul in full control shall recognition win.

She now speaks, and writes and teaches. From the pulpit long de-
barred,

In this new day her face, they say, and steps, bend thitherward;
'Tis hers to bring the power of speech to battle 'gainst the wrong,
For as much to woman as to man inspiring truths belong.

The Church is man's last citadel 'gainst encroaching woman's raid
On Mind's domain; and 'tis quite plain she will not long be stayed
From carrying Freedom's banner beyond the Sanctuary's bar,
And side by side help man to guide to truths that shine afar.

So forward! March together—father, mother, husband, wife,
Brother, sister—male and female, one great force in human life!
And to-day's awakened womanhood shall thus earth's future sway,
Since come what may she's here to stay—the woman of to-day!

FREE THOUGHT.

BY SARA A. UNDERWOOD

THOUGH Shakespeare is often quoted as saying, "There's nothing in a name," to most of us names are very significant as being associated with the things they stand for; and though "a rose by any other name would smell as sweet," the word "rose," being associated with the flower, seems lovely because it brings with it the recollection of beauty and fragrance.

So, except in the cases of human beings, who are often named in their infancy at hap-hazard and generally for reasons not bearing on their possible individuality, we are apt to think carefully before naming things, in order that the name shall be suitably suggestive of the thing it is to stand for—as in naming hotels, townships, summer resorts, books and journals—and it jars on our sense of "the fitness of things" when any of these are inappropriately named. Sometimes it chances through the sarcasms of the unexpected, which so often happen in life, that a name once beautifully appropriate is turned into a matter of ridicule, as when a Mr. and Mrs. Rose became the happy parents of a lovely little girl, it occurred to them to call her "Wild," and as she grew up "Wild Rose" seemed an exceedingly fitting name, but later when she married handsome Reginald Bull her new name of "Wild Bull" little accorded with her charming personality.

But this is not exactly what I intended to write when I began. It was rather to express approval of the strong and suggestive name which Mr. Green has chosen for his journal, "The Free Thought Magazine." "Free" and "Thought"—there are scarcely two words in our language more expressive! Freedom, liberty! these have been the battle cries of humanity through the ages, wherever progress has gone on. Says Wordsworth:

"We must be free, or die, who speak the tongue
That Shakespeare spake."

And Tennyson describes Freedom thus:

"Of old sat Freedom on the heights,
The thunders breaking at her feet;
Above her shook the starry lights;
She heard the torrents meet.

"Then stept she down through town and field
To mingle with the human race,
And part by part to men revealed
The fullness of her face."

To be free means exemption from bonds, gyves, thralldom, prisons,—both physical and mental; it means the untrammelled movement of hope toward the highest and best. In praise of freedom poets have sung, and the most feeble-voiced orators grown eloquent;

to achieve freedom for themselves or others, men and women have dared infamy, calumny, torture and death!

Who fully comprehends, or can define the word "Thought"? Our dictionaries undertake to do this, yet after giving much space to such definitions as are formulated, they leave thinkers at a loss. Balzac says, "From the greater or lesser perfection of the human, comes the innumerable forms which Thought assumes." Thought is bounded only by the limitations of the thinker. It is like a bird which is bound in its flight only by the imposed limitations of its environment, be that environment a narrow cage, a chamber, one garden, or one climate; or the limitation is the weakness of its wings,—all these may circumscribe the limits of different birds, but in the universe the boundaries of flight are illimitable. So with Thought. Thought is really the Creator of things; the painting, the statue, the building, the story, the poem, the plan, the intuition, must first exist in the thought of the artist, the sculptor, the architect, the novelist, the poet, the speculator, the individual, before it can materially exist on the earth or be known to human sight or knowledge.

Then what a strong combination of terms does the word "Free-thought" imply! Thought *must* be free as far as the thinker's limitations extend. It does not mean merely my free thought, or your free thought, or the thought of any one man or woman, or set of men and women, however radical that form of thought may be, or may be supposed to be. It means that every thinker has the same right as any other thinker to think as it seems best to him, no matter how narrow or how wide his area of thought extends, and the right to express that thought and put it into action when such action does not interfere with the rights of any other individual. While no one should unmasked bore a differing thinker with the expression of his own peculiar views, the true freethinker should listen to all those who dissent from his way of thinking, either ignorantly or otherwise, with that courtesy and fairmindedness with which he desires his own free expression to be heard. The most rabid, crude or bigoted religionist has as much right to free expression and courteous hearing of his thought as the most cultured and advanced Freethinker.

Since the possibilities of thought are boundless, the true freethinker is one who refuses to set limits to his explorations in thought's domains, save so far as his strength of intellect or of will is hampered by individual limitations. He should be ready to explore in search of food for his thought even hitherto unknown regions, whether physical or intellectual, and should refuse to accept limitations to his thought even if it lead in the direction of so-called "dark continents," labeled unexplained, unexplorable, and mysterious. Thought should keep on in its free, strong, untrammelled flight until all the so-called mysteries of life and being are explored and reasonably explained. It was Tyndall, the brilliant man of

science, who told us, even in physical investigations, of the uses of the imagination, of "the picturing power of the mind" when experiment has reached the vanishing point of matter. "You imagine when you cannot experiment," he said. He added, "The man who cannot break the bounds of experience, but holds on only to the region of sensible facts, may be an excellent observer, but he is no philosopher and can never reach the principles that bind the facts of science together."

To encourage Thought's most daring explorations, as well as to present its latest discoveries, should be the mission of Free Thought journals. And such I take to be the aim and purpose of the editor and publisher of this Magazine—in which mission all free thinkers should not only wish him success but aid him in every way to attain it.

PHARAOH OF THE HARD HEART.

BY A. L. RAWSON.

IN the August *Century* of this year, Prof. Flinders Petrie, D. C. L., LL. D., gladdens the hearts and mollifies the consciences of a goodly host of the devoted in the faith of the orthodox church, by his remarks anent his discovery of a bust of Pharaoh Merenptah.

He opens the essay by assuming that this Pharaoh is the one who played with Moses for the world's championship in tricks of magic, and calls him "the ideal bad man, who has stood for a type of an oppressor through all these ages." Then he remembers that scholars have not been able to agree "as to which of the hundreds of Egyptian Pharaohs was intended by the Hebrew account," and goes on to say, "There have been several attempts at identifying him during the last 1800 years that the matter has been studied; but as no trace of the Israelites could be found in Egypt, there was nothing to go upon on one side of the history." He discusses the question and says that "a general agreement has been that Rameses the Great oppressed the Israelites, and his son Merenptah let them go." Further he says, "Until last February no trace of the existence of any such people (as Israel) was known in Egypt." Real history is not made by general agreement.

Then he states his find of a "very large tablet of black granite with a long inscription, which mentions the much-sought people of Israel. In his (Merenptah's) account of his campaign in Syria he says that he had subdued all his enemies—'The Hittites are quieted; ravaged is Kanah (near Tyre) with all violence; taken is Askaton; seized is Chesulloth; Yanoah of the Syrians is made as though it had not existed; the people of Israel is spoiled; it hath no seed; Syria is widowed,'" and proceeds, "Here one firm point of contact has been reached, and we can be certain that Merenptah knew the name of Israel, and that he had attacked and subdued this people.

But where? All the context shows that this happened in Syria, about Galilee. If so, how can Merenptah be the Pharaoh of the Exodus?"

Then he refers to the fact that the book of Judges is silent as to the wars of Rameses II. in Syria.

As if one people of Israel was not enough, Professor Petrie invents another, who are supposed to have lived in Syria and Palestine, where Rameses II. could have warred with them while the other people Israel were growing from seventy souls to three millions in Egypt.

If you please, I object. One invented Israel has given trouble enough in the world on account of its pretended antiquity far ahead of its real existence. Spare us a second, good Professor Petrie! No one who has carefully examined this Hebrew myth of the Exodus doubts that the fabler really found the word Israel—or Yizrael—among the peoples in Syria or Palestine, as well as Judah—or Yahuda—and used them with other names of tribes or of places to frame his story with. That is all there is in the find. The monument names Israel among many other "peoples" as in Syria and subdued by the king of Egypt. If so, who were they in Egypt who were growing to be a people under Moses and getting ready for the miraculous and dramatic Exodus?

In vain have the orthodox supporters of the Jewish myth paraded Egyptian monuments, for in every case they have proved too much. In the former case when it was objected that the name *Yoodah Melik* did not mean king of Judah, it was said to mean the kingdom of Judah, but both claims have been abandoned, and in this new find the mention of the name Israel—if it proves to be that name when the Egyptian sacred writings are correctly deciphered—will only show that the writer was acquainted with the geography of Palestine to some extent, enough to frame his story.

The indelicate suggestion that Pharaoh Rameses married his daughter Bantanta, and made her mother to Merenptah, who became the Pharaoh of the Exodus, is a little too romantic for any but Bible readers. Can you prove one of Baron Munchausen's stories true by finding one of his names of places on the map? No more does this name Israel, or Yizrael, prove the antiquity of the people Israel whose pretended history is written in the Old Testament.

The ignorance of actual history of the regions named as the ones occupied by the Jews in the ages before the Maccabees, the superstitions openly acknowledged, and pretended knowledge of the unseen world, combine to mark the production of the Old Testament and the Talmud in the time succeeding the Maccabees, say 180 B. C. to 150 A. D., which was an age of great literary activity. There is no evidence of the existence of a word of their books, or of a person of their name or race in any age before that of the Maccabees. Prof. Flinders Petrie has therefore added to geography one more confirmation of a Syrian name, but not a word to ethnology. The Exodus is a myth as it was before.

THE BICYCLE AS AN AGENT OF FREE THOUGHT.

BY IDA BALLOU.

“WHY the pulpit and pews are empty,” ran the interesting title to a little cartoon, in a popular paper, not long ago. And the illustration went on to show the laboring man with his family in the park enjoying the summer Sunday afternoon, on a “wheel” for four. Clerks and business men, “out for a spin,” young ladies and matrons “a-wheeling,” and in the center a large wheel with a young man in a ministerial coat beside it, while in the distance stood the empty, abandoned church. All this is not without effect. Since wheeling has grown to be a “fad,” the losing influence of the church is powerfully illustrated. It was ever a corpse with artificial action, but the “wheel” has kept its agents so busy that they cannot find the time to “wind her up” afresh. Doubtless it would be gratifying to enforce a stringent law prohibiting all but “agents of God” to “cycle,” but public opinion is on the side of the populace, this time, and having obtained the “upper hand,” as far as the pleasures of wheeling go, at any rate, mean to keep it.

Wheeling as a “fad” may not live long, but the church having once lost power will never gain again. Indifferent acquiescence is not reliable support. Because the church is tolerated, it is not necessarily supported. Its attendant train of petty superstitions may live after, but not for long. The interior cannot last a great while after the foundation gives way.

There is much encouragement to be found in contemplating the bicycle as an agent for the promotion of Free Thought. Its breezy, noiseless flight leaves behind the cobwebs of error and ignorance, and merrily spins out into the sun-lit domains of intelligence and energy. There will not be the need for martyrs. Cyclists in their keen enjoyment grow broad-minded and generously desire all to partake of their pleasure. Gossip is “out of place.” Madam Grundy, terrible ogress, dwindles insignificantly away. Onward in its progress, this enlivening product of the latter nineteenth century goes merrily with its living freight. It serves excellently as an agent of health as well, and in all things illustrates to the optimist the happy survival of the best fitted.

PORTERVILLE, N. Y.

“MAWAYO'S DISCOVERY.”

BY J. CAL WATKINS.

MAWAYO lived with his people in a great plain many miles in extent and surrounded on all sides by high mountains. A river entered the plain from the north. It was formed by the running together of several smaller streams which came from somewhere far

up in the mountains. It flowed southward through the plain and finally disappeared under the mountain at the south. None of Mawayo's race had ever ventured to scale the mountains with the view of ascertaining what was beyond them. It was a tradition handed down from generation to generation that the opposite side of the mountain was perpendicular, going down, down, farther than human sight could follow. They believed that the great plain in which they lived was the whole of the habitable world. If it were not so would not the fathers have told them, would it not be written in the sacred books which the Great Spirit had given to the priests? So the people contented themselves and raised corn for bread, and hunted the deer and small game for meat, and observed their feasts and dances as they had always done. But Mawayo, who was the chief's son, could not believe that the plain, great as it was, constituted all of the world. Whenever he looked at the ranges of mountains which encircled the plain, he would wonder what was beyond. As he grew older the determination to see for himself was formed in his mind and became the dream of his life. His father, the old chief, and the priests, when they found out that he seriously contemplated such an undertaking, tried to dissuade him from his purpose, by pointing out the hardships and dangers he would encounter, and by ridiculing him for even thinking of such a visionary project. Mawayo listened to all they said and took their ridicule and gibes in good part, but they did not change his determination to set his mind at rest by seeing for himself what was beyond the mountains. He prepared himself for the journey, and one morning bright and early set out upon it alone, for among all his people he could not find one who was willing to accompany him. After traveling many days he came to the foot of the mountain, which he observed was much higher but not so steep as it appeared when viewed from a distance. The next morning he began the ascent. It was very fatiguing and in some places quite dangerous, but so eager was he to reach the top that he neither felt much fatigued nor appreciated the dangers of the way. On the third day he reached the top, and as he stood and gazed upon the grand and beautiful scene before him his emotions were indescribable. Instead of the unfathomable precipice going down into the blackness of darkness, that was supposed to environ the mountain on its outer side, was the most beautiful landscape that the eye of man had ever beheld. Mawayo saw great plains, beautiful valleys, grand forests, sweeping rivers, magnificent plateaus, and in the far distance ranges of mountains robed in a haze of blue. Nor was this all. It was an inhabited country. He could see here and there cities, towns and villages, not made up of tents and wigwams as were the habitations of his own people, but of houses and palaces such as he had never in his life dreamed of or imagined. Now that he had seen all this indisputable evidence of the falsity of the traditions and beliefs of his people, what should he do? They were happy and contented in their ignorance. He

alone had scaled the mountain of free thought and looked from its summit upon the great world of truth beyond. Should he go back to his valley of conventionalism—back to his kindred and people? Could he ever again be happy and contented there, with this discovery, this knowledge of the truth in his mind? How much more pleasant it would be to go forward into this newly discovered country and learn more of its beauties and history, and of its people! But was it not his duty to go back to his people and tell them what he had seen, and try to induce them or some of them to come with him to the top of the mountain and see for themselves? Even if they would not believe, it would be a consolation to him all his days that he had stood upon the mountain and had discovered the truth, and had offered it as a free gift to his people. Mawayo turned his face homeward and began the descent of the mountain.

KANAWHA FALLS, W. VA.

OBITUARY.

BY C. B. REYNOLDS.

DR. AARON KNIGHT OLDS, of Yamhill Co., Oregon, a pioneer of progress, mechanical, physiological and mental, was a life member of the American Secular Union, member of the Oregon State Secular Union, member of and the most active worker for the McMinnville Secular Church and Sunday-school.

Doctor Olds was born in the state of New York, May 11, 1810. When four years old, his parents removed to Huron Co., Ohio, where, after arriving at the age of sixteen, he served apprenticeship to the iron forging business. In connection with his brother, Martin Olds, he erected the first iron works in the state of Michigan, at Kukushe, Branch Co. Three years later he engaged with the Jackson Forge Co. on Lake Superior and bloomed the first bloom of iron in that vast iron region.

He was married in 1833 to Annette Barney. They had seven children, three of whom survive him. In 1852 he came across the plains by wagon, arriving in Portland, Oregon, in November. Ten days after his arrival his wife died. Soon after he settled in Yamhill Co., seven miles above McMinnville on the South Yamhill River. In 1860 he erected iron works on the Tualatin River at Moore's Mill, and made the first iron ever forged in Oregon.

December 21, 1865, he married Mrs. Martha J. Ford, by whom he had two children—Aaron Knight Olds and Nettie A. Olds, the former a promising young business farmer, partaking largely of his paternal qualities of honesty and fair-dealing; the latter the popular and talented Secular Lecturer and faithful exponent of the prin-

ciples of Physiology and Free Thought inculcated by her father. He raised four step-children, with each of whom he shared the love and confidence due from an own father, and the sterling qualities of character, the honesty and affection of each proves the genuineness of his fatherly devotion. He often said of his children and step-children that he loved them all the same. In 1895 he purchased the David Logan place, two miles south of McMinnville, where he resided until the night of Friday, July 17, when he died, at the ripe old age of 86.

The funeral services were held at the McMinnville Secular Church on Sunday, July 19, the commodious vestibule and gallery being crowded with friends and mourners at his loss, eager to pay the last tribute of respect to one they had known but to love and revere.

At the special request of the deceased, his friend Mr. C. B. Reynolds, of Seattle, Sec. Wash. Secular Union, delivered the funeral oration, which was really a most eloquent and just panegyric.

Mr. Reynolds made the following

REMARKS AT THE GRAVE,

a very large concourse of people, despite the distance and overpowering heat, having attended there:

“Touched with the gentle wand of sympathy, our hearts subdued by sorrow and our minds impressed with our dependence on each other’s kindly offices, reverentially we have borne our loved and honored dead to this, his couch of unending rest. He had lived his life. In Nature’s course his time had come. The seasons were complete in him. He had taken Life’s seven steps; the measure of his years was full. He believed in the brotherhood of man and the equal rights of woman. In that morality that makes good citizens, pure wives, pure husbands and dutiful and affectionate children. In that justice that secures ‘equal rights to all and special privileges to none.’ He claimed that this present world, the ‘Here and Now,’ demands our best efforts—the exercise of our reason, and since Death is a barrier beyond which we cannot pass, a door leading to the unknown, the time spent in preparation for a world beyond the clouds, of which we know nothing and which may not exist, is time poorly spent if not wholly wasted. The opinions and desires of our deceased brother may well be expressed as follows:

“When o’er my cold and lifeless clay
The last fond words of love are said;
When friends and kindred meet to pay
Their last fond tribute to the dead,
Let no stern priest, with solemn drone,
A funeral liturgy intone,
Whose creed is foreign to my own.

“Let not a word be whispered there
In sorrow for my unbelief,
Or pity that I could not share
A faith that gave their souls relief.

My faith to me is no less dear,
 No less convincing and sincere
 Than theirs, so rigid and austere.

“Let no stale words of church-born song
 Float out upon the silent air,
 To prove by implication wrong
 The faith of him then lying there.
 Why should such songs be glibly sung
 O'er one whose honest, truthful tongue
 Such empty phrases never sung?

“But rather let the faithful few
 Whose hearts are knit so close to mine,
 That they with time the nearer grew,
 Assemble at the appointed time,
 And while the golden sunbeams fall
 In floods of light upon my pall
 Let them in softened tones recall
 Some tender memories of the dead;
 Some generous deed, or words of power
 (Forgotten till that solemn hour)
 Which I, perchance, have done or said.
 Tell how the race of life I run,
 The blessings of the poor I won,
 And ought of good I may have done.

“The loving husband, the kind father, the true and generous friend we must now bid farewell forever. Back to the arms of Nature, our universal mother, we consign our loved and honored dead. Think of him kindly, remember him in loving tenderness and leave him to his well-earned peaceful and eternal rest.

“His was, indeed, a life of love, for he lived not for himself but to promote the happiness of others, for his highest gratification was in helping to lighten the burdens and making life more enjoyable to others. Universal Mental Liberty was his hope, to promote happiness his religion, Justice his motto, Truth his aim. He lived out the grand old golden rule of all pagan times and sought to do to others as he would they should do to him.

“Words are but ashes to his sorrowing widow, and afford but sorry consolation to his mourning children and dear loved ones. Time alone can assuage their grief. Their comfort will be in the remembrance of how his love blessed their lives, how his sympathy ever comforted them, and the priceless heritage of his grand life and example will prove a constant stimulant to noble effort.

“And now beneath the green mantle of the grass, with returning buds and flowers of spring, the verdant robes and golden grain of summer, the ripening fruits and falling leaves of autumn, with changing seasons and changeless sun, with voiceless stars and tuneful birds, with whispering zephyrs and gentle dews we leave this loved one.

“Forget his faults and shortcomings, cherish remembrance of his good life, and let us all strive to emulate his virtues as the most fitting tribute we can offer to departed worth.

“In behalf of the relatives I return heartfelt thanks for all the many loving services and ministrations of kindness bestowed by friends and neighbors during the long period of his sickness, and in these last services of love and honor, and their many and beautiful floral offerings.

“Nothing now remains but that hard, sad word, Farewell.

“Farewell, dear Brother. Sleep on, sleep ever We would not have you wake to pain and sorrow. No. Never, never.

“Once more, dear, kind, true Brother, loving old friend, farewell, farewell forever.

“Cover him over with beautiful flowers,
Deck him with garlands, this brother of ours.
Bravely he fought maintaining the right
Till hushed in the sleep of Death's darkened night.
Firmly he stood in defense of the right,
Never once faltered but followed the light.
Nobly his part in Life's battle he bore.
Death his voice silenced. His warfare is o'er.
Give him the meed he has won in the past,
Give him the honor his merits forecast.
Give him the chaplets he won in the strife,
Give him the laurels he lost with his life.
Cover him over, yes, cover him o'er,
Husband and father, true friend and brother,
Crown in your hearts this Free Thinker of ours
And cover him over with beautiful flowers.”

EDITORIAL DEPARTMENT.

ELIZABETH CADY STANTON.

ELIZABETH CADY STANTON'S portrait appears as the frontispiece of this Magazine. It has been but a few months since her likeness was published in these pages, but we think we are now justified in giving it prominence, as our frontispiece, on account of her very remarkable article in this number of this Magazine, entitled, "The Degraded Status of Woman in the Bible," in which she so clearly proves that this "Book of Books" is the greatest obstacle in the way of woman's advancement.

Most people when they grow old become conservative and are inclined, if they change their views at all, to modify rather than to intensify their opinions. It seems to be otherwise with Mrs. Stanton. Her last utterance, that appears in this Magazine, is probably the most radical and unorthodox that she has ever promulgated. At the age of eighty years, she does, for about the first time in her long and eventful career, boldly attack the church in its strongest citadel, the doctrine of the divinity of the Bible. She goes much farther than to say that the Bible is not divinely inspired; she contends that it is demoralizing in its teachings and a block in the way of civilization. No doubt it has been many years since Mrs. Stanton came to that opinion, but she has not thought it best to so fully express her honest convictions until now.

Mrs. Stanton, it is generally admitted, was about the first woman in this country to demand equal rights for her sex, and for the last thirty years she has been the acknowledged leader of the woman enfranchisement movement, not only in this country, but also to a great extent in England. She has achieved a world-wide reputation as a clear, thoughtful, intellectual advocate, not only of the rights of woman, but of humanity in general. In her younger days she stood side by side with William Lloyd Garrison, Wendell Phillips, Parker Pillsbury and their co-workers in the anti-slavery conflict, and she has always favored every reform that had for its object the

betterment of humanity. And now, after such a life experience in a constant warfare against injustice, Mrs. Stanton virtually tells us that the Bible, in place of being beneficial to the human family, is its greatest enemy. That instead of assisting us on the road of progress, it is an enemy to be dreaded. Her able indictment of "God's Word," that we this month publish, will, doubtless, call down upon her venerable head the pious anathemas of the "divinely appointed" vicegerents of God Almighty, and her name will be placed with those most deserving of the tortures of hell fire. If Mrs. Stanton continues in her heretical course, in showing up the absurdities of the Bible and of the Christian religion, she will be known in future years as the female Voltaire of the last years of the nineteenth century. We are glad to announce that Mrs. Stanton will continue to preach this gospel of Free Thought, in the pages of this Magazine, for a number of months to come. We predict that this brave, humane and intellectual woman will be permitted by old Mother Nature to live at least ten years more, and that during that time she will accomplish more in behalf of humanity than even what she has done heretofore.

NATURE.

BY Nature is commonly understood the totality of material phenomena, worlds and all the physical forms and activities that belong to them. This view comprises in the natural domain the bodily organization, the intelligence and instincts of all the creatures below man, and even the physical structure, the appetites and passions of the human race. From this classification the mind of man is excluded. The body returns to the dust whence it came, the spirit, the divine spark in man, to the God who gave it.

A larger view would recognize in the entire animal world, especially in the intelligence and affection of the higher brutes, something akin to the mind of man, and belonging to the same domain. It would be as difficult to show that the perceptive powers, the consciousness and (may I add?) the incipient moral nature of the dog, are the result of the action of material atoms, as that the more de-

veloped mental powers and ethical qualities of man are merely the functions of physical organization.

The modern scientific conception of evolution, according to which the higher organic forms have been evolved from lower forms, and the higher intelligences from lower intelligences corresponding with the less developed structures, is that there is a genetic kinship between man and the despised brutes, and that, although he is immeasurably above them, he and they belong to a common order of existence; and if we recognize the instinct of the bee and the faithfulness of the dog, as well as the mind and heart of man, as but different manifestations and products of the universal energy immanent in all things, we shall find no difficulty in viewing man as a part of the natural order in which are also included brute life, as well as all material phenomena from the movement of a cloud of dust to the wonderful revolution of a planet in its orbit.

The ancient Greeks had elevated views of Nature, which they glorified and deified. They sang its praises and aimed to imitate its methods. Natural beauty and symmetry were the object of their strivings; and their art and sculpture, their poetry and oratory, and their language with its marvelous beauty, finish and flexibility, remain to attest the success with which they cultivated the study of Nature.

In later times, under the influence of theological pessimism, men came to look upon Nature as essentially evil, as corrupt and vile, because accursed of God. Although the Creator had originally pronounced the works of his hand good, the devil having thwarted his plans by successfully tempting the first human being to sin, and thereby introducing evil into the world, all Nature became corrupt and depraved; the earth was made to bring forth thorns and thistles where before bloomed roses of rarest beauty and sweetest perfume; the frown of God was upon all things, and Nature, "sighing through all her works, gave signs of woe that all was lost"

It was still believed that in man there was something of the divinity which should war against Nature, crush and overcome it, even though the struggle involved a life of pain, wretchedness and horrible death. To follow the promptings of the natural man was to commit a sin to be mourned over, to be expiated only by prayer,

fasting and self-inflicted pain. The natural instincts and passions were regarded as the promptings of Satan, and all the pleasures of life were the means he used to lure men to destruction. To forsake family and friends, to withdraw from society, to go into the monastery or the desert, was the highest duty of man; to despise the world and all its natural enjoyments was necessary to regain God's favor and to escape everlasting torture beyond the grave as horrible as omnipotence could inflict. "A hideous, sordid and emaciated maniac," says Lecky, "without knowledge, without patriotism, without natural affection, passing his life in a long routine of useless and atrocious self-torture, and quailing before the ghastly phantoms of his delirious brain, had become the ideal of the nations which had known the writings of Plato and Cicero and the lives of Socrates and Cato."

Hundreds of years later, when Nature-hatred and asceticism and pessimism had found their foe in industrial life—the condition of a progressive civilization—philosophers arose who taught that the path to perfection led back to Nature from which man had departed, and that in savage life, unperverted by the artificialities of civilization, was to be found the method of living required to restore man to his first estate. Of this view Rousseau was the most brilliant and accomplished advocate.

A more reasonable view is that the earth and man are in a process of growth, of evolution, and that Nature is neither perfect nor depraved—from the standpoint of man's well-being—but modifiable and improvable. Man is the highest product of evolution that has appeared on this planet, and having arrived at a condition in which he can discern the general trend of evolution, he is able to cooperate with the forces of the universe and in some degree to accelerate progress. Recognizing his own race as the highest known to him, yet imperfect, he can aim at higher conditions, help the least perfect, and make the conditions for general advancement more favorable than would be possible without his intervention.

Thus Nature makes her highest product instrumental in accomplishing her ends. Man sees the imperfection in the undeveloped conditions about him, and these he can change in adaptation to his requirements. He can drain the swamps and improve the natural

products of the ground, converting wild and worthless fruits and plants into nutritious and delicious food. Himself a part of Nature, he can assist in improving it and making the world better for his having lived. His own volition and coöperative methods replace, in the action of his own race, the process of natural selection which played so important a part in the early history of man, and which prevails now generally throughout the animal and vegetal world. Man's wisest efforts are but Nature's methods; for Nature includes the entire universe, pervaded and permeated with the universal energy which embraces the life and heart of all humanity, and all the heights and depths of being. As Emerson wrote:

"Out from the heart of Nature rolled
The burdens of the Bible old;
The litanies of nations came,
Like the volcano's tongue of flame,
Up from the burning core below,
The Canticles of love and woe.
The temple grew as grew the grass;
Art might obey, but not surpass."

B. F. U.

OBITUARY.—PRINGLE, BURNHAM AND REYNOLDS.

ALLEN PRINGLE.

A LLEN PRINGLE of Canada, J. H. Burnham and C. B. Reynolds of this country, well known Free Thinkers, have recently passed away. Mr. Pringle was one of the most distinguished Free Thinkers of our neighboring country, Canada, and was held in high esteem by all who knew him. For a number of years he had been the president of the Canada Secular Union. He was a deep thinker and impressive speaker, a clear writer and most emphatically an honest man. *Secular Thought* has this to say of him:

"The death of our late President, Mr. Allen Pringle, whose name has been for so many years as a household word among us, is the severest blow our cause has suffered for a long period. Most of us have anticipated that his versatile pen would be wielded in the cause of freedom and truth for many a long year to come; and to find him suddenly disappearing from our midst with scarcely a breath of warning gives us a shock the full effects of which we can hardly yet appreciate.

"Allen Pringle's death will be felt as a personal loss by every Liberal in Canada. For the last quarter of a century his name has been constantly before the country, as that of a broad-minded man, whose contributions to the public discussions of current questions have always been marked, not only by clear and forcible statements of his own opinions, but by fair and tolerant treatment of those of his opponents, and by an entire absence of the personalities which so often mar the writings of many clever men. To say that he was an enthusiast on the unpopular side of many debatable subjects is only to say that he was an ardent worshiper of truth—a man who would have thought himself degraded had he been without an opinion on most of the important questions of his time, and who would yet have scorned to express an opinion unless he could back it up with some valid 'reasons for the faith that was in him.'"

J. H. BURNHAM.

Mr. Burnham was well known to the Free Thinkers of this country. We first met him at the Chautauqua Free Thinkers' Convention in September, 1879; after that he was present at each of the subsequent New York State conventions and was always a popular speaker with the audiences present. As our readers probably know, Mr. Burnham was for a number of years a distinguished Methodist preacher, at one time a presiding elder of that denomination. In an article he furnished for this Magazine in May, 1888, he says:

"I was born religious. On my mother's side there was an ancestral line of preachers. I was born into this inheritance. Hence, to be religious and a minister was on the line of the inevitable. Their thoughts were the thoughts of my childhood, my boyhood and my young manhood. They were in the light of my inheritance as natural as the air we breathe is to the lungs. I was only a boy when I commenced the ministry, but the studious habits I formed when young followed my manhood's best years, and as a result, unsought as well as undesired, I found the creed of my childhood and young manhood passing away. All this greatly to my sorrow, and in silent agony through the mist of tears for long years I was forced to gaze upon these slaughtered hopes. I strove in vain to break the chains with which persistent investigations were binding me. The reasons which hitherto had held my head and heart were gone when investigation had captured my intellect. Rational criticism, to which I subjected this gospel of which I was a minister, rendered it foundationless. And thus it came to pass that mine eyes were open to look upon a universe demanding a rational explanation."

Mr. Burnham, after he was compelled to leave the Methodist church on account of his enlarged views, decided to preach a more liberal and humane gospel. So he went to work and built up a Liberal

religious church at his home in Saginaw City, Mich. He was so beloved by his Methodist parishioners that a large majority followed him into this independent Liberal church, and they went to work and erected for him a fine church building, which he showed us when we visited him a few years ago. But his views kept broadening until he was compelled to throw off all superstition and therefore renounce what is termed Liberal Christianity.

C. B. REYNOLDS.

Mr. C. B. Reynolds first made his appearance as a Free Thinker at the sixth annual convention of the New York State Free Thinkers' Association, held in the city of Rochester in September, 1883. Previous to that time he had been a popular preacher, and a distinguished evangelist in the Seventh Day Advent church—was said to have been one of the most successful revival preachers in that denomination. And by the way, we remember that when he lectured at a Free Thinkers' convention in Salamanca, N. Y., in 1884, a number of his previous converts came some distance to hear him preach "infidelity."

The conversion of Mr. Reynolds seemed to be a kind of St. Paul conversion. He was a most earnest Christian preacher when in the church, proclaiming what he called the Gospel of Christ with great earnestness, power and effect, bringing "sinners to repentance," but after the "light of reason shone about him" and he was convinced that Christianity was unfounded, he as boldly, fearlessly and persistently preached his new faith, founded on what he believed to be the scientific truths of the universe. He even went down into that modern Egypt, New Jersey, and there denied, before orthodox people that cherished Christian doctrine of an angry God and an orthodox hell, for which crime he was arrested and thrown into prison, from which he was rescued by Colonel Ingersoll—from the hands of those godly people who "love their enemies." And it was at the trial of Mr. Reynolds that Ingersoll delivered his great speech on "Blasphemy," that has had, and is having an immense sale.

Since Mr. Reynolds came into the Free Thought fold he has been a persistent advocate of Liberalism and has done very much in the work of organizing Free Thought societies in the West, and his sudden death is a great loss to the Free Thought movement and the cause of mental emancipation.

ABSURDITIES OF THE LAW OF GRAVITATION.

THERE is no such thing as heresy in the realm of science. No theory is so well established that it is considered a sin to question it. That plainly shows the difference between the Christian and the scientific method. The only object the true scientist has in view is to ascertain what is true. And he is thankful to any one who will point out an error in his philosophy. The only object that an orthodox Christian seems to have in view is to find something that will seem to substantiate his creed, and any person who brings forward proofs to overthrow his religious belief is not thanked for his labors, but condemned.

The Law of Gravitation is considered about as firmly established as any scientific theory, but, notwithstanding, Mr. Evan McLennan has just written an article that appeared in *Notes and Queries* opposing that seemingly well founded doctrine. A friend of this Magazine requests us to publish the article, which we willingly do.

THE LAW OF GRAVITATION

The great majority of scientific writers and teachers commonly refer to the "time-honored and universally-accepted law of gravitation" as if they were quite unaware that that law leaves many very serious difficulties still unsurmounted, and that, even among men of science themselves, it is by no means so universally accepted as it once was. While it would be absurd to hold that this law is universally inapplicable, it seems equally absurd to hold that it universally applies to all phenomena which it is held to govern. So that though the many triumphs of mathematical science deduced from the law be freely admitted, still it cannot be denied that, in the words of Samuel Laing, "the universe contains many forms of motion and many manifestations of energy, which cannot be explained by the laws of gravity. For instance, the runaway stars, the world of meteorites, the proper motions of molecules and atoms, and the requisite duration of solar heat to account for the undoubted facts of geology."

What is gravity? We are accustomed to speak of it as the one well-known and established fact of the universe; and yet of its real essence and mode of operation we know absolutely nothing. Nay, worse! its nature appears to be so inscrutable to us, so far, that our accepted views and theories regarding it are either essentially self-

contradictory, or are directly contradictory of the well-known and fundamental principles of physics. And, still worse! the blinding influence of prestige has so far prevented the great army of teachers and students of the subject from perceiving these vital and almost glaringly apparent contradictions.

What, then, is gravity? How does one mass of matter act upon another mass without connection and apparently without requiring time for the transmission of the impulse, however great the distance at which it acts? Is it pushing or pulling force? How is it so wonderfully radiated out in all directions into empty space, where it meets with no reciprocally attracting body? And, still more wonderful, why do we violate the law of the conservation of energy in its favor by postulating its infinite generation and manifestation both in time and in space, by the merest particle of matter absolutely independent of any other external cause or condition? Would any person of intelligence claim that a material particle would, independently of any external cause, forever continue to generate any other form of energy, such as heat or light? And, if not, why do we make the sole exception in favor of the energy of gravity? As all the known physical properties of the material particle continually remain unchanged, does it really create this infinite supply of force out of nothing?

But let us pass from the innate nature of the mechanism of gravity to its application to gross matter in the visible universe. Professor Newcomb has shown by mathematical calculation that the gravitation of the whole universe, assuming it to contain 100,000,000 of stars, each five times larger than our sun, would scarcely account for the one sixty-fourth of the velocity of 200 miles per second actually possessed by the star 1830 Groombridge. And yet the star Arcturus, whose volume is eleven times that of our sun, is said to move with a velocity of even 400 miles per second.

Passing again from these and many similar objections to the law of gravitation to be met with in almost every nook and corner of the nebular hypothesis, let us come down to a more familiar instance and inquire into the operation of that law in the case of the oceanic tides upon our own world. According to the law of gravitation, the moon is the chief tide-producer; and yet, with strange perverseness, when the actions of the sun and moon are separated from each other, as upon the comparatively small surfaces covered by large lakes and inland seas, where the action of one of the bodies, owing to their periodical angular distances apart, is locked out by the surrounding land, we find that the tide corresponding to the sun is much greater than that corresponding to the moon. At Green Bay on Lake Michigan, for example, the scarcely appreciable lake tide is accumulated and magnified by the funnel-shaped waters of the bay, much as the oceanic tide is in the Bay of Fundy. The result is that *each morning and each evening regularly at about 7 o'clock* there is a tide varying from five to eight inches in height, the two

low waters occurring exactly intermediately, or between 11 and 2:30 o'clock (See the *Milwaukee Sentinel* of August 17, 1892.) Now these tides cannot possibly be caused by the moon, because they do not conform to the moon's movement at all, but on the contrary to the movement of the sun. In fact the tide which actually does follow the moon's movement is so much smaller than the other as to be barely noticeable; although, according to the law of gravitation, it ought to be about two and a half times greater than that of the sun.

Again, regarding the tides of the Mediterranean Sea, in a paper read before the Paris Academy of Sciences, August 8, 1887, by M. Héraud of the hydrographic survey, we find—"These tides appear to be the most important and regular in the whole Mediterranean Basin. . . . They continually increase in magnitude as far as Gabes, where they acquire a maximum of 2 meters at the mean spring tides. . . . *The tidal wave appears to come from the east, the mean period being apparently about 24 hours.* All the observed circumstances would seem to show that *the relation of the lunar to the solar tide is less than that of the absolute action of the sun and moon.*" (Nature, xxxvi, 383.)

And in the same connection—"The relative part played by the sun and moon, as deduced from gravitational formulæ, does not quite agree with the observed phenomena of the daily tides. It is believed by many that the ordinary lunar tide, affecting mainly the oceanic envelope, is complicated by the presence of a terrene tide largely influenced by the sun, and that the earth does, to an appreciable extent, yield twice in the twenty-four hours to the deforming force of solar gravitation." (Nature, xlvii., 30) And still again, the port of Kiunghow in Hainan—"It appears certain that there are two tidal waves a day." (Nature, xlvi., 63.) Here, then, we have the law of gravitation directly contradicted by actual observation; for it seems utterly absurd to suppose that, if the moon is more than twice as powerful as a tide-producer as the sun, the principal tidal wave would not follow the meridional movement of the former rather than that of the latter; and more especially so in the case of large isolated bodies of water, where the contrary is actually observed to take place.

But the grandest scientific miracle yet remains to be considered. According to the present tidal theory, the tidal wave originates upon the earth's surface because the moon pulls the water on the nearest surface of the earth more than it does the earth's center, for the reason that that surface is nearer the moon than the latter point. The excess of the moon's attraction upon the nearest surface, over that at the center of the earth, constitutes, therefore, the tide-raising force, which pulls the movable water away from the earth's center, and thus raises the tide. Now this tide-raising excess of the moon's attraction is readily calculable. In fact, its amount has long ago been ascertained by Newton to be somewhat less than the

one twelve-millionth part of the earth's own attraction holding its surface waters to its center. (Sir John Herschel. *Outlines of Astronomy*, p. 528, Note.) In other words, then, the present theory of gravitation requires us to believe that one unit of force pulling the waters of the earth towards the moon actually raises these waters several feet in direct opposition to the twelve million equal units of force pulling the waters in the opposite direction or towards the earth's center! It surely cannot be denied that the two forces are in direct opposition, because the moon, the earth's surface and the earth's center are supposed to be in a straight line; and in fact, it is only in this situation that the moon's maximum tide-raising force applies. For when the lines of action of the two forces become more and more inclined to each other, by the passage of the earth's surface out of the straight line, the moon's tide-raising force becomes smaller and smaller, until, when the two forces would act at right angles to each other, the tide-raising force would entirely disappear. The law, therefore, leaves us no alternative but to believe that, in this tidal tug of war, one unit of force pulling in one direction actually outpulls twelve million equal units of force pulling in the opposite direction! And yet the Newtons and Herschels, the Taits and Kelvins of physical science not only implicitly accept this absurdity as a fact, but actually make it the basis of profound astronomical calculations! What a commentary upon our boasted intellectual attainments!

I might go still further and show that, according to the generally accepted views of the condition of the earth's interior no oceanic tide could exist at all. For, if the earth's interior is in a molten state, tides would originate there just as in the surface waters; and the bottom of the sea being thus elevated by the internal tide just to the same extent practically that the surface of the sea is similarly elevated, no oceanic tide whatever would be perceptible.

I need not here dwell on these objections to the alleged law of gravitation more in detail, as they are already fully discussed, together with many other important matters bearing upon this subject, in my recently published work, "*Cosmical Evolution*." But, even from these few briefly presented objections, does it not really seem as if our great scientific and philosophical thinkers are actually down among the hobby-riders of politics, religion, and even of fashion, and, with the gravest dignity and confidence, imperturbably riding a pet theory as absurd and crazy as can be found among them all?

BROOKLYN, IOWA.

LETTER FROM PARKER PILLSBURY.

WE are sure that our readers will like to read this private letter from the anti-slavery veteran and life-long friend of Humanity, Parker Pillsbury, who enters his eighty-eighth year September 22. We wish many of his friends and admirers would write him a line to reach him on that day.—EDITOR.

CONCORD, N. Y., Sept. 1, 1896.

MY DEAR MR. GREEN:

Perhaps you wonder at hearing no word from me. This is simply to clear up that mystery between ourselves. Paralysis has been doing its deadly work on my whole mental and moral constitution. Possibly that is as far as you desire to have explained.

I do not seem to myself to see one degree more than did our friend Thomas Paine. He "*hoped* for happiness beyond this life."

I read my composition this way: Mental, Moral and Spiritual—giving the whole *Trinity* a measure of being according as each is revealed to me. And that, probably, is all that Paine did or Colonel Ingersoll does, though mine is the stronger Hope. To me it is indeed "*an anchor to the soul sure and steadfast, reaching to that within the veil.*" I dare even to change the figure and say, "The veil is fast removing from my face". In my more illumined moments the two lives are only *one*. Thoreau was right: "*One world at a time.*"

But I can waste no more time in argument. I have no strength for it. Two or three times the power of speech has almost left me, but the power of thought never: No, never yet, and there I shall and will hold until the eternal spirit of Truth gives up the ghost—if that can ever be. And my only creed is, and shall be:

"I live for those who love me,
For those who know me true,
For the Heaven that shines around me
And the good that I can do."

My love to you and your dear ones while Life and Thought and Being last.

PARKER PILLSBURY.

 THE SUSTAINING COMMITTEE.

UP to this date, September 3, the members of the Sustaining Committee have contributed as follows: As reported in the August Magazine, fifty members paid, in all, \$127.50. As reported below, sixty-seven members have since paid \$125.60. That is: up to date, one hundred and seventeen members in all have paid \$253.10, leaving one hundred and thirty-three members who have not reported, to

make up the balance of the \$500.00 required, viz., \$246.90. We hope to be able to report from the balance of the members in the October Magazine.

PAYMENTS MADE AND BY WHOM.

Bennett Anderson, \$2.00; Dr. M. Bailey, \$1.00; R. W. Barcroft, \$1.00; A. E. Beebe, \$2.00; S. F. Benson, \$1.50; Henry Bird, \$2.00; C. F. Blakeslee, \$5.00; D. A. Blodgett, \$5.00; S. N. Bolton, \$2.00; Dr. T. J. Bowles, 50 cents; Cash (P. L. B.), \$1.00; Dr. E. F. Butterfield, \$5.00; M. Bartlett, \$1.00; Alex Cochran, \$1.00; Cash (C. W. C.), \$2.00; J. J. Corcoran, \$5.00; A. G. Descent, \$2.00; Diller and Lugibihl, \$2.00; W. F. Dodge, \$1.00; Robt. Dwyer, \$2.00; Cash (G. W. E.), 50 cents; H. Epsen, \$3.50; Judge D. D. Evans, \$2.00; J. Evans, \$1.50; Robert Fairbairn, \$1.00; Reginald Fowler, \$1.50; C. N. Frink, \$1.00; Ella E. Gibson, \$5.00; Dr. Wm. W. Green, \$1.00; J. M. Hadley, \$2.00; C. A. Hadsell, M. D., \$1.00; Archibald Hopkins, \$1.00; W. H. Hughes, \$1.00; J. H. Hunt, \$5.00; S. M. Ingalls, \$1.00; J. G. Kendall, \$1.00; Joe A. Kimble, \$1.00; Chas Klinitz, \$1.50; A. H. Knox, \$2.00; Clarence E. Latham, \$2.00; H. E. Jaggar, \$2.00; Cash (W. R. L.), 60 cents; O. P. Loomis, \$1.00; H. H. Marley, \$2.00; A. J. Moser, \$1.00; L. D. Mosher, \$2.50; D. McLaren, \$1.00; Henry Naegeli, \$1.00; G. A. Niederer, Ph. G., \$1.00; Nill and Jess, \$3.00; James Oldacre, \$1.00; Edward Panton, \$1.00; Capt. C. D. de Rudio, \$2.00; David Sands, \$2.00; Mrs. C. Schofield, \$5.00; Jonie W. Scott, \$2.00; C. C. Smith, \$1.00; Ingersoll Stanwood, \$2.00; M. S. Troyer, 50 cents; Cash (R. W.), \$1.00; Cash (A. J. W.), \$2.00; G. H. Wigget, \$1.00; D. W. Wilson, 50 cents; John Wolf, \$2.00; A. R. Woodhams, \$2.00; Walter C. Wright, \$1.00; Otto Wettstein, \$5.00.

BOOK REVIEW.

The Rights of Woman and the Sexual Relations. By Karl Heinzen. With portrait of author. Pp. 173. Price, cloth, 75 cents; paper, 25 cents.

At this time, when the question as to the rights of woman is so prominently before the public, in all its various phases, this work, one of the ablest that have ever been written on that subject, ought to have a very extensive sale. We know of no other author who has so thoroughly, ably and fairly presented all the issues involved; and every woman who desires to be well posted as to the arguments pro and con on the woman question ought to read this book. Karl Heinzen, the author, was one of the most enlightened and humanitarian spirits of our time. He counted as his personal friends some of the most distinguished men and women of this country and of Germany. In this country he was admired by Wendell Phillips,

William Lloyd Garrison, Charles Sumner and Elizabeth Cady Stanton. Wendell Phillips wrote of him: "I never met him on the street without a feeling of high respect, and this respect I paid the rare, almost unexampled courage of the man. His idea of human rights had no limitation. His respect for the rights of human beings as such, was not to be shaken. He espoused the slave cause at a time when to do so meant poverty, desertion of fellow-countrymen, scorn, persecution even. Thus he acted in every cause. What seemed to him right, after the most unsparing search for truth, he upheld, no matter at what cost."

We have contracted for the entire sale of this book and have put the price within the reach of all, *twenty-five cents*. Send your orders.

An Old Subject in a New Light. By Dr. Charles Houghton. Published by himself, at Batavia, N. Y. Pp. 74. Price, 25 cents.

Whatever may be said of Dr. Houghton's book, it must be admitted by all that it is entirely original. Nothing like it has ever appeared before in print in this country or any other. The Doctor's claim is, in a few words, that crime can be greatly lessened in this country by having every individual in the United States numbered, and compelled to carry his number with him—to constantly keep it on his person. This might be done by each town or precinct and these numbers registered in a book with the person's place of residence, and whenever a person changed his residence, have him compelled to notify the recorder. Then every one caught in crime, or suspected of crime, could at once be identified and his character ascertained. And the Doctor would have it presumptive evidence of a suspected person's guilt that he could not produce his individual number. We think there is very much in Dr. Houghton's ideas here presented worthy of consideration. The book is for sale at this office.

Primer of Philosophy. By Dr. Paul Carus. Open Court Publishing Company, Chicago. Pp. 242. Price, \$1.00.

This is another of the many valuable books that this popular publishing house is constantly bringing out. The name of the volume indicates somewhat the character of it. It brings the study of philosophy down to the comprehension of the common or unscientific people—places the cultured thought of our great philosophers within the reach and comprehension of the uneducated. As the author says, "the uninitiated student will not, in this book, be bewildered or mystified, in perusing its pages, by high sounding words or unintelligible phrases, but will, despite his lack of learned adornment, find in them the information he desires." The subjects discussed are presented with great simplicity, so that its leading ideas can be gathered by a mere glance at its contents. The most essential technical terms are explained, and the high practical importance of philosophy is never lost sight of. It is a book that the times demand, especially in this country, where all thoughtful persons, whatever be their station in life, desire to know something of what the great students of nature are elucidating.

ALL SORTS.

—The (London) Freethinker ought to have a very large circulation in this country.

—The Catholic priests object to the supporters of Bryan carrying a "golden cross" in their processions. We often think of what the New York World recently said, "If the fools were all dead this would be a very lonesome world."

—"Evolution of Religious Beliefs," by Henry Corliss Wychua, that has been running through several numbers of this Magazine, has been discontinued on account of the illness of the writer.

—Otto Wettstein is one of the ablest writers in the liberal ranks. We are sure our readers will be interested in his article in this number of the Magazine entitled "The Infinite Personal God." Mr. Wettstein has just published a valuable eight-page tract entitled "Theism in the Crucible." It is a splendid missionary document, and sells for two cents, or one hundred copies for \$1.50. Order them of Mr. Wettstein, at Rochelle, Ill.

—"The Free Thought Ideal" is a very bright, ably edited semi-monthly, sixteen-page Liberal paper, published at Arkansas City, Kan., at fifty cents a year, by Laura Knox. It is well worth the money. Send five cents for a sample copy.

—It has been officially decided by a western court that the Rev. Sam Small must pay some of his debts. The treasures in heaven which the reverend gentleman has been laying up consist altogether of liabilities.—New York Journal.

—Every dollar sent abroad by Chicago churches to convert foreigners from religions they like to a religion they don't want, would save the life of a Chicago baby if spent for ice to be delivered to the poor tenement districts. Wouldn't it be a good idea for the churches to take up free ice collections every summer Sunday? If heathen souls are worth saving, how about the lives of the babies of our brothers at home?—Chicago Journal.

—G. W. Foote, editor of the London Freethinker and president of the English National Secular Society, in company with Charles Watts, the well-known free thought lecturer, now of London, will arrive in this country the last of October, and both together will make a lecturing tour through this country and Canada. They will also attend and speak at the Congress of the Secular Union in Chicago about the middle of November. They will doubtless receive a warm and cordial reception from the Freethinkers of America.

—Chicago Mother—Well, my daughter, you were very good in church. Now, can you tell me what the sermon was about?

Little Chicago Girl—Oh, yes, of course. It was about heaven. Won't it be nice! Nothing but music gardens and races and baseball games and theaters all the time.

"Mercy on us, child, where did you get that idea?"

"From the preacher, of course."

"The preacher? Why, what did he say?"

"He said that up there it would be Sunday all the time."

—The ground of our belief that this Magazine will live is the knowledge that it has so many earnest friends. The following from a Kansas railroad passenger agent is a good sample of many encouraging letters that we receive:

"I should regret exceedingly to have the Magazine suspend, and will gladly aid to the best of my ability to keep it on its feet. I would gladly go with one meal a day less to insure its success. I will enclose \$2 herein, and if a sufficient number of the friends will join me will contribute \$1 per month to aid in keeping it going for the coming year. If 200 of my friends can do as well it would add \$2,400 to the 'relief fund,' and be well spent. I hope to be in Chicago ere long and will be glad to meet you personally, and devise ways and means."

—P. C. Isbell, Esq., of Manchester, Tenn., passed away June 7 at a ripe old age of some 80 years. Some years ago we published in this Magazine his likeness and life sketch. During his life time, up to a few years ago he had been a lawyer of extensive practice. He was about the only outspoken Free-thinker in the community where he resided. But notwithstanding his unpopular views, by his honorable and upright life he commanded the respect of all who knew him. He has been a friend of this Magazine for the last ten years — often giving it financial aid, and often stating when he should dispose of a part of his 2,000 acres of land that he owned he should contribute a large sum for the support of the Magazine. But he passed away before accomplishing his desire. We are not informed as to the relatives, if any, that he left behind him. He received the reward of his noble life in the consciousness that he was true to his honest convictions. Peace to his ashes.

—"The Rights of Women and the Sexual Relations," by Karl Heinzen, is the most profound work on the subject discussed that has ever before been written. We have contracted for the entire sale of that work, and will sell the books at one-half price, 25 cents. Read what is said of the book and its author in our "Book Review" department.

—Mr. Dwight L. Moody will largely withdraw from the usual evangelistic work and devote himself to furnishing the 750,000 prisoners in the United States with good literature, chiefly religious.—Chicago Record.

The statutes provide what the punishment for crime shall be. By what right can the authorities inflict the additional penalty of orthodox literature onto the prisoners, unless they go on the theory that the more hell you give them the better for them.

—"In Place of Christianity," by Henry M. Taber, that appeared in the July and August Magazines, has been put into beautiful pamphlet form and is for sale at this office for ten cents; twelve copies for \$1. A very distinguished literary gentleman of New York says of it: "I have just finished reading 'In Place of Christianity,' by Mr. Taber, and must say it is very excellent from every possible point of view. It is not only beautifully written and full of eloquence, but it is simply unanswerable by anyone."

—New York, Aug. 5.—The Rev. T. DeWitt Talmage predicts that silver will win, and says we will have renewed prosperity if the white metal is victorious. He freely admits his economic views, but will not admit that he is a partisan.—Chicago Record.

That is the worst blow that the silver party has had.

—The mayor of one of our western cities, who sends us three new subscribers writes:

"This city has got a Mayor who is a Freethinker, and I do not care who knows it. The church fought me on the religious question from start to finish in the city election. My opponent was a staunch Baptist and I an 'infidel.' He made a house to house canvass, and asked every man who had a vote to vote for him. He was a merchant, I a retired locomotive engineer, who had run an engine for thirty-five years. I have lived here ever since this town was incorporated, and every person knew me and I asked no one to vote for me; but when the votes were counted I had a good majority."

The citizens in that town, it would seem, preferred a man who was honest from principle to one kept honest from fear of hell.

—The Rev. Montgomery Throop, of St. Matthew's Episcopal church, of Jersey City, is a clergyman of the modern school, and carries on religion upon business principles. He has filed a claim for \$20,000 against his church for sacrifices, overwork, mental pain and anxiety for the material welfare of the parish, ditto for the spiritual welfare of the parish, and unpleasant newspaper publicity, all within the space of two years and a half. "I came," he remarks, "with the understanding that I should be regarded as a preferred creditor; that is, that my salary should be paid before anything else." The founder of Christianity gave some pretty explicit directions to his disciples when he sent them out to convert the world, but it will be generally admitted that in omitting to instruct them to make themselves preferred creditors for the amount of their salaries, he left a gap in the religious edifice which has been worthily filled by the clerical hustlers today.—New York Journal.

—A Nation Without a Religion.—The prime minister of Japan, Marquis Ito, thinks his nation will soon free itself of all religion, and he applauds the tendency. In an interview in the London Daily News he says: "I think most of the educated Japanese prefer to live by reason, science and the evidence of their senses. I have secured absolute toleration for all religions, and, to a certain extent, I would encourage a spirit of religion; but I regard religion itself as quite unnecessary for a nation's life. Science is far above superstition; and what is any religion, Buddhism or Christianity, but superstition, and therefore a possible source of weakness to a nation? Some years ago our great newspaper editor and schoolmaster, Fukuzawa, the Dr. Arnold of Japan, whom you ought to see if possible, wrote a series of articles based on Mr. Wallace's theory of 'protection by mimicry,' in which he maintained that Japan must realize that if she is seeking admission into Christendom she ought to adopt Christianity as a state religion. I favored the idea to a certain extent for political reasons. At the same time I sympathize with many of our more thoughtful people, who urged that no country could be benefited by playing fast and loose with religion and the deeper matters of the soul. I do not regret the tendency to free thought and atheism which is almost universal in Japan, because I do not regard it as a source of danger to the community; so long as they are educated they will be moral, and Shintoism, which for centuries has been the religion of the upper classes, has always taught that right living will secure the protection of the gods without prayer to them." —Public Opinion.

—We are glad to notice that "The Christian," published in Boston by our orthodox friend, H. L. Hastings, does not endorse the war spirit that Christians generally entertain. He says editorially:

A western clergyman wrote.

"Our Sunday school is prospering, the boys are doing well, but we need money to purchase muskets and side-arms for the Boys' Brigade."

This seems to be a new "need" in the church. It is not enough for the poor, afflicted people of God to be compelled by sectarian divisions to build three times as many meeting houses as they require, hire three times as many ministers as they are able to hear or support, and sustain three times as many churches as there is any use for; but they must also be called upon for money to purchase "muskets and side-arms for the Boys' Brigade." It is not enough that nations are taxed and burdened beyond measure to provide arms and artillery and ammunition and warships and slaughter weapons for the destruction of human life, but now the churches also are asked to spend their money for this new method of teaching and learning the art of human slaughter.

We would like to ask Brother Hastings what he thinks of the words of Jesus where he says: "Think not that I came to send peace on earth. I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." (Math. X. 34:35). The above words, attributed to Jesus, have proved more prophetic than any others that he ever spoke. The

Christians, who are teaching their children to fight, are Christ's true followers according to some of his teachings. Still we are charitable enough to say that we are inclined to think that Jesus should not be charged with all his reputed sayings. Probably most of them originated with Christian priests.

—"The Young People at Work," an organ of the Christian Endeavor Society, published the first verse of the poem in the August magazine entitled, "If Jesus Came Down from the Skies," and commented upon it thus:

"It is not enough to answer that the lives of average Christians compare favorably with the lives of average freethinkers. The comparison should be a most striking one. They have no standard to go by. We have, plainly marked out by Christ, and we justly deserve ridicule when we do not live up to it."

We thank our young Christian friends for this kind notice, but desire to correct an error the writer has probably through ignorance fallen into, when he says: "Freethinkers have no standard to go by." Our only standard is "Truth and Justice—to do right because it is right," and not for the sake of reward or punishment in a future state of existence. We deem it a very wicked and immoral doctrine that criminals and other bad men can be saved from just punishment through the righteousness of some other person. Will our kind friends in the next issue of their paper, tell us what they think of that orthodox doctrine?



Yours very truly
E. H. Keene,

FREE THOUGHT MAGAZINE.

OCTOBER, 1896.

THE REPUBLIC IN DANGER.

BY HENRY M. TABER.

PROBABLY very few persons are aware of the danger to civil liberty now threatened in this country. Those who founded the government did so with a jealous eye to all religious encroachments upon the political liberties of the people. These founders of the Republic sought to profit by the fearful results of an alliance of the church with the state in other countries. They had read the bloody pages of religious history. They were warned by the intolerance, the persecutions, the tortures, the butcheries, which religious zeal and ecclesiastical bigotry had accomplished against those whose only crime was the claiming of natural liberty and the assertion of those rights to which they were entitled by a proper recognition of the principle of civil and religious freedom; the right to hold their honest opinions and to express their honest thoughts on matters of religion.

There are not many Roman Catholics who take the patriotic view that "the state with us has no religion and that it cannot and ought not to recognize any church," and yet this is the liberal-minded utterance of Father Stafford of Baltimore.

In violation of this principle, the statute books of every state in our Union abound with laws which are a virtual recognition of the Christian religion; and thus is the Christian Church imposed or forced upon the people of these states.

Every state (California excepted) has its Sunday laws, with more or less severe penalties for their violation.

In fourteen states the law relating to the taking of an oath is such that no conscientious agnostic can adopt it. In some states, like it is in Arkansas, "No person who denies the being of a God shall hold office in civil departments of the state nor be competent to testify as witness in any court."

Who knows that there is such a "being" as God? The clergy of every denomination may be challenged to bring the slightest proof of what they know—not what they think, or suppose or guess, but what they actually know about the personality they call "God."

In thirteen of the states are what are called "Blasphemy laws." which consist of expressing disbelief in God, Jesus Christ, the Holy Ghost, the Trinity, the Christian religion or the Bible; such disbelief being differently expressed in the laws of the different states. All such laws are in contravention of the Constitution of the United States, which provides that no religious test shall be required as a qualification to office and no law respecting an establishment of religion shall be made. They are likewise in contravention of the provisions of nearly every one of the constitutions of the respective states. The substance of these provisions may be illustrated by the words of the Constitution of Colorado, viz.: "No person shall be denied any civil or political right, privileges or capacity on account of his opinions concerning religion." In face of the constitutional guarantees of the several states, to all citizens, that they are entitled to every right which any other citizen possesses; in our public schools, non-sectarians are taxed to support such schools, in which are heard the reading of sectarian books, the singing of sectarian hymns and the utterance of sectarian prayers; the tax-payer's money being spent for Bibles and for hymn and prayer books, in violation of the principle which refuses to tax those whose views on the question of religion in the public schools are ignored.

What have these religious exercises to do, necessarily, with education, any more than they have to do with the teaching of carpentry, or of dancing, or of art. Children are sent to the public schools to learn what is profitable and useful in this world and not to be instructed in the dogmas pertaining to some other world, of which they know absolutely nothing.

There are also those (and millions of them) who are opposed to religious exercises in our congress, in our legislatures, in our prisons, in the army and navy, and who are opposed to the paying from the public treasury of chaplains; such opponents denying the right of government to tax them for such purposes.

Mr. Maguire, M. C. from California, voices the sentiment of every lover of justice in saying as he did in the House of Representatives, "There is an establishment of religion and there are repeated appropri-

ations for the establishment and promotion of religion here, which we ought to stop."

The Army Register furnishes some particulars regarding the pay of army and navy chaplains, which amounts annually to \$84,600 for army chaplains; \$60,000 for navy chaplains.

It is estimated that during our four years of civil war the chaplains in the army cost the United States government six millions of dollars and those of the navy two millions—or a total of \$8,000,000!

On February 21, '96, Rev. C. J. Ochsclaeger of Richmond, Va., was invited to act as chaplain of the House of Assembly, but declined, saying, "I do not believe in opening a promiscuous political body with prayer. It is an abuse of prayer, and an unnatural union of church and state. * * * * The states, which the Assembly represents, has nothing to do with prayer." Rev. Dr. Hawthorne of Atlanta, Ga., says, "In appointing men to these offices (chaplains) and paying them for their services with money taken from its own treasury, the state does more than protect the Christian religion. It patronizes it, and any government patronage of religion is a violation of the rights of conscience. * * * While these abuses of civil government exist let no man speak of this country as a land of religious liberty."

The constitution of many of the states provide (as does that of Illinois) that "No person shall be required to attend or support any ministry or place of worship against his consent," and yet by the practice of exempting church property from taxation, are not very many taxpayers required to support places of worship against their consent? It makes no difference whatever whether the legislators of the several states actually donate to the churches an amount of money equal to the taxes for which they are (or should be) liable or whether they exempt such churches from taxation. The state, virtually, pays the tax of every church, by reason of its exemption from taxation. How can good, law-abiding, Christian people reconcile their consciences to such transgressions of law and how can Christians, who profess to be honest, take, illegally, money that belongs to others?

There are laws also in many of the states against "appropriations for sectarian purposes." Is not exempting property from taxation in effect making appropriations for sectarian purposes?

Besides the indirect method of appropriations to churches by exemptions from taxation, churches and other sectarian institutions re-

ceive—directly—from the state, large sums of money, in total disregard of laws on the statute books of most of the states which distinctly and emphatically forbid such appropriations.

The Truth Seeker Annual for 1886 gives the amount donated by the state of New York for sixteen years (additional to what the churches get by being exempted from tax) and the result shows a present of \$13,000,000 to the Romish, and \$8,500,000 to the Protestant church.

Another great injustice is the committing, or the effort to commit, the people of the country to a recognition of the Christian religion by the issuing of proclamations setting apart certain days to be observed religiously by all the people. Fortunately there are but few who heed such proclamations, but they are nevertheless most intolerable pieces of assurance on the part of those who issue them. They are contrary to the spirit of secular government and ought not to be allowed in a government which recognizes no religion.

The laws which are most prevalent and which are found on the statute books of every state in the Union (with the exception of California), are the Sunday laws, and yet there are no laws, the origin of which is so little understood—or which are more senseless, or which so interfere with the rights and privileges of the people. There is not a Christian throughout the country who can give one satisfactory reason why Sunday should be kept as a religious day. There is not one professor of the Christian religion who can furnish the slightest authority for the religious observance of that day. These Sunday laws are in violation of the Constitution of the United States, and they also violate the most cherished principle of equal and exact justice to all. There is probably nothing in our history which so shows the abandonment of this principle as the persistence with which these Sunday laws are now enforced and there is no clearer indication of the danger to our Republic than is shown in these unrighteous laws. If it is wrong to pass laws which would prohibit people from praying on Sunday, why is it not equally wrong to prohibit playing on that day?

The Sunday laws are the growth of many decades in our history. They show a gradual but steady departure from the views of the proper relations between religion and the government which were entertained by the patriots of the earlier days of our national existence.

In 1829 petitions were presented to Congress for the discontinuance of Sunday mails. Col. Richard M. Johnson, as chairman of the

Senate and House Committee to which said petitions were referred, reported as follows: "Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated 'the law of God.' To prevent a similar train of evils in this country, the Constitution has wisely withheld from our government the power of defining the 'divine law.' It is a right reserved to each citizen. * * * Extensive religious combinations to effect political objects are always dangerous. * * * All religious despotism commences by combination and influence, and when the influence begins to operate upon the political institutions of the country, the civil power soon bends under, and the catastrophe of other nations furnish an awful warning of the consequence."

This report met, generally, the approval of the people at that time. Various states took active part in the matter. The legislature of Illinois sent instructions to their representatives in Washington to oppose the movement against Sunday mails, stating their belief that "such an innovation upon our republican institutions would establish a precedent of dangerous tendency to our privileges as freemen by inviting a legislative decision in a religious controversy." The Sunday law fanatics, since those days, have become bolder, more determined and more disregarding than ever of the rights of those who differ from them in opinion. The American Sentinel, though a Christian paper, is doing excellent service in battling for the principle of church and state separation. Alluding to the action taken in 1829 against the efforts then made to stop the mails on Sunday, it said that such action "seemed to settle the question for upwards of sixty years, but the Sunday law fever has now broken out anew, and with perhaps an added virulence. A contest is on—the end of which no one can tell!" The Evangel and Sabbath Outlook, also a religious paper, edited by Rev. A. H. Lewis, D.D., has likewise done valuable aid to the cause of abolishing all Sunday laws.

There are other religious newspapers and there are church organizations, which are (more or less) opposed to our Sunday laws.

The ministers of the Lutheran church recently declared, "We honestly believe that the Sunday law in its present form, fosters hypocrisy and sham and opens a wide door for much that is unholy and morally wrong, instead of promoting the moral welfare of the community. * * * We do most emphatically protest against the confounding of church and state, which is hereby involved."

The persecutions of Seventh Day Baptists, in these closing years of the nineteenth century, read like a chapter from the history of the days of Torquemada. Here are upright (Christian) people fined, imprisoned and compelled to serve in chain gangs; all because they believe what the Bible teaches, viz., that the seventh day (and not the first day) of the week is the Sabbath. Fifteen states of this Union have disgraced themselves by such laws as made possible the treatment of honest, conscientious citizens, as though they had been really guilty of crime, merely for doing some necessary or proper work on a day on which their religion justifies their working. The consciences of these people require that they shall keep Saturday as a sacred day; and government requires that they shall also keep Sunday in the same manner; thus giving them but five days as "bread winners," while others are given six days. Are these people awarded, by government, the equal rights which other citizens possess?

Is there anything more arbitrary than the acts of government which are dictated by these Sabbatarians?

Such wrongs are an indication of the danger to the stability of the Republic, should the enforcement of them be permitted to continue. Stewart Chaplin, in the Examiner, states the Baptist position regarding Sunday laws to be that "to permit the state to interfere at all with anyone's religious—or non-religious—observances, is fraught with the gravest danger; and the only true policy is to keep the state out of religious matters."

The absurd "Barber's law," which existed at one time in California, was declared by its Supreme Court to be unconstitutional, "no reason having been shown why the followers of one useful and unobjectionable occupation should be debarred from the right to labor on certain days and not upon others. When any such class is singled out and put under the criminal ban of such a law as this, the law is not only special, unjust and unreasonable in its operation, but it works an invasion of individual liberty."

As a further evidence of returning sense, the American Sentinel tells us that a despatch has recently been received from New Orleans, La., stating that after ten years' trial of the Sunday law, the Louisiana legislature has finally decided to abandon it. So far as New Orleans is concerned, evidence upon the question of the repeal of the law was brought before the Judiciary Committee of the State Senate; every member of the committee being opposed to its further enforce-

ment. It was testified by four of the five members of the police board that it tended greatly to demoralize the police force and to encourage blackmail. It was also testified that the attempt to enforce the Sunday law drew upon the strength of the police department, so that not enough men were left to properly police the city, also that arrests for drunkenness had not decreased, but increased since the law passed. The same experience is observable in every city where these unjust and absurd Sunday laws are enforced. Besides, what business is it of anyone, so long as I do not interfere with my neighbor, what my own private convictions of duty call upon me to perform on Sunday or on any other day of the week?

But sad to relate, the Supreme Court of the United States (the Truth Seeker tells us) handed down, May 28th, last, a decision, delivered by Judge Harlan, affirming the constitutionality of the section of the code of Georgia, which prohibits the running of freight trains in that state on Sunday.

But what think you is the basis of that decision? It is that "a state has the power to protect the health and the morals of the people!" The inference or insinuation being that those who do not favor the religious observance of Sunday, are, of necessity, immoral persons! Was there ever a more arrogant or insulting claim?

To the honor of Chief Justice Fuller and one or two of his associates, they dissented from a decision which (virtually) charged non-Sunday observers with immorality.

The "Woman's National Sabbath Alliance," recently organized, has for its object to "conserve the sanctity of Sunday," and the prevention of every kind of amusement or entertainment, including Sunday newspapers, bicycling, driving, or other means of travelling on Sunday.

Professor Felix L. Oswald, in *North American Review*, Jan., '96, says: "That belief (in the possibility of bettering the world by the suppression of popular pastimes), the key-stone dogma of anti-naturalism, asserted itself in rancorous fury against the 'worldliness' of physical culture; against the pagan worship of joy; against the Easter firesides, May poles and round dances of our medieval ancestors; against the entertainment of the modern theater, and finally in the enforcement of a mawkish quietism on the day when a large plurality of our workingmen get their chance for out-door sports."

What is called the "Continental Sabbath" is denounced by all re-

ligious people, and yet there is more rational enjoyment, more propriety observed and more true morality practiced on Sunday in Continental Europe than under the restrictions of the Puritan Sabbath in Great Britain and America. Are we not fast retrograding to the earlier years of our history when what was called "Sunday desecration" was punishable with death?

"What can the enforcement of Sabbath observance be but a union of church and state?" (J. B. Thayer)

But the culmination of fanaticism is in the efforts which for years have been and are now being made to compel the people of this country to recognize the Christian religion by amending the preamble to the Constitution. These efforts are being made against the warnings of those who founded our government and against the earnest protests of every true and unbiased patriot—Christian, Jew or Gentile—who sees danger to the Republic in a union of the Christian (or any other) church with the state.

The precise language of this proposed amendment—which was introduced into Congress, Jan. 25th, 1894, by Senator Frye in the Senate, and by Representative Morse in the House—is as follows: "We, the people of the United States, devoutly acknowledging the Supreme authority and just government of Almighty God in all the affairs of men and nations; grateful to Him for our civil and religious liberty and encouraged by the assurance of His Word to invoke His guidance, as a Christian nation according to His appointed way, through Jesus Christ."

Thus embedding in the Constitution constitutional law which commits every citizen of the United States to a belief in or acknowledgement of a personal deity and to the divinity of Christ (neither of which no one knows anything about), also recognizing the Bible as a true and pure book (notwithstanding its tens of thousands of errors and its notorious obscenities).

Have the zealots who are urging this improper and unjust measure the slightest idea of the imminent danger to the Republic which their success will surely occasion? Do they realize the possibilities—nay, the probabilities—of the most fearful, unnatural, fratricidal war which the pages of history have ever recorded?

Will they refuse to heed the warnings of those who laid the foundations of this grand temple of liberty against any attempt to fasten the church upon the state? Will they respect the words of Washington

when he emphasized the utterance, "This is not a Christian nation"? Will they be influenced by the opinions of Jefferson, Franklin, Paine, Madison and Monroe, whose well known views were in opposition to the slightest connection of the church and the state? Will they risk the peace and harmony and prosperity now existing throughout the land? Will they tempt bitterness, enmity, strife and disaster, which their insane efforts to force religion upon an unwilling people will surely accomplish? Will they insist upon going back to ancient and ignorant and bigoted times, and upon establishing a Theocracy on the ruins of popular Democracy? Will they require us to abandon this government "of the people, by the people, for the people" for the rule of some mystical or mythical being, supposed to exist somewhere beyond the clouds?

Col. Ingersoll says: "In the administration of Theocracy all the instruments of torture have been invented. If any man wishes to have God recognized in the Constitution of our country, let him read the history of the Inquisition and let him remember that hundreds of millions of men, women and children have been sacrificed to placate the wrath, or win the approbation of this God."

Will these "God in the Constitution" enthusiasts continue to deny the cherished right of private opinions in matters of religion, the denial of which right has been the most fruitful source of destruction and carnage; converting human beings into savage beasts?

In Goodrich's Church History we are told that fifty millions of people became martyrs to the consequences of a union of church and state.

Human nature has not changed since the days when Christians tortured and murdered Bruno Servitus, Vanini and others. At all events, the spirit which animates Christianity is the same intolerant, persecuting, relentless, cruel, malevolent disposition today that it was three centuries ago. Intelligent people should make no mistake on this point. There is no religion in the world that is not only more heartless, but more heedless of the rights of others. It is the nature of Christianity (not alone the teachings of Jesuitism) to believe that "the end justifies the means."

The Christian church has adopted the highwayman method of thought—"we've got the power and we propose to use it." The question as to whether it is right or just has no place in the ethics of

Christianity and this has been its prominent characteristic since it first obtained political power in the fourth century.

As illustration—

President Seelye, of Amherst College, says: "The state must teach religion. If its subjects approve, well—if not, the state must not falter."

The Memphis Appeal says: "The laws against the violation of one day of rest are unrepealed, and—no matter whether just or unjust—wise or unwise, they should be enforced."

Are not such utterances as these a danger to the Republic? Shall unjust and cruel laws, which deny equal rights to all and which conflict with the spirit of uniform political liberty, be enforced?

Is it supposed that those who have inherited an intense love of liberty are to tamely submit to any usurpation that will wrest from them their liberty?

The violation of the law pertaining to witchcraft was punishable with death; was it not an unjust law? and, if so, should such a law be executed and innocent women perish in flame lit by the fiends of fanaticism?

Did humanity-loving people violate the provisions of the fugitive slave law in refusing to aid, as the law called upon them to do, in its enforcement?

It is urged (and by intelligent and well-meaning people) that every law on the statute book should be executed.

There was once a law which forbade the reading of the Bible. Did Luther and his followers violate it?

By the enforcement of a law in the Netherlands, a large number of Protestants were hanged.

Equally cruel was the enforcement of laws against Catholics, by Protestants.

Enforcement of unjust laws has decimated communities in every age of the world, and caused rivers of blood in the process of such enforcement.

The Czar of Russia and the Queen of England are supposed to reign by "Divine right," and the state church in each is the supreme law of their respective countries. Will the liberty-loving people of this country recognize the President of the United States as holding his office by a similar (divine) right, if the religious zealots in this country should succeed in establishing a theocracy here? Will the Presi-

dent of the United States then be absolute judge in matters ecclesiastical?

If the Constitution be amended by the preamble recognizing the Christian religion we would have the incongruity of such recognition followed by the first amendment to the Constitution, saying: "Congress shall pass no law respecting the establishment of religion," or, in other words, Congress would pass a law respecting the establishment of religion and then would follow an act of the Constitution saying that Congress should not pass such a law.

Instead of the disingenuous method of endeavoring to establish religion by a new preamble to the Constitution, why not adopt the more manly and undissembled course of urging a repeal of the first amendment to the Constitution.

After God has been put into the Constitution, whose God will he be? The Roman Catholics' or the Protestants'? The Calvinists' or the Arminians'? The Seventh Day or the first day Baptists'? The Trinitarians' or the Unitarians'? The God of orthodox, or of liberal Christianity? Is there not great danger that one of these various sects will appropriate the God of the Constitution to its exclusive use and benefit and consequently persecute other believers in God? as has been the case, for centuries, the world over.

Mr. Madison says: "Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians?"

Mr. A. T. Jones, in a pamphlet recently published, says that "the National Reform Association is nothing else than Reformed Presbyterianism in politics."

There are open and pronounced enemies of the liberties of the people. The Roman Catholics are largely so. But the Protestants are its secret enemies; they disclaim any sympathy with the union of the church and the state, but are constantly doing all they can in favor of such union, if, only, it can be placed under Protestant control.

The most dangerous enemies of the Republic are the "American Protective Association," the "American Sabbath Union," and the "Women's Christian Temperance Union." While they profess a sacred regard for the principle of separation of church and state, they are the most insidious enemies of that principle.

The Christian Statesman, the most ardent of those who are trying to break up the government, is bold enough and frank enough to

admit that "the existence of a Christian Constitution would disfranchise every loyally consistent infidel.

Rev. Jonathan Edwards, in a speech at the National Reform Convention in 1873, defined infidels as "Atheists, Deists, Jews and Seventh-Day Baptists."

The term "infidelity" is intended to be a term of reproach and yet some of the grandest characters in history have been infidels: Anaxagoras, Socrates, Luther and Jesus himself were infidels to the prevailing religion of their times

The deceptiveness of the Protestant Church is also shown by quoting from the late Judge Story, who said, "Protestantism, at the very moment it was proclaiming the right of private judgment, prescribed boundaries to that right, beyond which, if anyone dared to pass, he must seal his rashness with the blood of martyrdom."

The "Salvation Army," "Christian Endeavorers," the "Evangelical Alliance," and other similar organizations are an undoubted peril to the liberties of the country. Speaking of the "Christian Endeavorers," the American Sentinel says: "Masked beneath its Christian exterior (disguised even to the mass of Endeavorers themselves), there moves with it the deadliest foe of our civil rights and liberties. In the proposed change in the Constitution preamble the arm of this foe is seen uplifted to strike at the Magna Charta of American freedom. In the zealous movement of legislation to compel Sunday observance, its hand is stretched forth to seize upon liberty of conscience. It is high time that the American people were aroused to the peril of the situation."

Are Protestants aware that they are working for the Roman Catholic Church of the future? If Romanism increases in the future, as it has in the past, in this country, and Protestantism declines, as it has been doing, in about the same proportion as the former increases, Roman Catholicism will surely be the controlling religion of the country, and that before long. Protestants insist upon the state being allied to the church. What will they think of the unity of the state and the church, when they wake up to a realizing sense of the fact that the "Church" is the Romish (and not the Protestant) church?

To the credit of many of the clergy and other Christians, these encroachments upon our liberties are not supported by all adherents of this church (Romanist or Protestant), many of them contending for the absolute separation of church and state as a principle. There are many honored names connected with the Christian minority who

look with grave interest upon the efforts of fanaticism to Christianize the country by law, and thus to increase the dangers to the Republic which an association between ecclesiasticism and the state is sure to accomplish.

Mr. George Russell writes to the London Daily Chronicle: "I am a firm believer in the spiritual claims and the doctrinal system of the Church of England; but I think it unjust to teach baptismal regeneration with money from Baptists and Independents; to teach the Godhead of Christ with money taken from the Jews; to teach the doctrines of the Holy Trinity with money taken from the Unitarians; to teach the existence of God and a future life with money taken from Atheists and Agnostics. There are many just such conscientious and justice-loving Christians in this country.

While other nations of the world are endeavoring to free themselves from the control of the church, we seem to be inviting it to participate in the administration of our laws.

In France the concordat or treaty by which the state and the church were bound to each other, and which has existed from the days of the first Napoleon till now, is on the eve of repeal.

The Secretary of the French navy has recently been reprimanded for ordering religious services on board the men-of-war, and at naval stations on a Catholic holiday.

This is in conspicuous contrast with the firing of salutes by a detachment of the Louisiana field artillery in November last in honor of the crowning of the statue to the Virgin Mary in New Orleans.

Great Britain declares through her enlightened Queen, that "all shall alike enjoy the equal and impartial protection of the law."

Rev. Dr. Parker of London repudiates the idea of making the Kingdom of Christ "a branch of the civil service."

Senor Castelar, in Spain, a few years since, said that "science and learning must be free from both state and church tyranny."

Germany has lately adopted a new code of laws, by which that nation refused to recognize Ecclesiastical marriages.

The Hungarian government has recently enacted laws favoring religious equality, civil marriage, and other reforms, in spite of the opposition of the Roman Catholic Church.

London Truth says: "Austria has been passing some new laws to prevent the interference of the clerical power in politics."

Italy is noted for the growing secularity of her government.

Mexico is far in advance of the United States in making that country free from Ecclesiastical control. Her constitution provides for the most absolute independence of the state and the church. It abolishes the religious oath. It will not permit the establishment of monasteries. The people of Mexico, realizing the danger to the state of the efforts of the church to control the state, confiscated, in 1867, \$300,000,000 of church property, converting the same to schoolhouses, libraries, museums and other useful purposes.

"America (the United States) presents the anomaly of a republican government and a monarchical religion."—(Tacoma Church Record.)

The religious assume that if they are tolerant of the non-religious, that is all that can be required of them; but the non-religious ask no favors of the religious; they demand equal rights and the same liberty that is enjoyed by the religious.

The late Rev. Dr. Schoff says: "Toleration is a concession, but liberty is a right; toleration is a matter of expediency, but liberty is a principle."

Mirabeau says: "There is no crime like the crime against the freedom of the people."

De Tocqueville says: "The church commends herself best to the world by attending to her proper spiritual duties and keeping aloof from political and secular complications."

The people of the south had secretly, but determinedly, prepared for war against the Union, and but few of the people of the north had knowledge of those preparations. So now, but few of us are aware of the secret, but determined, efforts of the Christian Church against the liberties of the people. All over the country these religious fanatics, these treasonable Catilines, are at work in the interest of that worse than a slave oligarchy—a religious autocracy.

We do not realize that we may be on the eve of witnessing the destruction of the most valuable inheritance which has come down to us from the patriots of the revolution. This inheritance—independence of kingcraft and of priestcraft—then secured, has no parallel in the blessings bestowed on any people. The liberty, then achieved, is priceless.

Col. Ingersoll says: "Liberty cannot be sacrificed * * * for the sake of anything. It is of more value than anything else. * * * Liberty sustains the same relation to all our virtues that the sun does to life. The world had better go back to barbarism, to the dens,

to the caves and lairs of savagery; better lose all art, all invention, than to lose liberty. Liberty is the breath of progress; it is the seed and soil, the heat and rain, of love and joy."

The intensity of Jefferson's devotion to liberty may be illustrated by his saying, "A republic needs a rebellion every twenty years to keep alive the spirit of liberty among the people."

And it is this liberty which the Christian Church is engaged in an effort to overthrow. The liberty which we thought had been secured to us from the foundation of the Republic. Civil liberty, which gives everyone the same rights that are possessed by everyone else; religious liberty, the right to worship any being that may be regarded as Supreme, or the right (also) not to worship; liberty to the orthodox Christian to express his belief in God, the Trinity, the fall of man, the inspiration of the Bible, the existence of a devil, of a heaven and a hell, and the sacredness of Sunday; liberty to the Jew and to the Unitarian to reject the doctrine of the deification of Christ; liberty to the Seventh-Day Baptist and the Hebrew to deny that the first day of the week is a sacred day; liberty to the Agnostic to deny that there is satisfactory evidence of the infallibility of the Bible, of the existence of a personal embodiment of evil, of a future state, or of a Supreme being.

Will the people of this country abjectly submit to that most tyrannical of yokes, the Christian Church?

Will they become the slaves of the worst oligarchy which ever existed—the oligarchy of Ecclesiasticism?

Are the mouths of independent thinkers, of investigators, of students of knowledge, of teachers of truth, of naturalists, of scientists, to be closed by the ignorant, superstitious believers in a false and degrading religion, and without resistance?

Are the scenes of imprisonment and of torture and of death, which this same Christian religion instigated, in other centuries, to be re-enacted in the closing years of the nineteenth century, and without protest?

Are our astronomers, geologists and biologists, who offend believers in the Mosaic teachings, of a flat earth and of its limited duration and its restrictions as to the age of vegetable and animal life, to be dragged to dungeons, and without resistance?

Are the people of this nation, whose love of liberty is the life of their being, quietly to submit to the consequences of such laws as the fanaticism of Christianity shall direct to be made?

Many times more determined than the resistance to the tyranny of Great Britain and also to the arrogance of the slave power, will be our determined effort at resistance to the tyranny and slavery which Christianity will impose upon us—if, only, it has the power.

No human foresight can predict what, in all probability, will equal in cruelty and carnage what is recorded in the combined pages of the history of all the (almost countless) wars which the church has inaugurated and prosecuted to crush the independent judgment, the freedom of thought, the liberty of expression, on matters as to which there is not a scintilla of knowledge.

The apprehensions here excited are no overdrawn pictures, but are fully justified by the experience of the past and by the spirit which pervades the Christian church today.

Listen to the arrogant utterance of the Christian Observer: "When Christians have the power, they have the right."

As Samuel P. Putnam has said: "Let us learn the lessons of history and be watchful over the priceless inheritance of liberty."

Henry Ward Beecher said: "Of all governments, there is no other so bad as the government of an Ecclesiastical class."

Parson Brownlow said: "The worst class of men are preachers."

The New York Tribune has said: "The worst despotisms that ever cursed the world were administered in the name, and by the assumed authority of God."

William Howitt, a Christian writer, in England, says: "The barbarities and outrages of the, so-called, Christian race, throughout every region of the world and upon every people that they have been able to subdue, are not to be paralleled by those of any other race, however fierce or untaught, or reckless of mercy or shame, in any age of the world."

That ripe scholar and earnest patriot, Francis Ellingwood Abbott, addressing the "Free Religious Association" at Boston, said: "I see an irrepressible conflict between the Christian and the modern world, which has got to be fought out here in America. * * * * The moneyed institutions of that Church are vast; its social influence is enormous; its slumbering power for evil is beyond all estimate. * * * * The American civilization and the American government have a domestic enemy, in the Christian church, to be compared only to the great slave power of the south. What the anti-slavery society did to the south, this association is doing to the Church, awakening and

exasperating an enemy whose hand may yet be raised against the nation's life. * * * The incongruity of American government and American religion is forcing itself on millions of minds. Freedom in either means freedom in both. * * * There is a practical absurdity to be got rid of—the absurdity of maintaining a despotic religion in a free country. * * * Shall the natural law of reason, or the arbitrary law of Christianity govern? * * * Religious liberty in America must do battle for its very existence. * * * I appeal to Christians to make no further efforts to fan into flame the dangerous fires of religious bigotry; for the conflagration, once kindled, they will be powerless to control.”

W. F. Jamieson, author of the valuable work entitled, “The Clergy a Source of Danger to the American Republic,” says: “Christianity is not only foreign, but antagonistic, to American liberty. Either Christianity or a people's free government must fall. Which shall it be? Let liberty be overthrown in America and where would it dare to raise its head?”

Will Christians persist in the folly and madness of defying those, in whose minds have been inculcated a fervent longing for liberty, an intense consciousness of right, a thorough belief in political and religious equality, an ardent love of justice and an undying conviction of the (ultimate) triumph of truth?

As Mr. T. B. Wakeman has said: “The question will have to be tried out, which is the real government of the people—the Republic or the Church?”

Will this great Republic survive the contest?

The issue is the life of the Nation!

THE FUTURE OF THE CHURCH.

BY DANIEL K. TENNEY.

THE question is often mooted among those who despise the creeds of christendom, whether the church ought not to be abolished. Emphatically no, would be my answer. It should and will live forever. What the church needs is reformation, and not suppression. No man despises the creeds of orthodoxy more than myself, more abhors some of the leading attributes of the bible God, has less faith in the virgin birth of a son, that one was thus born to die on a cross that a few

people with minds so constituted as to believe in him should be glorified, and that eternal damnation should overtake the great multitude who honestly cannot so believe. Yet the Christian religion, humbug though it chiefly is, has its excuses and its compensations, and should be tolerated until brave thinkers and philanthropists shall develop and enthrone some scheme for moral awakening, adequate to take its place and to satisfy the longings of honest minds.

Matthew Arnold defines true religion as "morality touched with emotion." That the church by appealing to the religious emotions, has ever promoted morality, seems beyond doubt. It is to-day the leading source of ethical instruction. Surely we should foster in kindness everything having that tendency, however misleading its doctrines touchings things unknowable. Morality seems best aroused through the emotional nature of mankind. This is peculiarly the work of the church. The clergy seem by nature adapted for the business. No one else is ready or willing to undertake it. We should not abolish an agency so strongly tending to the general betterment, however much we disapprove of its insidious and erroneous methods.

Free thought is gradually reforming the church, by casting out its crude Jehovah, its impossible Savior, its miracles, its creeds, its superstitions, its divine revelations and its prayers, and substituting as a grander object for adoration, the intelligent power behind all phenomena as revealed by science, by teaching people to do right because it is right, and because proper conduct tends surely to human happiness here and better equips us for its continuance in the great hereafter also, if so be that there is an individual existence beyond the grave, and that virtue and not opinion, tends to salvation.

The church has unquestionably retarded the intellectual development of the world a thousand years or more. It no longer does so. But the clergy in the past have usually done the best they knew how. They have taught what they believed. The man who hesitates to do that, is a coward or a scoundrel. Evolution has wrought great changes in their thought. Material improvement is visible. Dr. Robert Collyer well remarks:

"Orthodoxy has exchanged the old fetters of iron for silken bands with an elastic base. The things in the five books of Moses, so called, on which the fathers based their creeds, are rapidly passing into worthier meanings, and the day is not far distant when the old belief will have rotted down and be as when an old tree rots, to become the nursing mother of a bed of violets."

The bible with its gods, and the sacred books of all other religions with their gods, will by and by be relegated to the attic of ancient curiosities, where they belong. Some of them are there already. The clergy must and can be relied upon to do the moving. They will not persist in deceiving the people much longer than they themselves are deceived. The people are growing wiser and can better distinguish facts from fancies, than in those days of ignorance when the creeds were formulated. Miracles, though still swallowed by the faithful, choke more than of old. The clergy, many of them, would be glad to tell the truth even now, but they do not quite dare. Church organizations are strong, heresy trials hateful. Let free thought continue to stimulate and expose! The outcome of religious enlightenment will be through church regeneration. We already have them on the run.

Not much longer will the sacred and soul inspiring melodies of the choir be thwarted in their uplifting influence, by readings from the book of ancient ignorance, superstition and terror, and by proclamation that a God of Love will endow us with future bliss, upon condition only that we have faith in what we feel to be false.

CHICAGO, September, 1896.

INFIDELS OF THE FRENCH REVOLUTION.

BY ROBERT N. REEVES.

WHENEVER Colonel Robert G. Ingersoll, that pyramid of American humanity, honors Chicago with a lecture, there is, as a rule, some over-zealous Christian who attempts to mar the occasion by distributing among the Colonel's audience, little pamphlets or tracts, designed to save from eternal pain the souls of all who read them.

One of these pamphlets entitled, "Will the Old Book Stand?" frequently distributed after the Colonel's lecture on "The Holy Bible," contains among others, this startling and untruthful statement:—

"Infidels and sceptics are scattering tracts and papers containing Atheism, infidelity and scepticism throughout the world. What shall the harvest be? In France, over a century ago, men were spending nine hundred thousand pounds sterling a year in purchasing, printing and distributing infidel and corrupting books. What was the result? The Bible was suppressed; God was denied; hell broke loose; half the children born in Paris were illegitimate; 1,022,351 persons were beheaded, shot, drowned, outraged and done to death between September, 1792, and December, 1795."

This statement is so often made by the perfidious orthodox that it is well worth the while of an infidel to tell the truth.

To assert without explanation, without an effort to show the previous condition of France, that the sceptical philosophy of that country during the latter part of the eighteenth century, was responsible for the French Revolution is to sport with the truth. Such statements are made, either through a gross ignorance of the history leading up to that revolution; or, knowing the facts, a dishonest desire to distort them in the vain hope of scaring some infidel into Christianity.

To say that Voltaire, Rousseau, Diderot and other infidel philosophers were responsible for the French Revolution is like blaming the rainbow for the storm.

It may be policy to simply state that they were responsible for the terrible times of 1794. It may serve for evangelistic purposes, but it surely is not honest and the clergy know it.

No intelligent person will deny that the tendency of the philosophy of France during the eighteenth century was to create a contempt for

the institutes of church and state as they then existed. It kindled in the hearts of the French people an anxious desire for a change, and no intelligent person will deny that that change has been for the better, even though France saw for a time a reign of savagery and crime in order to ultimately enjoy the blessings of liberty.

Infidels are honest. They will admit that the French philosophers were, in a measure, responsible for the French Revolution, but in a different way than their orthodox brethren would have them believe.

The infidel philosophers were responsible just as Wendell Phillips, John Brown and William Lloyd Garrison were responsible for the American civil war. The American abolitionists, with their tongues set the heart of the north against human slavery.

The French philosophers used the pen. They set the heart of the French against oppression by church and state. It was they who taught that no man or set of men had the right to restrain thought and give precedence to the used-up ideas of the past. For this reason the church has always been their bitter foe. Each succeeding generation of Christians seems to outdo the other in its endeavor to cast odium upon the names of those great emancipators of thought.

During the shameful reigns of Louis XIV. and Louis XV., vice prospered. This the Christian evangelists, in their tirades against the French infidels, fail to mention.

The virtuous side of the government was represented by a duke, the scandalous side by an abbe, the Abbe Dubois, whose vice, it is said, was so great that he was first rewarded by an archiepiscopal miter, and then by a cardinal's hat.

The King believed in the maxim of James the First of England: "No Bishop; No King." The King patted the church upon the back; the church patted the King upon the back, and together they kicked the people. Louis XIV. and Madam de Pompadour never, in any way, allowed their morals to interfere with the fervor of their piety. They were superstitious, pious and debauched, but whenever their conscience troubled them they went to their confessor and the altar continued, as it always had been, to be the strongest support of the King in his degradation as well as in his despotism.

Kingcraft and priestcraft were triumphant. Money was wrung from the very heart of France that the two might revel in Oriental splendor. The state was on the verge of bankruptcy, while the coffers of the church were bulging with enormous wealth.

And yet we are told again and again by the Christian press and

pulpit that Infidelity was the cause of the French Revolution. Let us see:—

The possessions of the clergy during the reign of Louis XV. amounted to nearly four billion of francs or nearly one billion dollars. Their annual income was over 200,000,000 francs. The annual income of one cardinal, Cardinal de Rohan, Archbishop of Strasburg, amounted to nearly one million francs. There were 2,500 monasteries, 23,000 monks, and 1,500 convents with 37,000 nuns. Over 130,000 persons in all grew fat trying to save France from her sins, but they never thought of the hopeless task of saving themselves. One abbey, that of St. Germain des Pres, owned 900,000 acres of land exempt from taxation, and all this enormous wealth had been wrung, through many centuries, from the pious poor of France, spreading shame and misery among thousands and thousands of families. Nor did the suffering of the people at the hands of the church end here. The church went further. It not only encumbered the land, but tyrannized it. It was cruel, diabolical in its treatment of those who chanced to offend it. Thousands of people were tortured and put to death.

A wooden cross in the town of Abbeville chanced to be whittled—two young men were suspected. They were tried and sentenced to have their tongues torn out by the roots with iron pinchers, their hands cut off at the door of the church, and their mutilated, living bodies burned to death in a slow fire. This was God's mercy with a vengeance.

Another youth, younger than the others, was burned alive and his body horribly mutilated because he did not kneel down in the rain and honor a procession of greasy monks whom he saw passing some fifty or sixty yards from where he stood.

These are but two of many, many instances of persecution by the French church and this was the condition of France when the Infidel philosophers stepped upon the scene and dared to assert the rights of the people.

Voltaire cast arrow after arrow into the festering heart of the church and it soon became a struggle between absolute monarchy, championed by the King and his cardinals, and civil and religious liberty, championed by the Infidel philosophers of whom Voltaire and Rousseau were the leaders.

The corruption of the church had sown the seeds of revolution in the hearts of the French people, and all that was required for it to burst into life was a few courageous words of wisdom from the lips

of the Infidel philosophers. Those words were not slow in coming. The church by its tyranny had rung its death knell. It aroused Voltaire. He became the champion of toleration. The people arose and although for a time they forgot his teachings of humanity and went mad at the remembrance of the wrongs they had endured, yet their wrath soon subsided, and we today, looking back a hundred years, reviewing all the terrible scenes of that period, can but say that the French Revolution in three years did more for the French people than the church had done for ages.

For three hundred years preceding the revolution the church crushed everything in its iron jaws. There were no rights, no conscience, no freedom. No free inquiry into the order of things, everything was cramped, narrow and bound by the barbed chain of ecclesiastical customs. It was the desire of the people to break these chains that brought about the French Revolution.

The philosophers seized upon the grand doctrine of equal rights to all and a spirit of free inquiry soon spread itself throughout the land. Humanity and equality followed the point of Voltaire's pen. Did it follow the church? History says, No! On the contrary the clergy represented the tyrannical side of the government. Wherever they found Liberty, there Liberty had a struggle for existence.

After the monarchy had been done away with and a republican form of government established, the French clergy refused to take the oath of obedience to the civil constitution, and when the Bishop of Autun stepped forward to take the oath, Pope Pius the Sixth denounced him as an infidel, the highest compliment he could have paid him. While the church controlled the destinies of France everything possible was done to degrade the people until, at last, the word clergy became identical with the word oppressor.

Yet in the face of all this, some nineteenth century clergymen have the insolence to stand boldly up in their pulpits and point to Voltaire and the French philosophers as "horrible examples" of infidelity. It won't do Mr. Clergyman. It may be a good point in a revival meeting, but historically it is not correct.

Guizot, the great French historian, says that the Revolution was the grandest period in French history, and he admits that the French philosophers assisted wonderfully the progress of liberty and humanity. It was they who awoke the people to the echo of war, but not until war was the only remedy. The guilty, it is said, often try to escape

by throwing their guilt upon the innocent. Today, by the church, infidels are held entirely responsible for the French Revolution. But it is useless for the church to pursue such a course. Books are cheap. They are no longer monopolized by ecclesiastical institutions. The people read. The clergy cannot say that they are without blood upon their hands.

Whatever they may say in the pulpit and in the press they can never find words smooth enough or long enough to excuse their tyranny which held in chains the thought and conscience of France up to the year 1789. And never, though they spend a lifetime in the effort, can they ever truthfully say that the Infidel philosophers of the French Revolution ever taught anything but the equality of men, the sovereignty of the people, the excellence of virtue, the freedom of the press and the freedom of conscience.

MATTHEW, MARK AND LUKE.

SOME COLLATED PASSAGES.

BY E. D. DAVIS.

PART IV.

MATTHEW and Mark blundered in giving the account of The Feeding of the Multitude twice as two different miracles. So, too, Luke blundered in giving the account of The Sending Forth of the Disciples twice as two different incidents in the life of Jesus. One of Luke's accounts states that he sent forth twelve, the other that he afterwards sent forth seventy others. But by comparing these with one another and with the parallel accounts in Matthew and Mark, it will be seen that the four are variations of one original account.

The reader will remember what we have said in previous chapters that Luke, from chapter 9, verse 51, to chapter 18, verse 14, was of later date or of different origin from the most of the balance of the book. It will be noticed that one of Luke's accounts is in this section; the other is not. Like other accounts to which we have already called attention and like some to which we have not, two copies of one original story became widely separated and one or both of them underwent considerable change. One of them found its way into the original manuscripts from which Matthew, Mark and Luke in common copied. The other found its way into that section of Luke, practically no portion of which is in Mark*.

We have also said in previous chapters that Luke, from the beginning of the 9th chapter to the end of the book, excepting, of course, the section above alluded to, was copied from a more ancient source than that from which Matthew and Mark copied. The passages before us contain further evidence of it. It will be seen that Luke 9, 1-10 is the most simple or primitive of the four accounts; f is wanting; so, also, are h, i, j and k, also n-w. These must be additions—interpolations if one chooses to call them so—which were made into older manuscripts from other and more recent sources. We might be inclined to believe that n-w was inserted by some one into the account l-x, as it appears in Luke's 9th chapter in the way of completing an imperfect or

*Compare Matt. 15, 1-20, Mark 7, 1-23, and Luke 11, 37-41.

MATTHEW.

9

37 Then saith he unto his disciples, The harvest truly is plentiful, but the labourers are few; 38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

10

AND when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

[Ver. 2-4, containing the names of the twelve disciples, omitted.]

5 Those twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, b The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses: 10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into a house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

14

AT that time Herod the tetrarch heard of the fame of Jesus,

1 And said unto his servants, This is John the Baptist: he is risen from the dead; and therefore mighty works do shew forth themselves in him.

2 ¶ For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. 4 For John said unto him, It is not lawful for thee to have her.

5 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

6 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

7 And he sent, and beheaded John in the prison.

8 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

9 And his disciples came, and took up the body, and buried it, and went and told Jesus.

MARK.

6

7 ¶ And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; 8 And commanded them that they should take nothing for their journey, save a staff only: no scrip, no bread, no money in their purse:

9 But be shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

14 And king Herod heard of him: (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

* * * * *

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he swore unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison.

28 And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

LUKE.

9

THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead:

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded; but who is this, of whom I hear such things? And he desired to see him.

10 ¶ And the apostles, when they were returned, told him all that they had done.

MATTHEW 24

a 3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?
b 4 And Jesus answered and said unto them, Take heed that no man deceive you.
c 5 For many shall come in my name, saying, I am Christ; and shall deceive many.
d 6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass; but the end is not yet.
e 7 For nation shall rise against nation, and kingdom against kingdom: and famines, and pestilences, and earthquakes, in divers places.
f 8 All these are the beginning of sorrows.

10

g 11 But beware of man, for they will deliver you up to the council, and they will scourge you in their synagogues.
h 12 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.
i 13 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.
j 14 For it is not ye that speak, but the Spirit of your Father which speaketh in you.
k 15 And the brother shall deliver up the brother to death, and the father the child: and the child shall rise up against their parents, and cause them to be put to death.
l 16 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

24

m 17 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.
n 18 And then shall many be offended, and shall betray one another, and shall hate one another.
o 19 And many false prophets shall rise, and shall deceive many.
p 20 And because iniquity shall abound, the love of many shall wax cold.
q 21 But he that shall endure unto the end, the same shall be saved.
r 22 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come.
s 23 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,)
t 24 Then let them which be in Judea flee into the mountains:
u 25 Let him which is on the housetop not come down to take any thing out of his house:
v 26 Neither let him which is in the field return back to take his clothes.
w 27 And woe unto them that are with child, and to them that give suck in those days!
x 28 But pray ye that your flight be not in the winter, neither on the sabbath day:
y 29 For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

MARK 13

a 3 And as he sat upon the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately,
b 4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?
c 5 And Jesus answering them began to say, Take heed lest any man deceive you:
d 6 For many shall come in my name, saying, I am Christ; and shall deceive many.
e 7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.
f 8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginning of sorrows.
g 9 ¶ But take heed to yourselves, for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.
h 10 And the gospel must first be published among all nations.
i 11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.
j 12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.
k 13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.
l 14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:
m 15 And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:
n 16 And let him that is in the field not turn back again for to take up his garment.
o 17 But woe to them that are with child, and to them that give suck in those days!
p 18 And pray ye that your flight be not in the winter.
q 19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

LUKE 21

r 1 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?
s 2 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time (saith he) is near: go ye not therefore after them.
t 3 But when ye shall hear of wars and rumours of wars, be not terrified: for these things must first come to pass; but the end is not by and by.
u 4 Then shall he unto them, Nation shall rise against nation, and kingdom against kingdom:
v 5 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights, and great signs shall there be from heaven.
w 6 But before all these, they shall lay their hands on you, and persecute you, delivering you up to be to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.
x 7 And it shall turn to you for a testimony.
y 8 Suffer therefore in your hearts, not to meditate before what ye shall answer.
z 9 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.
aa 10 And ye shall be betrayed both by parents, and brethren, and kindred, and friends, and some of you shall they cause to be put to death.
ab 11 And ye shall be hated of all men for my name's sake.
ac 12 But there shall not a hair of your head perish.
ad 13 In your patience possess ye your souls.
ae 14 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.
af 15 Then let them which are in Judea flee to the mountains, and let them which are in the midst of it depart out; and let not them that are in the country enter therewith.
ag 16 For these be the days of vengeance, that all things which are written may be fulfilled.
ah 17 But woe unto them that are with child, and to them that give suck, in those days: for there shall be great distress in the land, and wrath upon this people.
ai 18 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

LUKE.

10

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

LUKE.

10

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

See Matt. 11:22-34.

half-told story, but for the fact that a little further on, in Matthew and Mark, we find the second account of The Feeding of the Multitude, with some other stories, inserted in a very similar manner and by what appears to have been the same hand, and there we know that he who gave the additional matter exposed his ignorance of facts very seriously.

Furthermore, a careful study of the book of Luke taken as a whole, convinces one that Luke seldom, if ever, omitted anything. It is only certain distinct and well-defined sections of his book that appear to have been of earlier date than the parallel sections of the other gospels. There are one or two quite extensive sections of the gospel where Mark and Luke apparently copied from the same immediate source and from a more recent one than that from which Matthew copied. See the accounts of The Healing of the Leper and The Healing of the Man Sick of the Palsy in our second chapter.

The most remarkable and significant feature of the four accounts before us is x. In Luke's 9th chapter, which is the oldest account, Jesus is represented as having sent out the disciples, and verse 10 says, in the most natural manner, "And the apostles when they were returned told him all that they had done." Now Matt. 10, 5-16 and Matt. 14, 1-12 are two much later versions of these two accounts in Luke's 9th chapter. They had become separated and Luke 9, 10 being really a part of the account a-g, became incongruous as a part of Matthew's

account 1-v when it stood alone. Matt. 14, 12 must be a late and a corrupt rendering of Luke 9, 10, the words, "and went and told Jesus" having passed into that form at the hands of some one after Matt. 10, 5-16 had been taken away and put into the 10th chapter. And this must have been done at a comparatively late time in the history of the book of Matthew, for Matthew and Mark both copied some other man's blunder about the miracle of The Feeding of the Multitude. They both copied that monstrous falsehood Matt. 16, 9-10, Mark 8, 19-20. Their books both contain the poll parrot passage n-w. The position of Matt. 10, 5-16 must have been shifted after the time of this blunder and falsehood. The passage f occurring in Matthew and Mark and not in Luke is corroborative of this, for Matthew and Mark in these sections contain many passages similarly placed, which are not in the other gospel.

Now the book of Mark, though as a whole an older work than Matthew and Luke, was copied from later manuscripts. Some scribe copied Mark's 6th chapter and having by him or being acquainted with other manuscripts which resembled Matthew and Luke, he made verses 29-30 to combine the two meanings in Matt. 14, 12, and Luke 9, 10. The words, "and told Him all things, both what they had done and what they had taught," are the work of one who derived his information from other and older manuscripts, not from eye-witnesses or companions of Jesus. The reader must remember that scribes seldom if ever omitted, it was always add, add, add. If Mark's 29th and 30th verses had been the original form we would certainly have had some traces of it in Matthew or Luke. The account in Luke's 10th chapter contains this same x, but in the case of this version of the story, verses 13-16 slipped into it, instead of the account of The Beheading of John, as in the case of the other version of it.

In reference to this late section of the book of Luke in which the account of The Sending Forth of the Seventy is found, a great portion of it is given in Matthew, but not as in Luke, all in one place. The section appears to have been a bunch or package of late manuscripts which turned up after the book of Mark was completed. The books of Matthew and Luke were also in existence and were almost certainly older than Mark, but they were recopied and these later manuscripts incorporated into them. In Luke they were inserted in a lump, but the scribe who copied Matthew adopted another method; he distributed them about through his book, a little here and a little there.

The consequence is we find this late section of Luke scattered all the way along through the book of Matthew. And in almost every case the original passages were apparently copied from the same source from which Mark copied while the additional matter is from this part of Luke. This subject furnishes material enough for a chapter by itself. Suffice it to say here that the scribe who copied the book of Matthew, when copying the account a-f, apparently had by him this late version of it, Luke 10, 1-17, and recognized (for a wonder) the two as two versions of one account. So he amended the copy which he made, drawing from this later manuscript, by adding some passages which he found there, viz.: h, i, j and k. In no other way can one account for the precise order in which we find a, b, c, d, e and f, and the varying positions of the additional matter h, i, j and k.

If Jesus really sent forth twelve disciples to preach and afterwards sent forth seventy others, it is remarkable that Matthew and Mark, "two independent historians," one of them, according to our learned theologians, an apostle, and one of them an intimate companion of the apostles, should remain silent concerning it. It is significant that one of Luke's accounts should be in that strange portion of his book, 9, 51-18, 14, and that it should be couched in language so strangely similar to that of the other accounts and that it should contain passages found in Matthew's account only.

If these two accounts in Luke are two versions of one story, what is to be said about the great difference between them in a, between "twelve" and "seventy." This is the same kind of a difference which we find in the two accounts of The Feeding of the Multitude between "five loaves" and "seven loaves," between "five thousand" and "four thousand," between "twelve baskets" and "seven baskets." It is the same kind of a difference which we find in the Gaderene swine story; Matthew says there were two possessed, Mark and Luke say one. It is the same kind of a difference which we find in the story of the blind men. Matthew says there were two blind, Mark and Luke say one. And each and every one of all these accounts, when carefully studied and analyzed, are apparent copies from the same original sources, and were apparently copied by men who had no knowledge of the facts.

It is a curious fact that Matt. 11, 20-24 is a passage which is very similar to Luke 10, 13-16. In Luke's 10th chapter, verses 12 and 14, are parts of one continuous and connected story. In Matthew these same two verses are far from each other, under entirely different heads, yet related to each other through this passage in Luke.

It is further curious and significant that Luke, 10, 2, should so strangely resemble Matt. 9, 37-38, and that curiousness and that significance are still further heightened by the fact that there is a relation between the two verses in the position which they occupy. In our first paper we pointed out how E was an apparent interpolation in between F and G in Mark, and in between A and B in Luke. This E was no more nor less than a list of the names of the twelve apostles. Now in Matthew's 10th chapter, verses 1-4, are a list of the names of the twelve apostles. It is very similar to Mark's list and was apparently derived from the same source. If in Matthew this list of names be an interpolation, as they are in the other two books, and if they be omitted, then Matt. 9, 37-38 is brought into precisely the same relative position toward Matt. 10, 5-16, that Luke 10, 2, occupies toward Luke 10, 3-12.

The books of Matthew, Mark and Luke are but a kind of patch-work—a sort of crazy-quilt work—scissors and paste editions of something which preceded them. They have grown to be what they are little at a time, piece by piece, at the hands of ignorant transcribers.

We wish the reader to remember that Matt. 14, 12 contains evidence that Matt. 10, 5-16 once occupied the position which we have given it just before the beginning of the 14th chapter, for the book of Matthew contains other very strong corroborative evidence tending toward the same conclusion. Part of it we will be able to examine in the remaining portion of this article. Part of it we must reserve for a future paper. This makes that manuscript from which the last half of Matthew and the last half of Mark were copied to begin, not at Matt. 14, 1, and Mark 6, 14, as intimated in previous chapters, but earlier in those books. It may be traced back to the beginning of Matthew's 12th chapter; Mark 4, 35, to Mark 5, 43 (compare this section with Luke 8, 22-56; there are reasons for believing them to be two copies of a manuscript of late date) being considered in the light of an interpolation.

We give herewith a second page of quotations from the gospels taken from towards the end of the books. We have inserted, as it were, in Matthew's 24th chapter, six verses from the 10th chapter. We believe from a comparison with Mark's 13th and Luke's 21st chapters and from a careful study of Matthew's 10th chapter, that these six verses once occupied the position which we have given them, but that they were taken away almost certainly by the same hand who took

Matt. 10, 5-16 from before the 14th chapter. We believe it can be shown that Matthew's 10th chapter with four other peculiar sections of that book, one of them being The Sermon on the Mount, are the works of a later hand than the most of the balance of the book. These five sections contain passages from that late section of Luke, chapter 9, verse 51 to chapter 18, verse 14, and they each contain a very peculiar phrase not found elsewhere in the gospels, and one of the phrases contains words indicating a very late date.

Recurring to the passages before us it will be seen that g-k is very similarly worded in all three of the synoptic gospels. The three versions of it are three copies of one original g-k; Matthew and Mark especially being almost word for word. There can be no question but what this passage, either in the case of Matthew or in that of Mark and Luke, was transferred from one position to another. It is not possible that accounts so similarly worded should have had independent origins. Neither is it probable that Jesus spoke the words contained in g-k at two different times. Many different men have had their hands upon these books. The passage must have been transferred from Matthew, not to Mark, and Luke and Matthew 24, 9-13 corroborates the supposition. After g-k had been taken away these five verses in the 24th chapter grew up gradually in their place. The two j's, and the two k's, occupy the position which they do, not because Jesus spoke those words at two different times, but because one j-k is a repetition of the other. This repetition exposes the ignorance of "he" who "wrote" the book of Matthew. "He" never saw Jesus.

Verse s is apparently an interpolation foisted into the book of Mark and copied into the book of Matthew after g-k had been spirited away and used in the construction of Matthew's scissors and paste 10th chapter story. Right here we are brought face to face with another subject which we cannot do better than to dwell upon, for it gives us further proof of the fact that the gospels as we have them are copies of much older works which have been altered by scribes.

The chapters before us, 24 in Matthew, 13 in Mark and 21 in Luke, contain a prophecy which Jesus is said to have uttered concerning the end of the world and his second coming. Christian commentators declare that these chapters are a prophecy of the destruction of the temple, not of the end of the world. The only grounds they have for their assertion lies in two or three verses which immediately

precede in the gospels our page of quotations. In view of the bungling interpolated patchwork condition of the gospels, these two or three verses furnish very scanty grounds for a sustaining argument, especially in the face of the balance of the chapters. According to Matt. 24, 29-35, Mark 13, 24-31 and Luke 21, 25-33, Jesus said in the most positive manner that after his death he intended to return again to the earth, "coming in the clouds of heaven, with power and great glory," and he added: "This generation shall not pass till all these things be fulfilled." Matt. 16, 27-28 says: "For the Son of man shall come in the glory of his Father, with his angels. * * * Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." When Jesus was before the high priest, he said—see Mark 14, 62: "I am (the Christ) and ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven." According to the 2d chapter of Acts, verses 14-17 (See also Acts 1, 10-11) Peter thought when the spirit of God was upon him that the end of the world was at hand, even at the threshold of the door. There are scattered about through the gospels here and there passages which are hard to reconcile with a belief in Jesus as the Savior of the world, but which are perfectly consistent with the supposition that he thought himself the redeemer of Israel, and that his kingdom was to be a veritable Jewish monarchy, which he was to set up at once, then and there. See Matt. 10, 5-7; Matt. 10, 23; Mark 7, 27; Luke 19, 9-10; Matt. 23, 37-39; Matt. 27, 29; John 19, 21; John 21, 22-23, etc. The reader must remember that these passages had to run the gauntlet of many copyists who lived long enough after the time of Jesus to realize that his sayings had never come to pass and to see the necessity of putting some other interpretation upon them.

The passages in our page of quotations in the result of this very necessity. The original books of Matthew and Mark contained Jesus' prophecy that he was to come again "in the clouds of heaven," "with his holy angels" before "this generation" should pass. Some scribe who lived long afterwards saw the inconsistency of the prophecy as it stood, so he deliberately inserted Mark 13, 10, and his interpolation was only too eagerly seized by another scribe who afterwards copied the book of Matthew. And all this was done after Matt. 10 17-22 was taken out of the 24th chapter.

Luke's 21st chapter contains language sustaining this argument.

It was copied from the same original source from which Matthew and Mark were copied. The passage is wanting in Luke, which bears out the supposition that it is an interpolation. But observe the alterations which some one has deliberately made in Luke's 21st chapter. In verse 8 we find the words, "and the time draweth near." From a comparison with the first two gospels we conclude that these words were not in the original manuscripts. But the most glaring and daring alteration was made in Luke's 20th verse. It is not possible that this verse was like the original from which it was taken, for Matthew and Mark would have been only too eager to have connected this prophecy of the end of the world and of Jesus' second coming into one of the destruction of the temple, and no scribe would have changed Luke 21, 20 to make it read as it reads in Matthew and Mark. We are forced into the conclusion that Luke 21, 20 is the work of some one who lived long after Jesus' time, and it furnishes the strongest kind of evidence that Luke was an old book worked over by later hands.

These alterations must have been made for a purpose. Scribes saw the inconsistency of the passages in their original form and did not hesitate to alter them. We give, side by side, Matt. 16, 27-28, and Luke 9, 26-27:

MATTHEW.

27. For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

28. Verily, I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

LUKE.

26. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his father's, and of the holy angels.

27. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

The reader will do well to compare these with Mark 8, 38-9, 1, and notice that both preceding and following these passages the three gospels are as like each other in verbal agreement and in the order of the parts as they are everywhere else. Here we have a further illustration of the changes which have been made in Luke. The words "with his angels" have been converted into "of the holy angels," and the words "till they see the Son of man coming in his kingdom," have been made to read "till they see the kingdom of God." There is no reason for doubting but that changes of a similar kind were made in Matthew, but the process was evidently not carried quite so far as in Luke. What Jesus really said has been obscured and partially obliterated at the hands of copyists who believed that he was the

Son of God, and hence incapable of being mistaken. They very naturally altered the language to make it consistent with their belief. It is hardly possible that Luke's version of Jesus' words could have been more like the original than Matthew's, for no one would alter them to read as Matthew gives them, whereas, any pious copyist who lived after the fall of Jerusalem would be likely to make Matthew read as Luke does. To a Jew, the overthrow of their holy city and the destruction of the temple was little less than a literal ending of the world.

There is nothing to be said in exculpation of he who inserted Luke 21, 24. The verse is not in Matthew or Mark. It was made up. And the man who made it up was a dishonest man. No doubt he was a good pious Christian. It is not impossible, indeed it is even probable that the verse is the work of the same man who made verse 20 to read as it does.

The reader will notice that a, k, n, o and q are an evidence that Matthew and Mark were copied from a source or sources more closely related than either of them was to the source from which Luke copied. All the way along through the last half or two-thirds of each of the three gospels we find proof of the fact that the greater portion of the books of Matthew and Mark are two copies from one and the same manuscript, not directly, but copies of copies of one. Whatever there is in one that is not in the other is, the most of it at any rate, interpolation.

There is one curious feature to these passages. Luke 12: 11-12 contains language strikingly similar to the passage h. We will give it:

11. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12. For the Holy Ghost shall teach you in the same hour what ye ought to say.

It is hardly probable that Jesus spoke these words at two different times. This passage in Luke's 12th chapter is from that strange portion of the book 9, 51-18, 14. It seems altogether more probable that the two phrases descended from one parent phrase through two different channels. It bears testimony to the composite and patchwork character of the gospel narratives and to the supreme ignorance of those who have given us the first three books of the New Testament.

(To be continued.)

LITERARY DEPARTMENT.

SYMPATHY.

BY ALONZO LEORA RICE.

THE accusing spirit, which flew up to heaven's chancery with the oath, blushed as he gave it in, and the recording angel, as he wrote it down, dropped a tear upon the word, and blotted it out forever."—Sterne.

I.

Some say that when Misfortune calls
Our faith grows large; we praise the hand
Beneath which Spain's fair castle falls—
Do you so understand?
Perhaps your life is doubly blest,
Through pleasant meads your pathway goes;
The softest breezes have caressed
For you life's thornless rose!
Where others planted, you have reaped;
Their work unknown or else despised;
The harvest that their tears have steeped,
Your garners realized.
Unsympathetic then the heart
Of him that sounds another's woe,
Who has not seen all hope depart,
Or heard the whirlwind blow.

II.

Far from Atlantic's beetling verge,
The seafowl furl'd its wings in cliffs;
Like Autumn leaves amid the surge
Went down the fishers' skiffs.
One struggled bravely, but life's star
Was quickly veiled in death's eclipse;
He sank outside the harbor bar,
A curse upon his lips.
Within a fisher cot that eve,
I saw a woman lean her head;
The wind its tale began to weave,
The children begged for bread.
I said the Angel that each word
In God's great volume writes with care,
Knew all, and for the oath he heard
That eve, transcribed a prayer!

Ray's Crossing, Ind.

INGERSOLL ON THE JEWS.

WHEN I was a child I was taught that the Jews were an exceedingly hard-hearted and cruel people, and that they were so destitute of the finer feelings that they had a little while before that time crucified the only perfect man who had appeared upon the earth; that this man was also perfect God; and that the Jews had really stained their hands with the blood of the Infinite.

When I got somewhat older I found that nearly all of the people had been guilty of substantially the same crime—that is, that they had destroyed the progressive and thoughtful; that the chief priests of all people had incited the mob, to the end that heretics—that is to say, philosophers, that is to say, men who knew that the chief priests were hypocrites—might be destroyed.

I also found that Christians had committed more of these crimes than all the religionists put together.

I also became acquainted with a large number of Jewish people; and I found them like other people, except that, as a rule, they were more industrious, more temperate, had fewer vagrants among them, no beggars, very few criminals; and, in addition to all this, I found that they were intelligent, kind to their wives and children, and that, as a rule, they kept their contracts and paid their debts.

The prejudice was created almost entirely by religious, or rather irreligious, instruction. All children in Christian countries are taught that all the Jews are to be eternally damned who die in the faith of Abraham, Isaac, and Jacob; that it is not enough to believe in the inspiration of the Old Testament, not enough to obey the Ten Commandments, not enough to believe the miracles performed in the days of the prophets, but that every Jew must accept the New Testament and must be a believer in Christianity—that is to say, he must be regenerated—or he will simply be eternal kindling wood.

The Church has taught, and still teaches, that every Jew is an outcast; that he is a wandering witness in favor of "the glad tidings of great joy;" that Jehovah is seeing to it that the Jews shall not exist as a nation—that they shall have no abiding place, but that they shall remain scattered, to the end that the inspiration of the Bible may be substantiated.

Dr. John Hall, of this city, a few years ago, when the Jewish people were being persecuted in Russia, took the ground that it was all fulfillments of prophecy, and that whenever a Jewish maiden was stabbed to death God put a tongue in every wound for the purpose of declaring the truth of the Old Testament.

Just as long as Christians take these positions, of course they will

do what they can to assist in the fulfillment of what they call prophecy; and they will do their utmost to keep the Jewish people in a state of exile, and then point to the fact as one of the cornerstones of Christianity.

My opinion is that in the early days of Christianity all sensible Jews were witnesses against the faith, and in this way excited the eternal hostility of the orthodox. Every sensible Jew knew that no miracles had been performed in Jerusalem. They all knew that the sun had not been darkened, that the graves had not given up their dead, that the veil of the temple had not been rent in twain—and they told what they knew. They were then denounced as the most infamous of human beings, and this hatred has pursued them from that day to this.

There is no chapter in history as infamous, as bloody, as cruel, as relentless, as the chapter in which is told the manner in which Christians—those who love their enemies—have treated the Jewish people. The story is enough to bring the blush of shame to the cheek, and words of indignation to the lips of every honest man.

Nothing can be more unjust than to generalize about nationalities, and to speak of a race as worthless or vicious simply because you have met an individual who treated you unjustly. There are good people and bad people in all races, and the individual is not responsible for the crimes of the nation, nor the nation responsible for the actions of the few. Good and honest men are found in every faith, and they are not honest or dishonest because they are Jews or Gentiles, but for entirely different reasons.

Some of the best people whom I have ever known are Jews, and some of the worst whom I have known are Christians. The Christians are not bad simply because they are Christians, neither are the Jews good because they are Jews. A man is far above these badges of faith and of race. Good Jews are precisely the same as good Christians, and bad Christians are wonderfully like bad Jews.

Personally, I have either no prejudices about religion, or I have equal prejudices against all religions. The consequence is that I judge people, not by their creeds, not by their rites, not by their mummeries, but by their actions.

In the first place, at the bottom of this prejudice lies the coiled serpent of superstition. In other words, it is a religious question. It seems impossible for the people of one religion to like the people believing in another religion. They have different gods, different heavens, and a great variety of hells. For the follower of one god to treat the follower of another god decently is a kind of treason. In order to be really true to his god, each follower must not only hate all other gods, but the followers of all other gods.—American Israelite.

FREE THINKERS' CONGRESS.

TO THE FREE THINKERS OF AMERICA.

THE Annual Congress of the American Secular Union and Free Thought Federation will meet at Chicago, November 13, 14 and 15. This will be the most important Free Thought Congress ever held in the country. Robert G. Ingersoll, with the foremost Free Thinkers of England, George W. Foote and Charles Watts, representatives and officers of the British Secular Society, will be with us. The Congress, therefore, will have more than a national significance. It will be international. It will be a union of the Old World and New World in far-reaching comradeship.

We have now come to a point in human affairs when the utmost effort is needed to preserve the principles of Free Thought; the history of the last year demonstrates the impending danger. An amendment was introduced into Congress the last session to so change the Constitution as to revolutionize our Government; to make this a Christian government, and thus legally to disfranchise the non-Christian. Our National Association with its allies fought this amendment before the congressional committee and defeated it. Had we not been organized and prepared for opposition at the very beginning, without doubt this amendment would have been forced upon Congress by the ecclesiastical party. By our united and prompt measures, we have averted a great peril, but the contest is not yet over. The "God in the Constitution" lobby threatens to appear before Congress next session, backed up by 10,000,000 petitioners for the "Christian Amendment." We must meet the conspirators again in the halls of Congress, and we must be supported by an enlightened public sentiment.

This is the purpose of our national gathering; to arouse the people; to educate them in the principles of liberty and justice; to maintain the Constitution as it is; to stand for the rights of man in unison with the founders of this Republic. For success in our great work we need comradeship; we need enthusiasm; we need agitation; we need united purpose, and harmonious effort. In some directions the theocratic forces have gained important advantages, and their iron tyranny is established. In New York City to-day, it is a crime to buy a loaf of bread for a starving family on Sunday, to buy a piece of ice for a sick man. Little children, guilty of no crime, under these cruel laws, have been dragged to jail and confined with criminals of the vilest sort. Will the American people submit to this, a more odious infringement of personal liberty and rights than can be found even in Russia to-day? This despotic legislation is a disgrace to our civilization. It is the result of bigotry, hypocrisy and cowardice in the American Republic. It is a return to the superstition and ignorance of the past. It will not do for Free Thinkers to be careless and indifferent at this crisis. There is need of vigorous organization and persistent work.

Through our labors the fairest heritage of the Republic must be preserved. We are committed to no creed. We stand for the rights of every American citizen; for the freedom of all; the Christian and non-Christian alike. We declare no dogma of belief. Our movement is not sectarian, but universal.

Let us realize the greatness of our opportunity, that we are in the front rank; that we are the pioneers of human progress. For that reason we must sacrifice and toil; we must carry on the conflict of the ages; we must continue the struggle that has illuminated the darkness of human history; we must bear onward the torch of Liberty, Science and Humanity.

Let us give a glorious welcome to our allies from England; let them see that in America the Fires of Freedom glow, and that warm hearts are with them in this world-wide battle; let us unite with them in the enthusiasm of a common cause; let us give them hope and courage by the generosity and heroism of our labors; let the New World and the Old World rejoice in fraternal union.

Let us look forward; we have suffered defeats; we have won victories. We are advancing. The issue is not doubtful if we are true to our principles, and are earnest for their advancements. We must be active, united, progressive, hopeful and courageous. The great lessons of the past are our inspiration. The heroes and martyrs whose names shine upon the pages of history, teach us duty, confidence, forethought, devotion and brotherhood.

We hope to see every friend of liberty in the United States, Canada, and all America, present at this great Congress; everyone who endorses the demands of Liberalism, who will help to maintain the principles of a Secular Government, without fear or favor, and who will support the Organization in its endeavors for a total separation of Church and State, is cordially welcome to its fellowship. Do your best; eternal vigilance is the price of liberty. Give to this supreme cause your heart and hope, your liberal services, the friendly greeting, the burning thought and broad and generous sympathy.

Samuel P. Putnam, President; Hon. C. B. Waite, T. B. Wakeman, John E. Remsburg, Franklin Steiner, Vice Presidents; E. C. Reichwald, Secretary; Otto Wittstein, Treasurer.

SUSAN B. ANTHONY'S FIRST SPEECH.

MORE than one of the dozens of women who are speaking for McKinley and Bryan this year have been mentioned as "leaders of a new departure" in making stump speeches. Perhaps Mrs. Mary Elizabeth Lease, the Populist orator of Kansas, has been oftenest mentioned in that way, and this must amuse "Aunt Susan" Anthony, since she began to make what were practically stump speeches for the abolition cause in 1853, the year Mrs. Lease was born. Miss Anthony started

out as a stump speaker only a short time after she had delivered her first speech, and this first speech of hers, by the way, kicked up a much bigger row than any of Mrs. Lease's ever has.

Strictly speaking, Miss Anthony's maiden speech may not have been the first public address delivered by a woman, but, to all intents and purposes, it was. It aroused, all over the land, a storm of protests of the utmost bitterness and intensity, and it even upset the good folk of the then little country town of Rochester, where it was delivered, to such an extent as to drive out almost every other topic of general talk for many a long day.

It is worth a day's wages to hear "Aunt Susan" herself tell about that speech. It's almost as good to hear the story from the lips of any one of her many women disciples.

It seems that the State Teachers' Association was holding a convention in the town at Genesee's mouth. About 200 men were present and about 800 women. But the latter were there as "makeweights" only. Their presence filled the benches and caused the hall in which the gathering was held to look crowded, but they could neither speak nor vote. Miss Anthony chafed at this. She had been "gagged," as she put it, the year before at a national temperance convention, and was still smarting under what she considered the injustice of the gag.

Well, the teachers' convention dragged along for a while without doing much of anything. Then a man teacher got up and read a piece about the lack of respect paid to professional pedagogues. Doctors, lawyers, and ministers, he said, were respected, but teachers, men and all, were spoken of as "Miss Nancys" and "Old Grandmothers." And yet, the man said, it was really a more important and honorable thing to be a teacher than a lawyer or a doctor or even a minister. When he had finished there was a sensation in the house. A young woman stood on the floor, as if awaiting the recognition of the presiding officer.

The chairman almost fell off the platform. He had to look twice to make sure his eyes were not playing tricks on him. At last he inquired what the lady would have. She said she would like to say a few words on the subject just discussed. The chairman looked inquiringly about him, and then a man away over in one corner arose and moved that the lady be allowed to speak. Then there was a debate for half an hour before it was decided that a woman might open her mouth in public.

Miss Anthony remained standing all the while, determined to be ready on the instant, if she only got her chance. When it came she had only two sentences to utter, and here they are almost exactly as she spoke them forty-three years ago:

MR. President and Gentlemen—I have listened to your discussion with a great deal of interest, but it seems to me that none of you quite comprehend the cause of the disrespect you complain of. Do you not

see that while woman has not brains enough to be a minister, a doctor, or a lawyer, but has ample brains to be a teacher, every man of you distinctly acknowledges that he has no more brains than a woman?"

Then there was a row. The women didn't know whether to laugh or cry, but most of the men were indignant to a degree, and this made them profoundly glum for the remainder of the day. Three of them, however, shook the young woman's hand with great heartiness, and the next day the newspapers said that, although she had made the men mad, she had "hit the nail on the head."

After that, though, the women delegates to that convention were allowed to speak and to vote and to sit on committees; in short, to have all the privileges of the men. Miss Anthony was permitted even to read an essay, and she says she knows it was a good one, for she got Elizabeth Cady Stanton to write it. It was well received, too, after a fashion. "Father Hazleton," a noted personage, 40 odd years ago, said to Miss Anthony, after the reading of the paper: "In matter and manner I could not criticise your essay, but, my dear young woman, I would rather have followed my wife and daughter to the grave than to have had either of them stand here before this audience and read that address."

Whenever "Aunt Susan" tells this story, and she has told it scores and scores of times, and more than once for publication, she stops at the close and looks around as if with her mind's eye she could see the progress made by women in various directions since that day, and says, with a long breath, adapting from Brer Jasper: "The world do move."

Not every one of the young women who are on the stump this year understands how true her adaptation of the quotation is, but "Aunt Susan" could tell them, of her own knowledge. For instance, though the father of Lucy Stone, who was one of the pioneers of woman's progress, loved his daughter dearly and was financially prosperous, he would not hear of her studying Greek or Latin or higher mathematics, and she had to earn enough to buy books for a preparatory course by picking berries and gathering chestnuts, and so it was by means of hard work alone that she succeeded in her aspirations to take the full college course at Oberlin, the only institution of the higher culture then open to her. Lucy Stone's first public address was delivered under difficulties, too, and it always warmed the hearts of their mutual admirers, when she was alive, to hear her and Miss Anthony tell of the mobs they used sometimes to encounter, when both were young and speaking on the stump against slavery in the '50s. Once, when Lucy Stone was to speak in his village, against his wishes, a minister denounced her from the pulpit as a "hen that was going to try to crow in the town hall," and even Samuel Bowles, the noted editor of the Springfield Republican, called her a "she hyena" in his paper, because she was addicted to the dark practice of public speaking. But Editor Bowles lived many years after he had changed his mind about women speaking before the multitude.

When Anna Dickinson, early in the '60s, persisted in going on the stump in behalf of human freedom and the Union cause, she was expelled from the Society of Friends. Similar stories could be told about the early work of nearly all the pioneers in the movement for public rights for women.

It is not Mrs. Lease or any of the other women whose platform efforts are being lauded so generally this year to whom the distinction of being the "pioneer woman stump speaker" may justly be awarded; it is to Miss Anthony that the term may be applied with more justice than to any one else, and the results of her first speech have been of greater importance to women than any other speech of similar length delivered since the beginning of the century.—New York Press.

THE DOG AS EMOTIONAL CRITIC.

NOBODY in the habit of noticing anything at all that goes on under his eyes can have failed to observe and study the striking effect wrought on the sensibilities of a dog by certain musical notes, say of a flute, an accordion or a piano. A moment before the dog may have been sound asleep, but the instant, in running through the scale, the especial note in question is struck, up springs the suffering creature as though he had been pierced with an arrow, and begins to howl in tones of the acutest anguish. Continue to strike the same note, and the howl of anguish grows keener and intenser. As an appeal to a cruel universe why it should inflict such misery on its helpless creatures, the scene of King Lear in the tempest remonstrating with the ancient heavens for pouring down such deluges and shooting such lightnings on the head of a defenceless old man, cannot surpass it in pathos. Indeed, could Irving or Booth or Forrest throw a like intensity of agony into their impersonations of Lear in the night and storm, the theatre would be shattered with emotion. All the dog needs, it is recognized at once, is a larger intellectual endowment and a richer command of Shakespearian imagery to make him the most overpowering tragic actor that ever trod the stage; and even with these drawbacks, still, in simple elemental power of emotional expression, he leaves Irving, Booth and Forrest nowhere.

Alack! it is the silly pride of man that prevents his seeking his true school of instruction in the strokes of intuitive genius displayed by what he contemptuously calls the inferior orders of creation. What! expect a great actor, a great singer, a great preacher to study for his diploma in an academy presided over, as professor of aesthetics, by a dog howling in agony over the pathetic quality of a certain note of an accordion. Yes, Patti, or Duse, or Beecher, either this or failure to soar the highest flights in your calling! Happily, here and there will be found a true

child of the kingdom, willing to humble himself that he may be exalted; as an instructive example of which, let the ensuing story suffice, as told by an eminent preacher from the North who wintered last year in Florida.

Attracted into a negro meeting house, the cultivated northern minister found himself emotionally moved by the preacher as he never had been before. The quality of voice in the mere repetition of the text—a text which was again and again introduced—stirred elemental depths of feeling in this stranger that were a new revelation of the susceptibility of his nature, while equally the whole congregation palpably lay under the spell of the same power. "I can't do that," he said, "it is beyond me to understand how, as with the tone of a 'cello, this humble preacher is able to lift such inassive and reverberating waves of emotion in the souls of his hearers—waves of emotion that in themselves are present witness to each one's consciousness of the depths of spiritual reality in the text. Evidently the man has no especial intellectual power, no especial power of imagination." So, after hearing the negro preacher a number of times, and always coming away equally impressed, the northern minister determined to scrape acquaintance with him, and, if possible, get at the secret of his power. In this he found no difficulty, as the man proved to be perfectly candid and child-like. So, after stating to him how much he had been moved, he asked if he would be willing to tell him how he set to work to prepare his sermons.

"Oh, yes, doctor," was the reply; "I'll tell you all I know. All the good of a sermon is in the text. That's the divine revelation. But till their feelings get touched men's hearts are harder than millstones. So I just pick out the right kind of a text and keep crooning it over to myself till I think I've got it so that they can't help feeling it inside. That often takes a good while, but when I feel pretty sure I've got the tone of voice about right, then I just go and rehearse it over to my dog. If he don't pay no attention then I know I am off the track, but if he ups and begins to howl as if his heart would break, then I know I've got the whole congregation solid, and can melt the hardest sinners and make them weep and repent and cry for mercy. They can't help themselves. Dogs are the best judges there is of when you've struck the heart of a text. If they can't tell you why, they can feel it in you just the same, and every time I've gone and preached a sermon my dog didn't first howl over it fell dead as a mummy and all the people said I had thrown cold water over the meeting. So, when you get home again, doctor, you just buy a dog—yaller dogs are the best—and keep practicing on him, saying your sermons out loud. Every passage he begins howling over you keep repeating over and over to him till you think he'll die of misery. That's the passage that next Sunday will fetch groans and tears out of the congregation. I'd no more think of being a preacher without a dog to show me when I've

missed the heart than I'd be a blind man without a dog to lead me by a string and keep me out of the ditch."

It is highly probable that in their arrogance of pride most divines of eminence would laugh to scorn the educational method of this nature-loving Florida negro preacher. A proposition from some rich Episcopalian or Presbyterian layman to endow a permanent fund, the yearly interest of which shall be devoted to introducing into the divinity schools of these august bodies dogs in sufficient number to stand the wear and tear of the students practicing on them with their hard and unsympathetic voices; such a proposition would be rejected as nothing short of an insult to the dignity of human nature talking through its nose. None the less, a profound psychologist, like Prof. William James of Harvard, might easily find in this simple story of the effective negro preacher the material for years of careful experiment. Such a man as he perfectly understands that basic, elemental feeling is the same in man and brute, and, therefore, that the preacher who cannot reach the profuse emotional sensibilities of a dog cannot hope to reach the more stunted and arid ones of human beings. To learned professors, then, in an institution like Harvard, the public has a right to look for that immunity from vulgar practice and that willingness to sit humbly at the feet of nature which may yet lead on to investigations that shall introduce fresh emotional depth into the singers and actors, and new unction into the preachers of the land.—Boston Herald.

THE UNITY OF TRUTH.

BY C. ELTON BLANCHARD.

WE are constantly reminded by the radical pulpit, I use that term to signalize those of the clergy who rant at the liberal leaders, that until Robert G. Ingersoll or any other person discarding supernaturalism, can give us something better, we should cling to the old beliefs regarding the Bible and the philosophy of life that it contains. Men who seek to lead the minds of the masses to the higher motive of right living from the standpoint of Pure Morality, who stand as willing subjects to universal innate Law, who refuse to believe any dogma, until it ceases to be a dogma by reasonable and scientific proof, who say to themselves and to the world: Do not lie, because it is found, in human experience, to be wrong; do not steal, because it is wrong; do no wrong, because it is wrong, these men are upbraided and branded as "so-called philanthropists," selfishly prompted to teach their damnable doctrines of free thinking and honest living for this life, for the money they can make in so doing or by posing and showing themselves as cranks, dime-museum style. This retaliating spirit of the clergy is to be regretted, for it gives worldly men reason to doubt the effectiveness of supernatural belief, in controlling even such kind-

hearted and meek-minded men as the world supposes clergymen to be. With the love of Christ or even Buddha in their hearts, they should be good and kind, forgetting the "eye for an eye" style of conduct, and adhere to the "turn thy other also" spirit. It does not matter how much abuse the two schools of thought throw at each other. The question rests upon proof, and results; so let us for a moment examine the evidences of what influence makes a man good and noble.

It will not be necessary to enter the discussion of the several hypotheses which seek to account for the condition of matter as we find it. Human experience, even in the short era of our observation and human history, shows plainly how subject we are to conditions and changes in matter. For the want of a better name we call this controlling influence Law. That it has been a function of matter from all time, and that matter could not exist without this overruling power, both schools admit, and reason and science sustain the conviction. The dispute is over the Source of this Law; one saying a personal, self-existent Being, whom we will call Good or God, or any other name that suits us, originated the Universe as we find it, or in other words, created it, most of the school believing this wonderfully powerful personage or spirit to have done so, from Nothing. This something-from-nothing method of doing things being questioned by any thinking man, the supernaturalist at once pronounces the opinion irreverent, for God can do anything, being all-powerful. Of course the study of Science has divided the supernatural school into several factions, known as Dualists, etc. All this is a matter of philosophy and the masses now want to know: What is right, and how and why shall we seek to live aright? Letting all the matters of belief rest undiscussed; letting the questions of Biblical authenticity; the problems of history; the perplexities of psychology, involving the problem of the soul; letting all these stand undiscussed, the two schools give to the poor unlearned man, seeking to live a better life, the following expositions of moral philosophy, the first from the standpoint of the several supernaturalist classes or divisions, and the second from the standpoint of the several naturalist schools. Monists, Liberalists, Agnostics, etc. If the two are properly and fairly set forth, as well as truthfully, we hope that the unity of truth may be clear to any thoughtful reader, and that he may be encouraged to press forward to a higher standard of living, and be saved from the many hells of this life, some of which I feel are resultant from the theories of the supernaturalist school. If it was not for this, one would hardly be justified in opposing the teachings of orthodoxy, for the orthodox church is the leading factor for good in all civilized lands; for the supernatural belief has lifted millions of poor degraded humanity to a better conception of life and often to paths of usefulness and worth. I say supernatural belief has done this, but of course I mean that the conception of truth and ethical duty, selfish or otherwise, which came in connection with the

supposed "wonderful manifestation of the Holy Spirit," led them to a better life, in spite of the supernatural belief.

How shall the world be made better? This is the question in the minds of all good men, except the smaller class of extreme supernaturalists, who hold that the world was bad, is bad and always will be; that it matters nothing what becomes of it and its inhabitants as animals; that all we should strive for is to save souls, whatever that may mean to such extremists, and that when the soul is saved it matters not about the condition of this life, whether we be poor or ignorant, whether we have comfort, health, pleasure, art and all the results of advancement, or not. Save that the balance of the Supernaturalists add the idea of living better now, as well as to live for Heaven, the two factions of the same school address the seeking sinner somewhat as follows:

My good man, God is merciful; (nothing quoted like: "Vengeance is mine.") he has been pained that you have not lived the life you should. It will please him to forgive you and blot from off the Book of Life all your sins. He has provided the way of escape, the door of Salvation, through the death of His Only Begotten Son, in whom you have a Mediator and a Savior, etc. to the end of the chapter. It matters not how good you have been, or how vile, you must come to the Savior in faith, believing that he is the Son of God, that he was lifted upon the Cross, that he died, was buried, and the third day arose and ascended into Heaven and sitteth at the right hand of the Father to judge the world. Why, the way is easy! Ask and ye shall find. Knock and it shall be opened unto you. Come now while you have yet the chance, tomorrow you may die in your sin, and should that awful thing happen to you, in the tortures of hell you will regret that you did not listen to the Dear Savior's pleadings, etc., etc.

Now these thought quotations are given in all respect, and in no spirit of ridicule, for to me it is pathetic—in short, the most pathetic, but one, of all my observations. I have not mentioned the several theories regarding the matters of punishment for those who cannot or do not believe that mere belief will rid them of punishment for broken law. The orthodoxy is so divided, some holding the utter-annihilation theory, the blotting-out-forever plan, a thing not so unpleasant to conceive, while others hold to the slow-torture method of conducting the Realm of Satan. When the supernaturalists have these matters settled among themselves we will then be justified in taking the arena of discussion upon these minor details. As a kind of side comment, I may be pardoned for saying, that assuming we have a ghost-soul, which shall be punished for the sins done in the body, provided we do not accept the "plan of salvation by faith," and that I awake to find myself doomed to spend eternity with the majority, in the Domain of the Evil One, there to repent at leisure, while the refrains of celestial music float down to us from the harps and lips of

the Ransomed Minority, I shall not at this time be called upon to suffer "spiritually," which I suppose means mentally, for the sins I have not committed. If my supposition is correct the conviction comes to me with stunning force, that should I succeed in living this life with but few of the sins on the list charged to me, I can be far happier in Hell than some of the Ransomed murderers and other repented human fiends, that may accept the "plan of salvation by faith." On the other hand, had I been a murderer, and even though "my robes had been washed in the blood of the Lamb," and even though I did gain a seat among the ransomed throng, where I could twang "upon a golden harp," it seems to me the memory of those hands lifted up to me, beseeching mercy, and that longing, lingering look in eyes that were begging for life, that last cry, piteous though smothered in my cruel clutch, as I drove the knife into my victim, it seems to me this memory would make Heaven for me the most miserable of all the future places of abode. Of course the school is divided as to the best way of dispelling this "hallucination of the agnostic mind." Here again we must allow them time to agree, and not press the matter too earnestly, for it has no bearing upon the questions of right living only as it allows men to do many wrong things, when prompted by selfish motives, that did they not possess this "beautiful hope of Heaven" they would not commit the wrongs. I cannot refrain from indulging in the use of the supernatural figure of speech now and then, and to many of my readers it will not be an offensive sound.

So in response to this appeal the man admits that he feels the love of God in his heart; he has confessed all his sins to his Maker; he not only feels that he is saved, but he knows that he is saved, and saved to the uttermost—in short, gloriously saved! He now leaves off his old ways of doing things. Some of his bad habits, if not too fully under their control, are dropped. He works harder, saves his money, gets better acquainted with his wife and children, joins the church, and on Sunday, dresses up himself and the family. He feels respectable sitting in his pew, and glad that the seat is paid for, for a whole year ahead. His friends are increased, never a very bad man or in fact a very bad man, as you like it, heretofore, he now gains a better position in the community, lays by some money, and there: That man is a fair sample of the Saving Power of Jesus Christ! Of course we will not discuss the thousands of poor wavering fellows who are saved over and over again from year to year, and who at last fail to amount to anything as "living witnesses of the power of the Holy Spirit," nor do I wish to appear unkind by calling attention more at length to the apparent facts that the "influence of the Holy Ghost" in no way controls a large majority of the saved sinners, when they are influenced by some stronger and more selfish motive, that comes in as a part of the "struggle for existence." I only want to emphasize what seems to be a fact: Men are governed by the same motives, whether

they are saved "by the blood of the Lamb" or only in possession of high conceptions of ethical duty.

Now what message would the naturalist send the sinner? This I will try briefly to outline, and therein show what I mean by the unity of truth. In the first place we would send the message to him several generations before he was born, and to the sexual relation we would apply the highest and best of our scientific knowledge. We would seek to make the race progress mentally and physically in harmony with well-known hereditary laws. How to do this you may think out. From the earliest years of this "sinner's" reasoning life, we would teach: "There is but one Truth and that truth is eternal." As a father might address his son, we would say: My boy, you are a creature of condition. If you want to know why and how, study evolution. You are here for a purpose and as a result of fixed law. If you want to know what purpose, study anthropology and sociology; if you want to know what law, study embryology, physiology, and other kindred sciences. You should make the most of this life and serve your purpose the best way you can. In doing this you should be happy, healthy and a useful member of the race. How to accomplish this is the problem of your training and education. To be happy, is only to obey law. This is easy to say, but hard to do, for the reason that conditions become complicated and one law counteracts another. You can only do the best you can, and when a question of two evils arise, choose the lesser. To be happy you must obey the laws of your being. If you are healthy, that means you are well born, and well nurtured, clothed, housed and fed. To be happy you must have mentality well developed, or at least, so well that you may understand somewhat of science, and the relation you hold to the universe, especially the little world upon which it has been your lot to "suffer being." You must know first, last and for all time that law is immutable. You must obey its dictates. If you break over, mentally or physically, you must bear without hope of escape the penalty that follows as a natural result. You will observe, my son, when you read how the forces of nature, such as a cyclone, manifest themselves, that we are entirely subject to Law. The cyclone knows no mercy, killing all who stand in its way. The law of gravitation will bring a good man to the pavement and crush his poor body into a mass of flesh and blood, just as quickly as it will a bad man. Study human experience and you will find this truth. You ask who made these laws. The supernaturalists would say that God is the author of law. My reply is that law cannot be without matter; that all law is innate in matter and only existent because of the existence of matter. You now ask, who made matter? It seems you are still a child, for you otherwise would not need to ask who made matter, as if it of necessity must be made somewhere and sometime as well as by some One. When I enter this field of thought I reach the limit of human con-

ception. I cannot think space nor time, beginning or end. The best I can say is that matter has always existed, never in chaos, but in order, and under the control of the Power we call Law. Am I any better off, my son, if I go but the step further and say God made the universe from nothing and is the author and ruler of it? I am still obliged to admit that I cannot account for the existence of this Author, and if anything is self-existent, am I not more justified to call it matter or leave it uncalled? I thus commit no offense against Science and I do not outrage my reason.

If you find a truth in your own experience, cling to it. If you find it in the Bible, make it your own. Remember that it has always existed, whether it was first proclaimed by Moses, Buddha, Christ, or any other leader of men. Value the old books for all they are worth as records of human experience and history, but do not worship them. Reverence the old ideas for the good they have done, but do not cling to them, as a Medicine Man to his charms. It has been wrong ever since our Mother Earth, by wheeling round in her course, brought us to that first year when the first organized being could draw in the breath of life, to take such a life. I can understand how necessary it was for Moses, as well as other teachers of the human race, to use the dogma in order to secure obedience from those who were physically more powerful than he. "Thou shalt not lie," coming from the Jehovah of the Jews, carried greater weight than had Moses merely announced it as his own law. It was wrong to lie long before that eventful day of record making on Mt. Sinai. It never has been right to lie, and never will be!

You tell me that this would rob you of your hope, and lower you to the level of the brute; that you would have nothing to live for if you have no soul, which is your real Self, that lives only for the trial period in the body. I only ask you to study psychology to learn of mind. From that you may know the difference between yourself as a human being and other animal life. Robbed of that which makes you inactive and passively submissive to the conditions as you find them here, and of that which caused you to follow the false reasoning, which says: It don't matter, anyway, I have only a few more years to suffer the wrongs and pains of this life, then I will go to that home prepared for the Faithful; you will put forth more energy to improve your condition, and to make the most of this life. Robbed of this theory which builds nunneries, and fosters monasteries, that draws into existence all those sects which hinder our evolution and retard our progress, you will study science more thoroughly and leave no effort unmade to obey its laws, in order that you may make your life a success for your own selfish self. Freed from that hatred which supernaturalism shows to naturalism, you will aid in no more wars, no more Crusades, and persecutions for righteousness' sake; no more St. Bartholomews' riots or movements that bring harm to human wel-

fare. If, then, you follow Truth you will take into your life the thought for others, and you will be governed as all good men are, Christian or Pagan, by the spirit of Altruism. This is a faith that makes life worth living. This faith seeks that immortality which is not the selfish hope of continuing our own little individualities in a place called Heaven, but that immortality which lives on in the hearts of men, a constant source of help and inspiration for better living. This is an immortality which we are able to feel and know. We are products of such immortalities ourselves, and ours will go out into the future generations of men each with its own influence for good or ill. I am glad to admit that many of the good souls that come into mine are Christian, but they would have had the same influence had they been pagan. My son, you would not expect to cover the whole ground in one day, week or year. Ask me more at length, and let me search for Truth with you. It is a friend that never fails us. It reveals itself through Science, and all the books of men are but records of the search.

Put your faith in this motive for life. Live your full time and when Death comes, that unwelcome messenger, unwelcome to even the Christian, who, obeying his very instinct, clings as dearly to life as you and I would, we can safely say: It is well done. We shall have no pleadings for forgiveness to make, for law we kept as near as we could. We have lived better by reason of our faith, and we can now turn the tables upon our supernaturalist friends and brothers, and say: We were better off on this earth by reason of our living in the faith of naturalism, and if there is a Heaven and a Hell and a just God, we shall have few sins for which to plead forgiveness, and if the unjust plan of salvation by faith is the plan of the just God, we can surely continue our work of altruism in the Regions of Hell, for those who need comfort will demand our time, and we shall feel that our destiny is well. Again, if we are blotted out of existence altogether, this will be far sweeter than Eternity with a crown under which we may have constant memories of broken law in our earthly life. Let us live to live, and we shall be ready to die. Let us die to live in the lives of our fellow-men.

EDITORIAL DEPARTMENT.

REV. E. H. KEENS.

GALILEO, the noted scientist of the sixteenth century, history informs us, when compelled by the Christian church to get down on his knees and publicly renounce the doctrine that he had been teaching, that the earth revolved upon its axis, as he rose to his feet was heard to whisper: "Nevertheless it does move." And now Galileo's theory is so well established that we have heard of but one noted person disputing it, and of course that was a clergyman, the Rev. Dr. Jasper, who insists that "The sun do move." And those whispered words of the great investigator have become the appropriate shibboleth of the friends of progress the world over.

"THE WORLD MOVES."

There is no better evidence of the truth of this assertion than the fact that so many clergymen are becoming Free Thinkers. There are probably now, in what are known as Christian pulpits, a hundred clergymen who are as free in their thought and expression as is Col. Ingersoll or Elizabeth Cady Stanton, and the number is constantly increasing. And we are pleased to publish as the frontispiece of this number of the Magazine the portrait of Rev. E. H. Keens, a young clergyman who has renounced all dogmatic theology and religious superstition and fearlessly proclaims himself an advocate of free thought and free, honest, investigation.

Our first knowledge of Rev. Mr. Keens came to us through a pamphlet just published by himself, entitled: "Why an Expurgated Bible," which document we intended to publish in this number, but as our space will not permit we shall publish in our next issue, the November Magazine. It is an article that would be a credit to our best free thought writers, and we are sure will greatly please our readers.

Rev. Mr. Keens is a young man, only twenty-five years of age, but it would seem by the following letter that he kindly sends us that he is farther advanced than some preachers of three times that number of years. He is one of those young men who we predict will be heard from in the near future. On next page we publish his letter:

RELIGIOUS EXPERIENCE OF REV. MR. KEENS.

Hyannis, Mass., Sept. 25, 1896.

H. L. Green, Chicago, Ill. Dear Sir: I write you, in reply to your request for a statement of my religious experience that I was taught the doctrines of the Evangelical church, but as far back as I can remember I never believed them. Why, I never could explain, owing to my environments. I spent most of my life with persons who firmly believed the teachings of the popular church. I never read anything except produced by men and women who were this church's followers. I, of course, supposed that these people were right and I was wrong. However, I was not contented nor could I believe the doctrines taught me. When I left my home and started to make or mar my fortune, while living in a certain city I wandered one Sunday into a Universalist church and I heard a sermon preached upon the "Teachings of Jesus." It appealed to me. The sentiments as uttered by the speaker were just as I had thought, but could never express. It is needless to say that I was for a long period a constant attendant of this church, in fact, until I decided to attend some college. Being extremely poor, after some thought I decided that the best profession for me, where I would be able to make a living the soonest, was the Universalist ministry, and as I believed then essentially as that denomination taught and still teaches, I had no compunctions. After further study and while in the school, I soon found myself growing away from my Universalist beliefs. One reason perhaps more than anything else which caused me to forsake the dogmas of this church was that the Dean of the Theological Seminary constantly harped upon this teaching: "That the students of Universalism must fight for Universalism against all comers." No word was ever spoken, so far as I can remember, that the students of Universalism must seek and fight for truth against all comers, and this was my golden rule, and still is, even though it has proven many times to be a cross extremely hard to bear. When I graduated from the seminary and was ordained I did not subscribe to the "Universalist Confession of Faith." I abjured communion and baptism, and told my ordaining council that I simply believed that the only Deity is love, the only Satan is evil, and the only religion is goodness, and these also were my Trinity. I was ordained, however, revolutionary as these sentiments were to them. I have been in the ministry two years. I read my Scripture lesson from any author who has anything good. I have no communion nor baptism, nor do I assume to pick out the saints from the sinners. Finally I preach every Sunday morning and evening what I believe to be the truth, no matter what dogmas it may hurt, or however far it may go from the tenets of my church. I do think this, however, Mr. Green, after my rather short experience, and that is, that the reason the church keeps out more light than it lets in is because its ministers are mental cowards. Trusting this mere outline of my experience as a theologian will prove satisfactory, I am. Yours fraternally,

E. H. Keens.

SURVIVALS.

BELIEFS, habits and customs once firmly fixed, are by the force of habit and authority carried on through successive generations, into a state of society very different from that in which they originated. They remain so many vestiges of the older condition out of which the later one has slowly grown. Old thoughts and practices may be gradually changed in adjustment to changing conditions; they may survive as anomalous features of the newer social state; or when they have been apparently outgrown, or linger only in nursery folklore, they may burst out afresh with marvelous vigor in the form of a revival, similarly as some characteristics of lower forms of life may reappear in more evolved varieties of the same species.

Superstitions persisting as survivals, when they have been merely passive in their nature, often reassert over minds apparently emancipated from them, something like their ancient dominating power. The belief in witchcraft, which prevailed so extensively in Europe from the thirteenth to the seventeenth centuries, had been a passive survival for a long time, but the theological teachings in regard to Satanic agency and diabolical possession, and the intellectual mood resulting largely therefrom, were favorable to such a revival, and the old superstition blazed into an intensity equal to that of the fires which men kindled all over Christendom to destroy the witches, who, it was firmly believed, raised storms by magic rites, turned themselves into witch-cats and where wolves had intercourse with "incubi" and "succubi," caused disease and bewitched men, women and children by spells and by the evil eye. All these beliefs were survivals from remote antiquity, preceding by many centuries the Christian era.

One of the most common, and at the same time one of the most pernicious of superstitions, which belongs to uncivilized races, is belief in magic. Although regarded by all men of science as entitled to no consideration, except as a superstition, accompanied by more or less willful fraud, it exists in every civilized country as a survival, and today in all our great cities men and women who pretend to teach great truths and to bring about great results under the name of magic, find large numbers of credulous people who believe in the so-called art and are ready to pay for instruction in it.

The languages of the most advanced nations abound in survivals

from ages of ignorance. The saying "a hair of the dog that bit you," now a joke or a metaphor, was once believed to express a truth. "Dog's hair heals a dog's bite," says the Scandinavian Edda. "The very word superstition in what is perhaps its original sense of 'standing over' from old times, itself expresses the notion of survival," says Tylor. In the process of evolution, advance and relapse have both had their places, though fortunately the former has been primary and the latter secondary and incidental. The most enlightened communities bear traces of the condition of their rude ancestors, from which savage tribes represent the least advance, and civilized men the greatest.

Among the survivals from the earlier ages of savagery is ancestor worship and worship of departed heroes, priests and other prominent characters, which persist today in vestigial form. Such worship is nearly universal now among savage tribes, and in nations like China, which are in a state of arrested civilization. Among the Fijians, when a beloved parent dies it takes its place in the popular belief, as one of the family gods. Livingstone says the Bambira "pray to departed chiefs and relatives." Similar statements are made respecting most of the savage tribes of which accounts have been written by observers.

Ancestor worship has prevailed and now survives in communities that have attained to a considerable degree of culture, persisting side by side with more highly evolved forms of worship. This has been true of India for many centuries. In his "Religion of an Indian Province," A. C. Lyall points out that in India apotheosis is a normal process, being a regenesis from dead men. "So far as I have been able to trace back the origin of the best known minor provincial deities," says this writer, "they are usually men of past generations who have earned special promotion and brevet rank among disembodied ghosts by some peculiar acts or accidents of their lives or deaths. * * * Of the numerous local gods known to have been living men, by far the greater portion derive from the ordinary canonization of holy personages." Thus shrines, some of them temples, are being constantly raised to these persons, "deceased in the odor of sanctity."

Today wealthy Catholics in Europe erect chapels to their deceased parents, and in Catholic countries men and women are canonized by popular opinion and their intercession is asked in prayer. Among the ignorant peasants in Catholic countries, and even among Protestants, are numerous survivals of the old ancestor worship, and of the practice of ghost propitiation. The adored figure of a saint above his tomb,

Spencer points out, corresponds to the effigy which the savage places on a grave and which, with his uncritical and unreflective mind, he thinks he can propitiate with petitions and sacrifices. The figure to the mind incapable of abstraction, is invested with the qualities of the departed being.

Motive truth there is in spiritism. One cannot attend an ordinary seance without seeing a survival of prescientific notions and primitive methods of thought. At alleged exhibitions of spirit agency, called materialization seances," how many of the regular frequenters look with awe upon the "forms" that appear, and invest them with characteristics which make them objects of reverence, to be approached only with fear and humiliation. Often the spirits are assumed to be so far above the mundane plane that a questioning disposition or precautionary measure against error is regarded as sacrilegious. Doubt and investigation are deprecated. Unquestioning belief and acquiescence in what is communicated are at most seances, essential conditions of successful manifestations. Taking advantage of this state of mind frauds impose upon the ignorant and the credulous to obtain money for the exercise of alleged spiritual gifts. Many of the visitors are anxious to hear from their departed relatives who they imagine have become superior beings, addressing them as such, though often in regard to petty personal affairs. The spirits are assumed to know almost everything and they are often spoken to very much as savages address their gods. A miner wants information regarding the location of rich leads of gold or silver; a trader desires information as to the outlook in his line of business; a board-of-trade man asks for points respecting "futures," the ordinary gambler whether he will win in games of chance; the young man and maiden ask in regard to matters of love, courtship, and marriage; and so on to the end of the chapter. The assumptions are that some departed relative or friend is almost omniscient and keeps a general intelligence office, and that the condition of obtaining information is, after paying money to the medium, priest, accepting in a believing and reverent spirit whatever the spirit communicates. If the "information" proves to be falsehood, it must be assumed, as in the case of the ancient oracles, that the fault is in the questioner—in his misinterpretation of the message, or in the improper mental conditions in which he made the inquiries.

There is much in the old theological method of treating the Bible which is becoming, every generation, more and more survivals.

Viewed in the light of evolution the Bible is seen to be a collection of ancient writings composed at different times and under different circumstances, containing with all its great truths and lessons, much that is legendary, much that is archaic, much that is unsuited to these later times; representing conditions of life and thought which were real and which still survive in some parts of the world—conditions which were necessary stages in the evolutionary process. As the literature of an ancient people who lived, believed and hoped according to the ideas and ideals which belonged to their race and their stage of mental and moral development, and whose religious thought and life have exerted a wide and profound influence upon the world, the Bible will ever be regarded as an important book by all who have the historic sense and are able to consider sympathetically the cherished beliefs and traditions of other countries and other times than their own. For those who thus regard the Bible, value it for its intrinsic worth, apply to it the ordinary canons of historical criticism and read it in the light of modern knowledge, the old method of defending the book as an infallible, supernatural revelation, and the old method of attacking it under the influence of the "anti-theological bias," are of scientific interest only as illustrations of how ideas which have been demonstrated to be untrue and methods which have been shown to be based upon misconceptions, may persist and continue to have representatives and admirers when they have been discarded by science and the best matured thought of the age.

B. F. U.

SOCIETY OF POLITICAL ENQUIRIES—AN ANCIENT AND INTERESTING DOCUMENT.

MR. JAMES B. ELLIOT, of Philadelphia, furnishes us the following ancient and interesting document which we are pleased to publish. Among the distinguished names attached to it as members will be noticed those of George Washington, Thomas Paine, Alex. Hamilton, James Madison, and Governor Morris. Mr. Elliot writes:

Philadelphia, Sept. 19, 1896.

H. L. Green, Esq., My Dear Sir: There existed during the Revolution a Society of Political Inquirers. The object is set forth in their by-laws, of which I send you a copy for the Free Thought Magazine. I discovered it by accident in looking over some old pamphlets in the Ridgeway Library, and its importance consists in the respectability of its members, and if a man is to be judged by the company he keeps

then Thomas Paine's name among that galaxy of illustrious men gives the lie to what has been said of him by his Christian enemies.

Respectfully,

J. B. ELLIOTT.

No. 9137—O. Ridgeway Library.

SOCIETY OF POLITICAL ENQUIRERS.

Established, Philadelphia, Pa., Feb. 9, 1787.

The moral character and happiness of mankind are so interwoven with the operations of government, and the progress of arts and sciences is so dependent on the nature of our political institutions that it is essential to the advancement of civilized society to give ample discussion to these topics.

* * * * *

In having effected a separate government we have as yet accomplished but a partial independence. The revolution can only be said to be complete when we shall have freed ourselves no less from the influence of foreign prejudices than the fetters of foreign power. When breaking through the bounds in which a dependent people have been accustomed to think and act, we shall properly comprehend the character we have assumed and adopt those maxims of policy which are suited to our new situation.

While objects of subordinate importance have employed the associated labors of learned and ingenious men, the arduous and complicated science of government has been generally left to the care of practical politicians or speculations of individual theorists. From a desire, therefore, of supplying this deficiency and promoting the welfare of our country it is now proposed to establish a society for mutual improvement in the knowledge of government, and for the advancement of political science.

With these views the subscribers associate themselves under the title of Political Enquirers under the following rules and regulations:

1. The society shall consist of fifty residing members, and shall meet every Friday fortnight, 6:30 p. m.; chair to be taken at seven, except June, July, August, and September.

Each member shall pay twenty shillings on admission and fifteen shillings annually towards the expenses of the society.

17 Hyde Park Gate, London.

President B. Franklin, V. P. Geo. Clymer, Wm. Bingham, Treas. Robert Hare, Sec'y's Geo. Fox and Jos. Redman.

Committee on Papers.

Benj. Rush, J. W. Armstrong, Wm. Bradford, Francis Hopkinson, Wm. T. Franklin, Wm. Rawle (Printed at Pope's Head. Rogert Atkin. MDCCLXXXVII.)

Members.

Ed. Bind, Rich Bache, John Blakely, Chas. Biddle, Benj. Cheu, John D. Cox, French Cox, Rev. Mr. Calin, John Dickinson, Wm. Hamilton,

Hen. Hill, Rev. H. Helmuth, Alex Hamilton, Jarad Ingersoll, Francis Johnson, Wm. Jackson, Jno. Jones, Adam Kuhn, Wm. Lewis, Thos. Mifflin, Robt. Morin, Governor Morris, Rob Maganie, Jas. Madison, Jno. Robt. Morin, Governor Morris, Rob Maganie, Jos. Madison, Jno. Nixon, Sam'l Powell, Thos. Paine, Wm. Rawle, David Rittenhouse, Benj. Rich, Ed. Shippen, Chas. Tompson, Chas. Vaughn, Jas. Wilson, Geo. Washington, Rev. W. White, Casper Wistar.

THE SUSTAINING COMMITTEE—CALL FOR VOLUNTEERS.

AS we have before stated, it seems to be impossible to make a publication of the character of this magazine entirely self-supporting. It must depend, to a great extent, on the voluntary contributions of its friends. Many have said to us there ought to be a sufficient number of Liberals who would willingly agree to pay their proportion of any deficit that may, from time to time, appear in the expense of publishing the magazine, and many have insisted that a "sustaining committee" be appointed for that purpose. We plainly saw the necessity for such a committee, but the question with us was: "How shall it be appointed?" We finally decided that we would appoint it ourselves. So about the 15th of July last we made up such a committee, upon which we placed the names of two hundred and fifty of our subscribers—those whom we judged most financially able to make contributions, and we mailed to each a circular, upon which was printed the names of said committee, and at the same time we notified each member that we required \$500 in addition to the regular receipts of the magazine to carry us through the year. The result of that plan up to the present date, Oct. 2d, has been as follows: In the August magazine, as can be seen on page 532 of that number, we were able to report that fifty members of that committee had paid in \$127.50 and in the September number an additional sixty-seven members had paid in \$125.60, and now in this October number we can state that twenty-five more of the said committee have contributed as follows:

R. T. Buell, \$1.00; J. B. Belding, \$2.00; R. H. Bliss, \$5.00; Cash (G. B.), \$1.00; Geo. Boyle, \$1.00; T. Theo. Colwick, \$1.00; Cash (W. H. C.), \$2.00; Chas. Eberling, \$2.00; W. B. Flickinger, \$5.00; J. M. Martin, \$2.00; J. J. Latham, \$1.00; Karl Schmemann, 50.00; Peter Stewart, \$1.00; M. L. Studebaker, 50 cents; S. P. Thorpe, \$1.00; S. P.

Carter, 50 cents; A. Richardson, 50 cents; W. S. Whitakes, 25 cents; A. Lefley, 10 cents; Kirk Cramer, 25 cents; Walter Mills, 25 cents; Paul S. Tooker, \$1.00; D. G. M. Trout, \$2.50; C. K. Tenney, \$2.25; G. M. Gates, 75 cents. In all, \$83.85.

Therefore it will be seen that out of the two hundred and fifty names appointed on said committee, one hundred and forty-two have responded in sums that aggregate \$336.95. This leaves one hundred and eight names of the committee who we have not heard from and \$164.05 still unpaid on the \$500. Those that have not responded are persons who have heretofore paid all they can afford, or persons who in these hard times cannot afford to pay more than the regular subscription price.

CALL FOR VOLUNTEERS.

We now propose to make this a permanent committee and we here call for voluntary volunteers. We take it for granted that all those who have responded to our call are willing that their names stand upon this committee and we desire to procure enough volunteers to make the committee consist of at least three hundred members. The more names we have on the committee the lighter will be the burden on each. Now, friends, those of you who are willing to have your names appear on this committee, send in your names at once with such subscription as you can afford to give, to make up the \$164.05 remaining unpaid. In the November number we will publish the names of the Sustaining Committee up to that time and also the additional payments. We hope when this exciting presidential election is over more of our friends will have their attention directed to the interests of this magazine.

UNDERWOOD AT PERU, ILL.

ON September 27th Mr. B. F. Underwood lectured at Peru, Ill. to a large audience composed of many of the most substantial people of that community. Fully one half of those present were ladies. There is a liberal society at Peru and we are pleased to learn that it is well sustained and in a flourishing condition. Mr. Underwood has visited Peru and given lectures there many times during the last twenty-five years. There was a German Liberal organization there

forty-five years ago, from the platform of which Dr. Schuenemann Pott and other able German advocates of Freethought spoke. The present society is composed of both Germans and Americans and Mr. G. B. Penney occupies the desk acceptably every other Sunday. Mr. Joseph Even, one of the sterling Liberals of Peru, is agent for this magazine, and all subscriptions received by him will be acknowledged.

BOOK REVIEW.

The rights of Women and the Sexual Relations. By Karl Heinzen. With portrait of author. Pp. 173. Price, cloth 75 cents; paper 25 cents.

This is what the "Detroit Evening News" has to say of this book: "The Rights of Women" is somewhat of an old subject, but in the hands of Karl Heinzen it meets with an able champion, possessed of both the will and the capacity to fight the good fight in the justice court of public opinion. "The Rights of Women and the Sexual Relations; An Address to an Unknown Lady Reader," by Karl Heinzen, is a thoughtful essay, or, rather series of essays, on matters which affect the social economy of the whole race. The author has a thorough grasp of the social problems of the day, and he grapples with the difficulties both moral and social, that beset the most important of questions like a veritable Sir Eglamore and the dragon, and like that worthy knight, he is entirely triumphant. His most vigorous attack is on the marriage relation as at the present subsisting. The attack here is the most vigorous because the subject represents the citadel most strongly defended by a bigoted and uncompromising enemy. That the author is something of an iconoclast goes without saying. Mankind has for millions of years been building up idols that meet the reformer wherever he plants his foot. Let us rather call him a husbandman that seeks to clear the way of the tans and briars and brambles that ignorance or selfishness of he past ages have sown in his path. The author's text is the emancipation of woman, and so intimately is the lot of man bound up with that of woman, that the emancipation of woman is also that of man. What is needed is the emancipation of society from superstition, which has led us to a state of things which is unbearable. In conclusion one may say of the "Rights of Women," that it carries conviction with every chapter. It is a bold and splendid essay in the direction of mental reform and its corollary, true morality. The work is of special interests to the citizens of Detroit, containing as it does, an admirable introductory preface by Karl Schmemann of this city.

Rights of Man, by Thomas Paine. By Moncure D. Conway, G. P. Putnam's Sons. Pp. 389. Price, \$1.25:

This book is brought out in the same beautiful typographical style as is "Paine's Age of Reason," that we noticed last month, and the two volumes ought to be on every Free Thinker's center table in America. Paine's "Rights of Man" contains the principles upon which this government was founded by the Revolutionary fathers; it presents the fundamental doctrines of a free, democratic government, such as this government was intended to be by Jefferson, Paine, Franklin, and their co-workers, and the book ought to be a text book in our public schools. Every American should study it, for up to this date no writer has so well presented the inalienable rights of man, which include the rights of woman as well. As is well known, this book was written as a reply to Edmund Burke's attack on the French revolution. Mr. Conway has furnished a very valuable and interesting introduction to this volume, giving a full explanation of the controversy between Burke and Paine, and has also added to the pages valuable explanatory notes. "About these days," as the almanac makers say, the "Rights of Man," deserves to be read carefully and prayerfully, and the principles there inculcated put to practice.

Karezza, or the Ethics of Marriage, by Alice B. Stockham, M. D. Price, \$1.00.

This is a sequel to "Tokology," and elucidates a theory of conjugal life in which there is a love communion between husband and wife from which results a mastery of the physical and complete control of the fecundating power. The many readers of Dr. Stockham's works will expect that even so delicate and difficult a subject as this will be treated chastely and they will not be disappointed. The theory is but a landing place on which persons who need help to self control may stand until they gain courage and desire for further advance. Opinions may differ as to the wisdom and possibility of it, remembering that it is written entirely from a woman's standpoint, but Dr. Stockham has been a practical student of humanity. She knows, as few can know, the ills from which she is seeking to save the race, and her keen intuitions and love for humanity have been her guide in this work.—*Woman's Tribune.*

The October Monist.—With the October number The Monist begins the seventh year of its existence, and in the space of time which has elapsed since its foundation it has succeeded in enlisting the collaboration of the most eminent thinkers and inquirers in the world. It is doubtful if any other philosophical periodical can show a list of contents covering an equal period of time that is comparable to it in originality and weight.

The present number is in every respect the peer of its predecessors.

The opening article is by Prof. C. Lloyd Morgan, the foremost comparative biologist of England, and discusses Animal Automatism and Consciousness. Prof. Morgan combats Huxley's theory that animals are pure automata and seeks to reinstate the controlling function of consciousness. Mr. C. S. Peirce, a distinguished American thinker, and creator of several new methods of higher logic, discusses the great logical work of Professor Schroeder of Germany, as also the nature generally of this science. This article is extremely important.

Mr. E. Douglas Fawcett depicts in brilliant and rapid strokes the history of philosophy from Berkeley to Hegel and attacks the position of the editor of *The Monist*, Dr. Carus, who answers in the following article, Panlogism, showing the nature of soul, mind, immortality, and discussing the purpose of life. In the final article, Prof. G. Bruce Halsted, of the University of Texas, but now delving in the libraries of Russia and Hungary, treats of the new geometry; and concluding the number are the letters from foreign countries, with resumes of their literature, besides notes and reviews of a large number of philosophical, and scientific works, both foreign and domestic. (Chicago: The Open Court Publishing Co. Single number, 50 cents. Yearly, \$2.00.)

Literary Note.—The Open Court Publishing Co., Chicago, has just issued in their Religion of Science Library a cheap edition of Professor Mach's Popular Scientific Lectures, which were remarkably well received on their first appearance and pronounced to have "scarcely a rival in the whole realm of popular scientific writing." Professor Mach was formerly Professor of Physics in Prague, but has recently been called to a chair of philosophy in Vienna.

The same company also announces for early publication a novelette by Richard Wagner entitled *A Pilgrimage to Beethoven*, a brochure by Count Tolstoi on Christianity and Patriotism, a History of English Secularism by George Jacob Holyoake, *Ancient India: Its Language and Religion*, by Prof. H. Oldenberg, and later, Gustav Freytag's *Luther*, and a new translation with the original text of Lao-Tsze's *Tao-Teh-King*.

Proudhon and His "Bank of the People."—This is the title of a pamphlet of 67 pages, compiled and published by Benj. R. Tucker, New York, in defense and exposition of the views of the great French anarchist. The work aims to show the evils of a specie currency and to prove that interest on capital can and ought to be abolished by a system of free and mutual banking. Although Mr. Tucker is the compiler of the work, the series of articles which compose it was written by the distinguished journalist, Charles A. Dana some years ago, when he was in his prime and was the managing editor of the *New York Tribune*, in which the articles originally ap-

peared. What makes them of special interest now, apart from their argumentative merits and bearing upon present political issues, is the fact that they are from the pen of a man who is today extremely bitter in denouncing proposed economic reforms and popular agitations. Mr. Dana even calls President Cleveland "the Proudhon of Buzzard's Bay" and says that he "is as inflammatory in language, as fierce against wealth, as provocative of the hatred of the crank and the tramp against society, as the wildest ranter that ever scattered hayseed and epithets in a Populist convention."

Yet in the Tribune articles Mr. Dana, full of the enthusiasm of humanity, declares that those who bring the usual accusation against Proudhon are "the privileged classes whose privileges he never spares." "No single man," he says, "has done so much to prevent France from lapsing into the stagnation of decay, and with France all Europe." What would Mr. Dana say now of what he wrote in regard to Proudhon's teachings concerning "capital and labor," "equality of functions," "credit at cost" and "the republic of wealth," "the syndicate of production and consumption." Mr. Dana in referring to money said that "whoever can get control of the specie of the world can rule the markets with despotic hand, and may work his will upon communities and nations," that specie money "has become the tyrant of both the production and the consumption of the world," etc.

We are far from approving all that Mr. Dana wrote years ago or all that he writes in these later days, but we are glad that Mr. Tucker has reprinted the Tribune articles, for they are suggestive and instructive. They ought to help Mr. Dana, the millionaire, to be a little more charitable in dealing with theories which Mr. Dana, the reformer, upheld, no doubt from the highest motives. (Benj. R. Tucker. Box 1312 New York City.)

B. F. U.

ALL SORTS.

—The reader's attention is called to the call for the Free Thinkers' Congress on another page.

Bob—"Tom, are you a Theosophist?"

Tom—"No, indeed—I'm just an ordinary fool."—*Collier's Weekly*.

—Helen H. Gardener has furnished us with a most thrilling Indian war story that will appear in the November *Magazine*; entitled, "A Bugle Note."

—Elizabeth Cady Stanton's next article will appear in the November *Magazine*, and will be entitled: "The Christian Church and Women."

—We read in the "Psalms": "I said in my haste, all men are liars." If the writer had lived during this presidential canvass he could have said it at his leisure, and not been far from the truth.

—Col. Ingersoll is out with a letter in favor of McKinley, and Mrs. Stanton with a letter in favor of Bryan. So it will be seen that Free Thinkers have opinions of their own—they are not led by priest or politician.

—Bishop John P. Newman of the M. E. Church is confident McKinley will be elected. Discussing the situation yesterday, he said:

"God is conducting this campaign; it is his campaign, and the result is as certain as all of his works."—*Chicago Tribune*.

This is the first information that we have received that Mark Hanna had given up his job.

—Mrs. Elizabeth Cady Stanton has returned to her New York City home, 26 West 61st street. She has spent a very pleasant summer at Peterboro, N. Y., in the former home of the great abolitionist, Gerritt Smith, with his daughter, Elizabeth Smith Miller. It was the

more satisfactory because old associations were recalled by everything about the place, which is just as he left it.—*The Woman's Journal*.

—Rev. Dwight L. Moody proposes to have a day of fasting and prayer for the purpose of interesting God in this presidential election. As Moody is for McKinley the presumption is he desires to influence the Almighty to help that side. Mark Hanna ought to object to this, as we have noticed that the side the Lord is on generally is defeated. As witness the prohibition party that depends most entirely on the Lord's help.

—The clergy, we notice, are taking sides on the political issue of the day, and pouring hot shot into each other from their respective pulpits. Rev. Dr. Hillis, of Chicago, commenced a series of sermons in defense of the gold standard, and Rev. Dr. Flavius J. Brobst replies in advocacy of free silver. We are pleased to notice this. If the clergy will devote themselves to practical questions relating to this present world, they can accomplish much good.

—Some of our "Silver" subscribers write to us they are much surprised to learn Col. Ingersoll is for McKinley, and some of our "gold" friends seem to be elated because Col. Ingersoll is with them. We see no reason for surprise or elation in this matter. Col. Ingersoll has ever since the war, been a Republican, and has heretofore, we think, voted for each of the Republican candidates for president. If we are true Liberals we will condemn no man for being true to his honest convictions, whatever they may be, and as Col. Ingersoll always says: "We should be willing to grant to others all the rights we claim for ourselves."

—The Philosophical Journal of San Diego, Cal., in a kind reference to this Magazine, says: "The Free Thought Magazine, which has no sympathy with Spiritualism." Here is where Brother Newman is mistaken. We have great sympathy for the spiritualist belief in a future life, and hope it may prove to be true. It ought to be true, as many in this present life seem to have a very poor opportunity, and as Col. Ingersoll says, they ought to have another chance where the conditions are more favorable than they are here.

—There is a township in Dauphin county, Pa., in which there are 254 inhabitants, according to the last census, and 50 voters. In that township there is no minister, no church, no Sunday school, no lawyer, no justice of the peace, no industrial work of any kind and no place where liquor is sold. There are three grocery stores and one school house. When the people want to attend church they cross the river into Perry county and walk to Duncannon. There has been but one case in the criminal court from that township in the past twenty-five years. There is not another township like it in the whole United States.—Ex.

—The minister, it was expected, would spend the evening with the family, and Mrs. Williams was most anxious that her little boy should appear at his best. "Now, Willie," she said, "Dr. Schultz will ask you your name, and you must tell him it is 'Willie.' And he will ask you how old you are, and then you must say, 'Five.' And he will want to know where bad little boys go, and you must tell him, 'They go to hell.' Do you understand?" Not content with a repetition once or twice, Mrs. Williams drilled him again and again in the answers.

Dr. Schultz came as expected, and, after a short conversation with the hostess, lifted the child on his knee, and said: "Well, my little fellow, can you tell me your name?" Imagine the surprise of the reverend doctor when, like a flash, came the answer: "Willie, Five years old. Go to hell!"—Figaro.

—Mr. J. Cal. Watkins, of Kanawha Falls, sends us the following lines for the Magazine:

The brightest thoughts which flit into
the mind,
At first may be but dimly there out-
lined;
But if Dame Reason lend her kindly
light
To make these mental pictures clear
and bright,
Their forms, impressed upon the filmy
brain,
May long in faithful memory remain.
But then, to make "assurance doubly
sure,"
That knowledge thus obtained shall
long endure,
The careful writer in his notebook jots
The general substance of these golden
thoughts,
And weaves them into gems of prose
or rhyme,
Which printed pages shall preserve thro'
time.

—It will probably surprise some of our readers when we say that we are in favor of the whipping post for a certain class of criminals. Our attention was called to this subject by reading what Magistrate Cornell, of New York City, says in the "New York Journal." He says:

I am decidedly in favor of the whipping post for such fellows as those, who beat their wives and children.

They are not accessible to the methods which may reform other criminals. They must be beaten into subjection.

They are worse than savages.

We agree fully with what Justice Cornell says, and would have that punishment apply to any one who unneces-

sarily tortures dumb animals, and also, to any preacher who may drive a woman or child to insanity by preaching hell fire.

—We often publish letters strongly endorsing this Magazine, of which we receive many, but we occasionally receive those of another character. Here is one:

“Brownville, N. Y., Sept. 26th, 1896.

“H. G. Green, Sir: I write to have you discontinue the Magazine called Free Thought, which has been addressed to Ed. Parker, Brownville, New York. It is not wanted, will not be read, and will kindle the fire as the others have if it comes; if others want it then let them have it; we don't want the silly stuff.”

We thoroughly believe in women's rights, but equally in men's rights; therefore we shall wait until we hear from Mr. Parker who has paid for the Magazine to March 1st, 1897, before we erase his name. Sister Parker shows a “Christian spirit” in using the Magazine to kindle her fire, and she doubtless greatly enjoys the belief that in the “good time coming” God will use the editor of this Magazine for the same purpose, that is, to kindle his fire.

Special to the Chicago Record.

Salem, Ill., Sept. 20.—A sensation was created here today by the announcement that the Rev. James T. Wright of Alma had been arrested, brought here and lodged in jail on the charge of forgery. He is accused of obtaining \$300 from the Salem National bank on a note signed by himself and with the names of William and Samuel Morris, substantial farmers of Kinmundy, as sureties. It is said that County Superintendent of Schools S. B. Burdick had also loaned him \$200, he giving a note with the same sureties as above. Other instances are reported. Mr. Wright is a local preacher of the Methodist Episcopal church and has a wife and several children. He is aged about 50 years.

Although we often see in the newspapers some account of crimes committed by clergymen, we seldom publish

them, as we dislike to seemingly charge that ministers are more criminal than other classes of people. We think one reason why so many ministers become criminals is, that by reason of their calling, they feel compelled, often, to suppress their honest convictions, and another reason is that they believe their sins can be washed out, as they say, by the “blood of the Lamb.”

—We congratulate Brother Ames, of the De Ruyter, N. Y., Gleaner, for the victory he has achieved in his town over the cohorts of superstition. The following that we clip from the Syracuse Times explains what he has done:

The board of education of De Ruyter and Cuyler has ordered the discontinuance of religious exercises in its public schools, “according to the ruling of the department of public instruction.” This was done upon the protest of W. W. Ames, editor of the De Ruyter Gleaner. Last Monday Mr. Ames, a resident and taxpayer in this school district, wrote to the board, protesting against the “public reading of the Bible and the conducting or holding of religious exercises in the school building during school hours.” He respectfully asked that the practice be discontinued. The board of education, while granting his request, “deeply regret that such action has become necessary by the serving of such notice of objection.”

Friend Ames writes to us: “The petition and the action of the board has raised the greatest hubbub here of anything in recent years. I am promised financial ruin, but expect to ride the waves in safety.” It seems by the above that the school board “deeply regret” that they are called upon to do their duty.

—Charles K. Tenney, of Madison, Wis., writes in a private letter:

“The intrinsic merit of the magazine cannot be measured by either a gold or a silver standard, and it must not be

permitted to be embarrassed or crippled for the want of a few dollars. It is a great source of pleasure to me and I believe to its other readers, and its able and carefully prepared articles bear reading many times. It is engaged in the great work of emancipating the human race from the clutches of theological dogmas and men that have used all the power and strength of their mighty organizations to throttle and prevent investigation and the acquiring of knowledge that did not accord with their narrow, bigoted and absurd views.

"The dawn of reason, and we are but at the dawn, is slowly breaking and your Magazine is helping materially to lighten the dark skies of bigotry and superstition. As the dawn advances and unrolls to us the beauty and simplicity of nature in the great sunlight of truth and the full knowledge of the proper mission of man, and as nature in all its beauty and simplicity and full accord becomes more and better known, man's system of government will more accord with it and there will be unity in the place of strife, love in place of hate. Your work is now but to cultivate and enrich the soil. In due time it will yield forth its blossom."

—It would seem by the following report from the "Wilmington News" that Candidate Bryan, although a Presbyterian, has not a very high opinion of the clergy. The "News" says:

In his speech in the Auditorium last evening William J. Bryan, candidate of the Populistic party for president, made a brutal, cowardly and unwarranted attack upon the ministers of the United States as a class. His denunciation of ministers of the gospel was far more bitter and far more contemptible than the most savage utterances of Robert G. Ingersoll. Mr. Bryan said in effect that more bitterness had been shown by ministers of the gospel, as a class, against the advocates of free silver than had been shown by the politicians on the platform, and that it was not that they had so much attacked free silver as that they had shown their general disregard for the interests of the people.

He said the ministers were in league

with the monopolists, that they lived in ease, opulence and luxury; that they were unacquainted with and had no regard for the condition and welfare of their flocks; that such a condition was not one which ministers of the gospel ought to occupy; that they should be ready and anxious to give their fellow-men a helping hand; that ministers should be made to feel that it was a part of their duty to share the burdens of the needy ones of the congregation; that they had, however, no regard for the condition of their people, thinking more and solely of their own comfort and condition; that they were in their work for what they got out of it, and that the ministers made up a selfish class, and more along that line too contemptible to be printed.

—A famous drinking-song, immensely popular with German university students, offers an ingenious interpretation of the Jonah story. According to the writer, Jonah "puts up" at hotel in Askalon, called The Whale. At the end of the third day, when the prophet had not paid his bill, the landlord orders him to be unceremoniously kicked out of doors. Naturally it is impossible to reproduce in English the rollicking fun of the original German. We give below a free translation by Daisy Luana Blaisdell:

At the Black Whale in Askalon
Caroused a man three days,
Till drunken quite, like a broom-
stick stiff,
His head he could not raise.

At the Black Whale in Askalon,
The host cried, "Hold, I say!"
This man drinks more of my good
schnapps
Than he has gold to pay."

At the Black Whale in Askalon,
A crowd of waiters brought
The guest his bill, on six great
bricks,
In cuneiform well wrought.

At the Black Whale in Askalon,
Spake the guest, "I am undone!

At the good 'Lamb' in Nineveh
I spent my gold for fun."

At the Black Whale in Askalon,
The clock marked not quite four,
When the black slave from "Nubier-
land"
Threw the stranger out the door.

At the Black Whale in Askalon,
No prophet honor gets,
And he who'd live in comfort there
Must pay his honest debts.

—"No," said the man with a bandage over one eye, a large sticking plaster on one cheek and two smaller ones on the other. "No, yer can't; no sir'ee. You couldn't sell me a Bible ef you'd guarantee a dollar bill a-'twixt every leaf."

"But why are you so prejudiced against the Bible?" inquired the agent in surprise. "Even infidels say it is a good book."

"Prejudiced," replied the man. "That ain't it. The book's all right, but we just don't want none, that's all."

"Are you already supplied?" inquired the agent.

"Well, yes, yer might say that we was," was the reply, "though the pesky thing is now in the attic an' nailed up in 'er box good an' strong."

"Pesky thing!—in the attic—nailed up!" gasped the agent, aghast. "What-
ever do you mean, sir?"

"Well, yer see it was like this," began the man. "An agent 'er come erlong with a mighty fine looking Bible. My wife she wanted it—I thought we oughter kind o' have it, an' we tuck it. Then the trouble began. My wife and me began to read the book, and then we began to arger. Her version and mine seemed ter be entirely different. Every point I'd take she'd go agin, and I gess I kind o' retaliated. Well, matters ran erlong hit and miss like fer 'er while, and then it was hit and not miss, an'

finally et culminated a day er so ergo when I tried to argue her out o' the idee that Nebuchadnezzar was an Erygian. We arged an' arged, an' when I offered to leave it to the Bible itself, she threw the holy word at my head, and gouged my face with her measly finger nails. That, sir, is why I wear a bandage over one eye, and sticking plasters on both cheeks."

"You don't want a Bible then?"

"Do I look it?"

The agent was a married man. His sympathies reached out to this man with bandages and plasters, so, after selling him a pocket edition of "Family Jars—Their Preventive," and expressing wishes for the early healing of his conjugal differences and wounds, he quietly left him.—Exchange.

—The Sunday school needed money, and Mr. Smart, the superintendent, had a new way of getting it, says London Tit-Bits.

He proposed giving each boy half a crown. At the end of a month the principal, together with what it earned, was to be returned to him.

The scheme was good, but it didn't work quite as Mr. Smart had anticipated.

The fourth Sunday found the superintendent ready to audit the profit and loss accounts, and he commenced with Johnnie's class.

"How have you done, Johnnie?"

"My half-crown has earned another one," said Johnnie, with the air of one having an option on a halo.

"Good!" said the superintendent. "Not only is Johnnie a good boy in helping the school, but he shows business talent. Doubling one's money in a single month requires no common ability. Who can tell but what we may have another budding Croesus among

us? Johnnie, you have done well. And now, Thomas, how much has your half-crown earned?"

"Lost it," said Thomas.

"What! Not only failed to earn anything, but actually lost!" said Mr. Smart. "How was that?"

"I tossed with Johnnie," was the reply, "and he won."

—It would seem by the following from a sermon from the Rev. Dr. Parkhurst that he denies the omnipotence of the Almighty. He says:

The idea of trying to make a thing worth one dollar which is only worth 53 cents is absurd. It is trying to do a thing which the Almighty cannot do. I say this with reverence.

When "Infidels" have said that God could not make a two-year-old colt in a minute, or a valley where there were no hills or mountains, or two and two five they have been charged with blas-

phemy. But coming from Brother Parkhurst who, knows all about God, this is genuine gospel.

—Mr. D. E. Proctor, in the Boston Journal for July 31, 1896, copies the following from the town records of Wilton, N. H.:

"1772, Sept. 1. Voted to build a meeting-house, 60 feet long, 45 feet wide, 27 feet post.'

"1773, April 20. Voted to provide one barrel West India rum, five barrels New England rum, one barrel good brown sugar, one-half box good lemons and two loaves of loaf sugar for framing and raising said meeting-house.'

—"The Republic in Danger," the leading article of this number of the Magazine, has been put into pamphlet form, and is for sale at this office for 10 cents a number, or twelve copies for \$1.00.

Charles H. Kerr & Company's



: Live Books on:
Living Questions



American Politics.

- Backward or Forward, Which?** By H. N. Maguire. Currency reform in behalf of the common people; shorter hours of labor. Paper, 10 cents.
- Breed of Barren Metal, A.** By J. W. Bennett. Demolishes the old arguments for interest; shows a practical way to abolish it. Cloth, 258 pages, 75 cents; paper, 25 cents.
- Cash vs. Coin.** A reply to Coin's Financial School. By Edward Wisner. Maintains that wages have risen under gold standard. Paper, 121 pages, 25 cents.
- Eli Perkins on Money: Gold, Silver or Bimetallism.** By Melville D. Landon, A.M. ("Eli Perkins"). A plea for the gold standard. Illustrated. Paper, 157 pages, 25 cents.
- Effects of the Gold Standard, or Bimetallist's Catechism.** By W. H. Smith, M.D., Ph.D. A plea for bimetallism. Paper, 202 pages, 25 cents.
- Flat Silver.** Its ruinous effects shown in history. By Robert H. Vickers. A plea for the gold standard. Paper, 115 pages, 25 cents.
- Garden of Eden, U.S.A., The.** A very possible story. By W. H. Bishop. A novel picturing a co-operative community. Cloth, 369 pages, \$1.00; paper, 50 cents.
- History of Monetary Systems in the various States of the World, B.C. 369—A.D. 1895.** By Alexander Del Mar, M.E. Authorized American edition. Cloth, library style, complete index, 444 pages, \$2.00.
- History of the American Tariff from the adoption of the Constitution.** By Eugene C. Lewis. Cloth, 160 pages, 75 cents; paper, 25 cents.
- How to Govern Chicago.** By Charles R. Tuttle. A plea for better municipal government and city control of natural monopolies. Paper, 118 pages, 25 cents.
- Illinois Currency Convention.** By C. R. Tuttle. A full account of the historic convention of June, 1895. Paper, 177 pages, 25 cents.
- Illustrated First Reader in Social Economics.** Lessons in words of one syllable showing that the nation should operate the banks. Paper, 14 illustrations, 10 cents.
- Industrial Primer, The.** By a Hustler. A plea for a protective tariff and a gold standard. Illustrated. Paper, 40 pages, 10 cents.
- Key to Independent American Bimetallism.** By John I. Jacob. Paper, 122 pages, 25 cents.
- Letters from Jimtown.** By William Dana Wilcox. A plea for bimetallism. Illustrated. Cloth, 256 pages, \$1.00; paper, 25 cents.

Mercantile Agencies Against Commerce, The. By William Yates Chinn. "Handles such concerns as Bradstreet's and Dun's without gloves." Cloth, 386 pages, \$1.00; paper, 50 cents.

Man or Dollar, Which? A story of the twentieth century, showing socialism in practice. Paper, 199 pages, 25 cents.

Modern Banker, The. By James B. Goode. A historical novel of recent events in the United States. Paper, 180 pages, 25 cents.

Money Found. By Thomas E. Hill. A plea for government banking in the interest of the whole people. Leather, 122 pages, \$1.00; cloth, 75 cents; paper, 25 cents.

Our Nation's History and Song, with the Campaign Songs our Fathers Sung. By Joseph M. Clary, A.B., LL.B. Cloth 480 pages, \$1.00; paper, 50 cents.

People or the Politician, The. By R. L. Taylor. A concise plea for direct legislation, explaining the Initiative, the Referendum, etc. Paper, 60 pages, 10 cents.

Pullman Strike, The. By Rev. W. H. Carwardine. A full history of the great struggle at Pullman in 1894. Paper, 128 pages, 25 cents.

School of Politics, The. By E. Hofer. Advocates legal safeguards around the primaries. Paper, 74 pages, 25 cents.

Shadow on the Land, The. By Paul Vering. The Power of Alien Gold, Plutocracy or Democracy, etc. Paper, illustrated, 128 pages, 25 cents.

Short Tariff History of the United States: 1783 to 1789, with a preliminary view. By David H. Mason. Cloth, 167 pages, \$1.00; paper, 25 cents.

Shylock's Daughter. By Margret Holmes Bates. A charming story of love and politics. Paper, 146 pages, 25 cents; cloth, 75 cents.

Sixteen to One: Shall the United States alone undertake the free coinage of silver at this ratio? (An affirmative answer.) By Richard Lowry. Paper, 256 pages, 25 cents.

Story from Pullmantown, A. By Nico Bech-Meyer. A historical novel dealing with the Pullman strike. Cloth, illustrated, 110 pages, 50 cents; paper, 25 cents.

Social Status of European and American Women. By Kate Byron Martin and Ellen M. Henrotin. Cloth, 48 pages, 50 cents; paper, 25 cents.

The New Democracy and its Prophet. By Charles R. Tuttle. History of the Chicago Convention of 1896, with the full text of W. J. Bryan's great speech. Paper, 100 pages, 10 cents.

Science and Liberal Thought.

Edceology: A treatise on Generative Life and Pre-natal Influence. By Sydney Barrington Elliott, M. D. Cloth, 275 pages, \$1.50.

Christian Propagandism. By Francis Ellingwood Abbot, Ph.D. An inquiry into the economics of foreign missions. Paper, 42 pages, 10 cents.

Earth not Created, The. By Daniel K. Tenney. Exposes the fallacy of popular cosmic theories. Paper, 36 pages, 10 cents.

Evolution and Christianity. A study from a rational point of view. By J. C. F. Grumbine. Cloth, 75 pages, 30 cents.

Evolution of Immortality, The. By Dr. C. T. Stockwell. Suggestions of an Individual Immortality based on science. Cloth, 104 pages, 60 cents.

Evolution of the Devil, The. By Henry Frank. A historical study of the growth of the devil idea. Paper, 66 pages, 25 cents.

From Over the Border, or Light on the Normal Life of Man. By Benjamin G. Smith. Cloth, 238 pages, \$1.00.

God in the Constitution (of the United States). By Arthur B. Bradford. A discussion of the proposed amendment. Paper, 18 pages, 10 cents.

Gospel of Matthew. The original Greek text with a special vocabulary for beginners. Cloth, 143 pages, \$1.00; paper, 50 cents.

History of the Arguments for the Existence of God. By Rabbi Aaron Hahn. Paper, 205 pages, 50 cents.

Hypnotism Up to Date. By Sydney Flower. A popular scientific study, in dialogue and narrative form. Cloth, 161 pages, \$1.00; paper, 25 cents.

Is Romanism Real Christianity? Is it a corruption or a natural development? By Prof. F. W. Newman and Dr. Francis E. Abbot. Paper, 22 pages, 10 cents.

Lessons from the World of Matter and the World of Man. By Theodore Parker. Cloth, 430 pages, \$1.00.

Liberalized Christianity. By Henry M. Taber. A collection of extracts showing the liberal trend of Christianity to-day. Paper, 21 pages, 10 cents.

Life and the Conditions of Survival. Lectures and discussions before the Brooklyn ethical association. Cloth, 455 pages, \$2.00.

Messianic Expectations. A lecture delivered at the Temple Adath Israel, Boston, by Rabbi Solomon Schindler. Paper, 16 pages, 10 cents.

Morals of Christ, The. By Austin Bierbrower. A comparison with contemporaneous systems. Cloth, 200 pages, \$1.00; paper, 50 cents.

Nature and Deity: a Study of Religion as a Quest of the Ideal. By Frederick Meakin. Cloth, 136 pages, \$1.00.

Proofs of Evolution. By Nelson C. Parshall. Arguments from Embryology, Morphology, Reversion, etc. Cloth, 70 pages, 50 cents.

Rational Theology. By John Milton Williams, D.D. Ethical and Theological Essays. Cloth, 2 volumes, 310 and 325 pages, \$2.50.

Theodore Parker. A lecture by Samuel Johnson, edited by John H. Clifford and Horace L. Traubel. Cloth, 78 pages, \$1.00.

Truths for the Times. By Francis E. Abbot, Ph. D. Fifty affirmations: Christianity and Free Religion contrasted. Paper, 16 pages, 10 cents.

The Unending Genesis, or Creation Ever Present. By H. M. Simmons. A scientific account of "creation." Paper, 111 pages, 25 cents.

Poetry and Belles-Lettres

Amber Beads. By Martha Everts Holden ("Amber.") Short essays full of humor and pathos. Cloth, 139 pages, 50 cents.

America Liberata. By Robert H. Vickers. A poem relating the struggles of the South American republics with Spain. Paper, 75 pages, 50 cents.

Beauty of Kindness, The. By James Vila Blake. An essay. Paper, 16 pages, uncut, hand-made cover, silk stitched, 10 cents.

Essays. By James Vila Blake. "Triteness in the themes, but none in the handling." Cloth, 216 pages, \$1.00.

Facts and Fictions of Life. By Helen H. Gardner. Essays on social science, heredity, etc. Cloth, 269 pages, \$1.00.

Flaming Meteor, The. Poems of Will Hubbard Kernan, with portrait and biographical sketch. Cloth, 270 pages, \$1.50.

Flowers of the Spirit. By Ellen A. Giles. A holiday volume of verses. Cloth, blue and gold, \$1.00.

Laurel Blossoms, or My Fortune. Poetical selections arranged for an evening's pastime. Cloth, 218 pages, \$1.00.

Legend of Hamlet, The. By George P. Hansen. The original of Shakespeare's story from 12th century historians. Cloth, 57 pages, 50 cents.

Outline Studies, for Literary Clubs. Paper, 12 to 32 pages, 10 cents each; 75 for a complete set.

1. George Eliot's Novels and Poems.
2. Holmes, Bryant and Whittier.
3. James Russell Lowell.
4. The Study of Politics.
5. The History of Ireland.
6. Dickens' Tale of Two Cities.
7. The History of Art.
8. Religious History and Thought.
9. Holland (Edwin D. Mead's Outlines.)
10. History of the Northwest.
11. Lessing's Nathan the Wise.

Sailing of King Olaf, The, and Other Poems. By Alice Williams Brotherton. Cloth, 148 pages, \$1.00.

St. Solffer, with other Worthies and Unworthies. By James Vila Blake. Cloth, 179 pages, \$1.00; paper, 50 cents.

Seed Thoughts from Robert Browning. Selected and arranged by Mary E. Burt. Imitation parchment, 40 pages, 25 cents.

Where Brooks Go Softly. Poems by Charles Eugene Banks. Cloth, 172 pages, \$1.00; paper, 50 cents.

Recent American Novels

Asleep and Awake. By Raymond Russell. A story of Chicago, attacking the double standard of morals. Cloth, 199 pages, \$1.00

Auroraphone, The. By Cyrus Cole. Adventure, love, philosophy and socialism pleasantly mingled. Cloth, \$1.00; paper, 25 cents.

Courage of Her Convictions, The. By Caroline A. Huling. Radical and startling. Cloth, 230 pages, \$1.00.

Elsie: A Christmas Story. Translated from the Norse of Alexander Kjelland by Miles M. Dawson. Half cloth, 109 pages, 50 cents.

Inquirendo Island. By Hudor Genone. An allegorical story of a country where the arithmetic was the Bible. Cloth, 347 pages, \$1.00.

Jetta: a Story of the South. By Semrick. A pretty character study of the southern girl. Paper, 196 pages, 25 cents.

John Auburntop, Novelist. By Anson Uriel Hancock. A story of western college life. Cloth, 275 pages, \$1.00.

Last Tenet imposed upon the Khan of Tomathoz, The. By Hudor Genone. Illustrated. Cloth, 165 pages, \$1.00; paper, 25 cents.

Mormon Wife, A. By Grace Wilbur Trout. A story of the present day Utah. Paper, illustrated, 108 pages, 25 cents.

New Woman, A. By Jessie DeFoliart Hamblin. A novel without a hero. Cloth, 205 pages, \$1.00; paper, 25 cents.

On the Road to the Lake. By Sam Flint. A radical free thought novel. illustrated with 24 engravings. Cloth, 295 pages, \$1.00.

Paul St. Paul: A Son of the People. By Ruby Beryl Kyle. Cloth, 275 pages, \$1.00; paper, 50 cents.

Pure Souled Liar, A. An anonymous novel, "terse, compact, rapid and intense." Paper, 199 pages, 30 cents.

Siren's Son, A. By Susie Lee Bacon. An artistic story by a southern girl. Cloth, 192 pages, \$1.00; paper, 25 cents.

Sister Gratia (Satan's Simplicity.) A bright story of Paris, in which his Satanic majesty figures. Paper, 212 pages, 25 cents.

Story of a Dream, The. By Ethel Maude Colson. Love and theosophy. Cloth, 304 pages, \$1.00.

Washington Brown, Farmer. By LeRoy Armstrong. How the Board of Trade was beaten. Cloth, 328 pages, \$1.00.

Zawis and Kunigunde. By Robert H. Vickers. A tale of Bohemia in the 13th century. Cloth, 307 pages, \$1.00.

Any of these books may be ordered through booksellers or will be mailed on receipt of price by the publishers,

CHARLES H. KERR & COMPANY,

56 Fifth Avenue, Chicago

TO INTRODUCE THEIR JOURNAL TO THE
LIBERAL PUBLIC THE PUBLISHERS
WILL SEND

THE FEDERALIST

FREE FOR THREE MONTHS

to those wishing to examine it.

The Federalist is a 16 Page, Monthly, Radical Religious
Journal. Devoted to the Positive, Constructive
Phase of Free Thought.

It is the Special Organ of several Independent Liberal
Movements.

GEORGE BRAYTON PENNEY,
Editor.

LEWIS J. DUNCAN,
Associate.

SUBSCRIPTION \$1 PER YEAR.

Address, THE FEDERALIST PUBLISHING COMPANY, Streator, Ill.

To Spread the Gospel Of Free Thought

Every friend of progress should belong to the "Union for the Propagation of Liberal Thought." It costs nothing to join the Union and makes your efforts ten fold more effective, while it imposes no unpleasant duties. Send address and stamp to one of the following local secretaries and you will be told what to do and how to do it:

J. D. Shaw,
Waco, Texas.

Miss Laura Knox,
327 So. 3rd St., Arkansas City, Kans.

S. F. Benson,
Pierson, Iowa.

H. G. Green,
213 E. Indiana St., Chicago, Ill.

THE WOMAN'S BIBLE.

PART I. THE PENTATEUCH.

Elizabeth Cady Stanton, Lillie Devereux
Blake, Rev. Phoebe Hanaford, Clara
Bewick Colby, Ellen Battelle Diet-
rick, Mrs. Louisa Southworth,
Ursula N. Gestefeld, and
Frances E. Barr.

"In every soul there is bound up some truth
and some error, and each gives to the world of
thought what no other one possesses."—Cousin.

The bright and scholarly comments of
this galaxy of bright minds are of deep
interest, and throw a strong and new
light on the Bible teachings relating to
woman. All should read it. Price, 50c.

Woman, Church and State.

By Matilda Joslyn Gage. A royal
volume, of more than common intrinsic
value. The subject is treated with mas-
terly ability, showing what the church
has and has not done for woman. It is
full of information on the subject, and
should be read by every one. Price \$2,
postpaid. Address,

FREE THOUGHT MAGAZINE,
Chicago, Ill.

LIFE AND WORKS OF THOMAS PAINE.

THE LIFE OF THOMAS PAINE.—By MONCURE DANIEL CONWAY. 2 vols., 8°. Portraits, Pp. xviii. -|- 380 -|- 489. \$5.00

"It seems to us impossible to doubt that he was a noble-hearted man. . . . He was treated with a base ingratitude that nothing but religious intolerance could explain, excepting also that even still the services of mind and pen seem far less valuable to the vulgar crowd than gunpowder and steel. However, Paine's life is now for the first time before us. We congratulate Mr. Conway on the accomplishment of so laborious a task, a work well done, and well worth the doing."—*Churchman*.

"Mr. Conway's 'Life of Paine' is the first biography of the famous heretic worthy to be so called. . . . Mr. Conway is deserving of much credit for the patience with which he has burrowed in contemporary records, in collateral biography, and into the hearsays and traditions that have seemed to promise some illumination of his long and painful way."—*Nation*.

PAINE'S COMPLETE WORKS.—Collected, Edited, and Chronologically Arranged by MONCURE DANIEL CONWAY, Author of "The Life of Thomas Paine," "Omitted Chapters of History Disclosed in the Life and Papers of Edmund Randolph," "George Washington and Mount Vernon."

Four volumes, royal octavo, gilt top, uniform with the Editor's "Life of Paine." Price per volume, \$2.50.

150 sets are bound uniform with the limited edition of "Jefferson's Works," in half leather, gilt tops. Per set NET \$16.00

The fresh and wider interest in Thomas Paine, since the appearance of his biography, has led to an extensive demand for a full and critical edition of his writings. The publishers, in responding to this demand, and in order to make this edition as complete as possible, have again engaged the services of Mr. Conway, who is now in London, availing himself of its libraries, and who has also resumed his researches in Paris (where certain of Paine's works were alone published.)

"Mr. Conway's fine edition of Paine's works is one that deserves, and is sure of obtaining, a warm welcome from all admirers of the sensible thinker."—*Glasgow Pub. Circular*.

THE WRITINGS OF THOMAS PAINE. Popular edition. Edited by MONCURE D. CONWAY, with introduction and notes.

- I. The Rights of Man.** PART I. Being a reply to Mr. Burke's attack on the French Revolution. With Frontispiece. 8° . . . \$1.00
- II. The Age of Reason.** Being an Investigation of True and Fabulous Theology. 8° . . . \$1.25

Address, **FREE THOUGHT MAGAZINE,**
213 E. Indiana St., Chicago, Ill.

FREE THOUGHT THEOLOGY.

- Advancement of Science.** By Prof. Tyndall. Portrait, Biographical Sketch and Articles on Prayer. 105 pp., paper, 25c. Address and Portrait only, 69 pp., 10c.
- Bible Myths. Their Parallels in Religions of Heathen Nations of Antiquity; Origin and Meaning.** Copious Notes and Authorities. "Cyclopedia of Reference." By T. W. Doane. Many Illus., 8vo, 612 pp., cloth, \$2.50; half mor., \$5.
- Case Against the Church.** A Summary of the Arguments against Popular Errors. 12mo, 72 pp., cloth, 50c.
- Christ of Paul; or, The Enigmas of Christianity.** Origins of Christian Doctrines and Canonical Scriptures. By George Reber. 12mo, 400 pp., \$1.50.
- Faith and Reason.** A Concise Account of all the Prominent Religions. By H. R. Stevens. 17 pp. Index. 12mo, 441 pp., \$1.
- Enigmas of Life, Death, and the Future State.** By A. H. Dana. 12mo, 250 pp., cloth \$1.
- Essence of Religion.** By L. Feuerbach, 12mo, 75 pp., cloth, 50c.
- Health Hints to Women: Important Information for All, and "Danish Cure."** By Mme. W. Schott. Portrait. Sq. 12mo, 319 pp., cloth, \$1.
- History of Religions.** Being a Condensed Statement of the Results of Scientific Research and Philosophical Criticism. By Elizabeth E. Evans. 12mo, 128 pp., paper 25c.; cloth, 50c.
- Modern Thinker (No. 2) The Most Advanced Speculations in Philosophy, Science, Sociology and Religion.** 8vo, 160 pp., paper, 50c.
- Moses or Darwin? A School Problem.** By Arnold Dodel, Ph. D. Translated, with Preface for the Am. ed. and a Disquisition on School Reform in the West, by Frederick W. Dodel. 12mo, 326 pp. paper, 50c.; cloth, \$1.
- Reign of the Stoics.** Their History, Religion, Philosophy, Maxims of Self-Control, Self-Culture, Benevolence and Justice. Citations of Authors quoted from on each page; full list of Authorities and copious Index. By F. M. Holland. 12mo, 248 pp., cloth, \$1.25.
- Sakya Buddha.** A Versified, Annotated Narrative of his Life and Teachings. By E. D. Root. With Citations from Buddha's "Path of Virtue." 12mo, 171 pp., cloth, 75c.
- Scripture Speculations.** With Creation, Earth, Primitive Man. By H. R. Stevens. 12mo, 419 pp., cloth, \$1.
- Theology and Mythology.** An Inquiry into the Claims of Biblical Inspiration and the Supernatural Element in Religion. By A. H. O'Donoghue. 12mo, 194 pp., cloth, \$1.

Address

FREE THOUGHT MAGAZINE,

213 E. Indiana St., CHICAGO, ILL.

RADICAL FREE THOUGHT BOOKS.

AGE OF REASON. By Thomas Paine. Cloth, 40; paper, 20 cents.

ASTRONOMY. Six lectures by Richard A. Proctor. 65 pp., 15 cents.

BESANT-HATCHARD DEBATE. Between Annie Besant and the Rev. A. Hatchard. A two nights' discussion at the Hall of Science, London, 1880. Propositions discussed: "That the Jesus of the Gospels is a Historical Character." Opened and affirmed by Mr. Hatchard. "That the Influence of Christianity upon the World Has Been Injurious." Opened and affirmed by Mrs. Besant. 100 pages, paper, 25 cents.

BIBLE INQUIRER, or a Key to Bible Investigation; containing 148 propositions, with References to the most Plain and Striking Self-Contradictions of the so-called Inspired Scriptures. By A. Jacobson. Paper, 25 cents.

BIBLE MORALS. By J. E. Remsburg. Twenty Vices and Crimes Sanctioned by the Scriptures. 25 cents.

CHRISTIAN ABSURDITIES. By John Peck. Pointing out the things which the world calls absurd, but which the church once made Christian dogmas, and which some Christians still believe. 80 pp. 12mo. Paper, 20c.

COMMON SENSE. By Thomas Paine. Paper, 15 cents.

CRISIS (THE). By Thomas Paine. 182 pp. oct. Cloth, 50 cents; paper, 25 cents.

EVOLUTION (THEORY OF). By Prof. Thomas H. Huxley. Three Lectures delivered in Chickering Hall, New York, in 1877. Paper, 10 cents.

GREAT WORKS OF THOMAS PAINE: Age of Reason, Examination of Prophecies, Religion of Deism, Common Sense, Crisis, Rights of Man, etc. Life of Paine. Steel Portrait. 8vo., 800 pp. Cloth, \$3; leather, \$4. morocco, gilt edges, \$4.50.

HAND-BOOK OF FREE THOUGHT. By W. S. Bell. Containing in condensed and systematized form a vast amount of evidence against the superstitious doctrines of Christianity. Cloth, \$1; paper, 50 cents.

IMAGE BREAKER. By John E. Remsburg. Contents: The Decline of Faith, Protestant Intolerance, Washington an Unbeliever, Jefferson an Unbeliever, Paine and Wesley, The Christian Sabbath. Paper, 25 cents.

INFIDEL DEATH BEDS. By G. W. Foote. 25 cents.

MARIA MONK. Paper, 50 cents; cloth, 75 cents.

MARTYRDOM OF MAN is a very interestingly pictured synopsis of universal history, showing what the race has undergone—its martyrdom—in its rise to its present plane. Cloth, \$1.00.

POCKET THEOLOGY. By Voltaire. Brief, witty, and sarcastic definitions of theological terms. Paper, 25 cents.

SABBATH-BREAKING. By John E. Remsburg. 25 cents.

SELF-CONTRADICTIONS OF THE BIBLE. One Hundred and Forty-four Propositions Proved Affirmatively and Negatively by Quotations from the Scriptures. 15 cents.

THUMBSCREW AND RACK. By George E. Macdonald. A description of the Torture Instruments employed in the 15th and 16th centuries for the Promulgation of Christianity. Over 30 cuts. Paper, 10 cents.

VOLTAIRE IN EXILE. His Life and Works in France and Abroad (England, Holland, Belgium, Prussia, Switzerland), with hitherto unpublished letters of Voltaire and Madam du Chatelet. By Benjamin Gastineau. Paper, 50 cents.

WAS CHRIST CRUCIFIED? By Austin Bierbower. Paper, 10 cents.

WHY DON'T GOD KILL THE DEVIL? By M. Babcock. Paper, 15c.

WOMAN: Four Centuries of Progress. By Susan H. Wixon. Paper, 10c.

WORLD'S SAGES, REFORMERS, AND THINKERS. Being the biographies and important doctrines of the most distinguished Teachers, Philosophers, Reformers, Innovators, Founders of New Schools of Thought and Religion, Disbelievers in current Theology, and the deepest Thinkers and most active Humanitarians of the world, from Menu down through the following three thousand years to our own time. Cloth, \$3; leather, red burnished edges, \$4; morocco, gilt edges, \$4.50.

Any or all above Books sent prepaid on receipt of price. Address

FREE THOUGHT MAGAZINE, 215 E. Indiana St., Chicago, Ill.

"THE WOMAN'S BIBLE"

SECOND EDITION,
Part One Just Out.

REVISING COMMITTEE.

Elizabeth Cady Stanton, Mrs. Robert G. Ingersoll, Miss Frances Ellen Burr, Rev. Phoebe Hanford, Mrs. Sarah A. Underwood, Mrs. Chapman Catt, Clara Bewick Colby, Mrs. Catherine F. Stebbins, Miss Helen H. Gardner, Rev. Augusta Chapin, Ellen Battelle Dietrick, Mrs. Charlotte Beebe Wilbour, Mrs. Mary A. Livermore, Lillie Devereux Blake, Mrs. Lucinda B. Chandler, Mrs. Mary Seymour Howell, Matilda Joslyn Gage, Mrs. M. Louise Thomas, Mrs. Joseph K. Henry, Rev. Olympia Brown, Mrs. Louisa Southworth.

PRICE FIFTY CENTS PER COPY.

If you want a copy, mail fifty cents by check or postal order to

EUROPEAN PUBLISHING COMPANY,
35 Wall St., New York City, New York.

SECULAR THOUGHT.




SECULAR THOUGHT is a weekly journal, published in the interests of truth and liberty.

Its columns are open for the free discussion, by earnest and competent writers, of all questions affecting the welfare and happiness of mankind.

It subscribes to no creed, demanding that all beliefs and theories shall be brought to the bar of reason, and tried in open court without fear and without favor.

J. SPENCER ELLIS - EDITOR.

Office—67 Adelaide Street West, Toronto, Ont.; Subscription—\$2 per ann. (in advance); single copy, 5c.  Send for sample copy.

DOMINION REVIEW.

The aim of this magazine will be to present to its readers (1) concise and independent criticisms, original and selected from the works of competent writers, upon some of the most important topics of our time, or upon those specially prominent in the course of each month; and (2) to give a fair and unprejudiced presentation of facts and opinions in reference to subjects of special interest to social reformers and progressive liberals of all shades of opinion; and especially such matters as are worthy of preservation for future reference.

Due credit will be given for all matter selected from the columns of contemporaries, the Editor of *The Dominion News* being responsible for all articles and comments not credited.

Terms of subscription: \$1 per annum; single numbers, 10 cts.

The trade supplied by the Toronto News Company.

OFFICE: 67 ADELAIDE STREET WEST, TORONTO.

The Free Church Record.

A Bi-monthly Journal. Alfred W. Martin, Editor.

Devoted as it is to the special task of setting forth the distinctive principles and ideas of Universal Religion, the **Free Church Record** has a place in journalistic literature occupied by no other periodical, and appeals particularly to all persons who desire to keep in touch with the latest and best thought of the day upon what is meant by that highest religious ideal of humanity, Universal Religion, as contrasted with the historical religions.

Occasional Contributors:—David Starr Jordan, LL D.; Paul Carus, Ph. D.; Edmund Montgomery; Prof. Thomas Davidson; Babu B. B. Nagarkar; Fred May Holland; W. L. Sheldon; B. F. Underwood; Rev. R. B. Marsh; William Lloyd Garrison; Francis E. Abbot, Ph. D.; Prof. Elliott Cones, M.D., Ph. D.; Mrs. Ednah D. Cheney; William M. Salter; Edwin D. Mead; Rev. Charles F. Dole; Rabbi W. S. Friedman; Prof. A. E. Dolbear; Rabbi Charles Fleischer; John Trevor; William Ordway Partridge; Rabbi J. Voorsanger.

Subscription—Yearly, \$1.00; Single Number, 20 cents.

Address: **FREE CHURCH RECORD, Tacoma, Wash**

A BRIEF DESCRIPTIVE SKETCH OF

Ædœology,

A TREATISE ON GENERATIVE
LIFE,

By Sydney Barrington Elliot, M. D.

One Volume in Three Parts:

"It is the right
of Every Child
to be
Well Born."

"Some means
ought to be pro-
vided for check-
ing the birth of
sickly children."—
MINOT J. SAVAGE.

- I. PRE-NATAL INFLUENCE. II. LIMITATION OF OFFSPRING.
III. HYGIENE AND PHYSIOLOGY OF GENERATIVE LIFE.

"THIS is a book that every man and woman should read, and possess for frequent reference. It is a valuable treatise on Generative Life, and deals more particularly with one special phase of the subject to which little or no attention has been given—the power and possibilities of pre-natal influence."—*Medical Brief*.

Pre-natal influence is the influence, physical, mental and moral, which, acting through the parents, affects the unborn child, not only during actual pregnancy, but for sometime prior to it. The author has clearly demonstrated that having well born children is within the reach of almost all parents. The physical, mental and moral development are each separately considered. It is shown how to impart good physique, strong vital organs and desirable mental and moral qualities even under unfavorable circumstances. "Talent for special pursuits can be imparted, and numerous cases in point are given—cases of many of the world's most renowned men, showing why they were so, when their parents, brothers and sisters were entirely lacking in the qualities they possessed."—*School Journal, New York and Chicago*.

Many opinions and upwards of five hundred cases from the most eminent medical authorities in this country and Europe are given as corroborative evidence of the author's position.

"As a natural sequence to pre-natal influence comes the limitation of offspring. To have well born children it is necessary that parents should know how to control procreation, that generation may take place under the most favorable circumstances. While abortion is condemned in the strongest possible terms, the regulation of procreation by preventing conception, so as best to secure healthy, well-born offspring and limited in every family to the number that can be carefully protected and supported, is strongly recommended and fully endorsed by a strong array of authorities in medicine, law and theology, from Plato to the present time." [Prevention of conception is emphatically declared to be often justifiable and obligatory from a moral and humane standpoint, and, if lawful, under the proper conditions harmless, absolutely effectual and entirely satisfactory.]—*Medical Times, New York*.

"The third part, on Hygiene and Physiology of the Generative System through all the phases of generative life, from childhood to maturity, is a compilation from the most eminent authorities upon the different subjects discussed, and the most valuable of its kind in circulation. Some of the chapters of this part are on Physical Essentials for Marriage, Sterility, Events of Married Life, Government of Sex in Reproduction, Hygiene of Pregnancy, PAINLESS PARTURITION, etc., etc. This part treats thoroughly upon all points of interest to married people."

"Ædœology, though quite new, has already become famous. Whole pages in many of the largest daily papers, and several pages in leading journals have been devoted to it. It is most highly recommended by the press, eminent physicians, ministers and prominent people of all callings. It is the most authoritative and valuable book on pre-natal influence ever published. It should be carefully read by every thinking man and woman. We strongly recommend it."—*Medical Brief*.

275 pages, 12mo.; PRICE, CLOTH, \$1.50. For Sale by the Trade or

Charles H. Kerr & Company, Publishers, 56 Fifth Ave., Chicago.



*Yours for freethought,
B. J. Underwood.*

FREE THOUGHT MAGAZINE.

NOVEMBER, 1896.

THE CHRISTIAN CHURCH AND WOMAN.

BY ELIZABETH CADY STANTON.

THE grand ideas of Confucius, Zoroaster, Buddha, Mahammed, Jesus, have been slowly transforming the world from the reign of brute force to moral power, and science has been as slowly emancipating mankind from their fears of the unknown; but the Christian Church has steadily used its influence against progress, science, the education of the masses and freedom for woman. It is often asserted that woman owes all the advantages of the position she occupies to-day to Christianity, but the facts of history show that the Christian Church has done nothing specifically for woman's elevation. In the general march of civilization she has necessarily reaped the advantage of man's higher development; but we must not claim for Christianity all that has been achieved by science, discovery and invention.

If we admit that the truth it has taught, as an offset to its many errors, has been one of the factors in civilization, we shall concede all that can be fairly claimed. The prolonged slavery of woman is the darkest page in human history; and she has touched the depths of misery since in Bethlehem the Magi gathered round the child in the manger, who was hailed as the Savior of mankind. But the life and teachings of Jesus, all pointing to the complete equality of the human family, were too far in advance of his age to mould its public opinion. We must distinguish between the teachings attributed to Jesus and those of the Christian Church. One represents the ideal the race is destined to attain; the other, the popular sentiment of its time.

Had Jesus lived in Russia in the nineteenth century, he would have been exiled as a Nihilist for his protests against tyranny and his sympathy with the suffering masses. He would have been driven from Germany as a socialist, from France as a communist, and imprisoned as a blasphemer in England and America, had he taught in London and New York the radical ideas he proclaimed in Palestine.

I speak of the Christian Church, Catholic and Protestant, of the priesthood, the bulls of its popes, the decrees of its councils, the articles and resolutions of its general assemblies, presbyteries, synods, conferences, which, all summed up, compose the canon law, which has held Christendom during what are called the Dark Ages until now under its paralyzing influence, moulding civil law and social customs and plunging woman into absolute slavery.

The worst features of the canon law reveal themselves to-day in womans' condition as clearly as they did fifteen hundred years ago. The clergy in their pulpits teach the same doctrines in regard to her from the same texts, and echo the same old platitudes and false ideas promulgated for centuries by ecclesiastical councils. According to Church teaching, woman was an after-thought in the creation, the author of sin, being at once in collusion with Satan. Her sex was made a crime; marriage a condition of slavery, owing obedience; maternity a curse; and the true position of all womankind one of inferiority and subjection to all men; and the same ideas are echoed in our pulpits to-day.

England and America are the two nations in which the Christian religion is dominant; yet, by their ethics taught in the pulpit, the ideal woman is comparatively more degraded than in pagan nations. I say comparatively, for, because of the various steps of progress in education, science, invention and art, woman is now more fully the equal of man in these countries than in any other nation or period of the world. And yet the old ideas taught by the Church in the Dark Ages of her inferiority and depravity are still maintained; and, just in proportion as women are the equals of the men by their side, the more keenly they feel every invidious distinction based on sex. To those not conversant with the history of the Christian Church and the growth of the canon law, it may seem a startling assertion; but it is, nevertheless, true that the Church has done more to degrade woman than all other adverse influences put together. And it has done this by playing on the religious emotions (the strongest feelings of her nature) to her own complete subjugation. The same religious conscience that carried the widows to the funeral pyre of their husbands now holds some women in the Turkish seraglios, others in polygamy under the Mormon theocracy, and others in the Christian Churches, in which, while rich women help to build and support them, they may not speak or vote or enjoy any of the honors conferred on men, and all alike are taught that their degrada-

tion is of divine ordination, and thus their natural feelings of self-respect are held in abeyance to what they are taught to believe is God's will. Out of the doctrine of original sin grew the crimes and miseries of asceticism, celibacy, and witchcraft, woman becoming the helpless victim of all the delusions generated in the brain of man.

Having decided that she was the author of sin and the medium through whom the devil would effect the downfall of the Church, godly men logically inferred that the greater the distance between themselves and all womankind, the nearer they were to God and heaven. With this idea, they fought against all woman's influence, both good and evil. At one period, they crucified all natural affections for mother, sister, wife and daughter, and continued a series of persecutions that blackened the centuries with the most horrible crimes.

This more than any other one influence was the cause of that general halt in civilization, that retrogressive movement of the Dark Ages, for which no historian has satisfactorily accounted. At no period of the world was the equilibrium of the masculine and feminine elements of humanity so disturbed. The result was moral chaos—just what would occur in the material world, if it were possible to destroy the equilibrium of the positive and negative electricity or of the centripetal and centrifugal force.

For the supposed crimes of heresy and witchcraft hundreds of women endured such persecutions and tortures that the most stolid historians are said to have wept in recording them; and no one can read them to-day but with a bleeding heart. And, as the Christian Church grew stronger, woman's fate grew more helpless. Even the Reformation and Protestantism brought no relief, the clergy being all along their most bitter persecutors, the inventors of the most infernal tortures. Hundreds and hundreds of fair young girls, innocent as the angels in heaven, hundreds and hundreds of old women, weary and trembling with the burdens of life, were hunted down by emissaries of the Church, dragged into the courts with the ablest judges and lawyers of England, Scotland and America on the bench, and tried for crimes that never existed but in the wild, fanatical imaginations of religious devotees. Women were accused of consorting with devils and perpetuating their diabolical propensities. Hundreds of these children of hypothetical origin were drowned, burned and tortured in the presence of their mothers, to add to their death agonies. These things were not done by savages or pagans; they were done by the Christian

Church. Neither were they confined to the Dark Ages, but permitted by law in England far into the eighteenth century. The clergy everywhere sustained witchcraft as Bible doctrine, until the spirit of rationalism laughed the whole thing to scorn, and science gave mankind a more cheerful view of life.

So large a place has the nature and position of woman occupied in the councils of the Church that the Rev. Charles Kingsley facetiously remarked that the Christian Church was swamped by hysteria from the third to the sixteenth century. Speaking of witchcraft, Lecky says the Reformation was the signal for a fresh outburst of the superstition in England; and there, as elsewhere, its decline was represented by the clergy as the direct consequence and the exact measure of the progress of religious skepticism. In Scotland, where the reformed ministers exercised greater influence than in any other country, and where the witch trials fell almost entirely into their hands, the persecution was proportionally atrocious. Probably the ablest defender of the belief was Glanvil, a clergyman of the English Establishment; and one of the most influential was Baxter, the greatest of the Puritans. It spread with Puritanism into the New World, and the executions in Massachusetts form one of the darkest pages in American history. The greatest religious leader of the last century, John Wesley, was among the latest of its supporters. He said giving up witchcraft was giving up the Bible. Skepticism on the subject of witches first arose among those who were least governed by the Church, advanced with the decline of the influence of the clergy, and, was commonly branded by them as a phase of infidelity.

One remarkable fact stands out in the history of witchcraft; and that is, its victims were chiefly women. Scarce one wizard to a hundred witches was ever burned or tortured.

Although the ignorance and crimes of the race have ever fallen most heavily on woman, yet in the general progress of civilization she has had some share. As man became more enlightened, she of necessity enjoyed the results; but to no form of popular religion has woman ever been indebted for one pulsation of liberty. Obedience and subjection have been the lessons taught her by all alike.

Lecky, in his *History of Rationalism* and his *European Morals*, gives facts sufficient to convince any woman of common sense that the greatest obstacle in the way of the freedom and elevation of her sex has been, and is, the teaching of the Church in regard to her rights and

duties. Women have ever been the chief victims in the persecutions of the Church amid all its awful tragedies, and on them have fallen the heaviest penalties of the canon law.

But the canon law did not confine itself to social relations; it laid its hand with withering touch on the civil law, and blighted many personal and property rights accorded woman under the Roman Code.

Speaking of the Roman Code before the introduction of Christianity (Gaius), Maine says: "The jurisconsults had evidently at this time assumed the equality of the sexes as a principle to the code of equity. The situation of the Roman woman, whether married or single, became one of great personal and property independence, but Christianity tended somewhat from the very first to narrow this remarkable liberty. The prevailing state of religious sentiment may explain why modern jurisprudence has adopted these rules concerning the position of woman, which belong peculiarly to an imperfect civilization. No society which preserves any tincture of Christian institutions is likely to restore to married women the personal liberty conferred on them by middle Roman law. Canon law has deeply injured civilization."

Rev. Charles Kingsley says: "Whoever wishes to gain insight into that great institution, Canon Law, can do so most effectively by studying Common Law in regard to woman. There will never be a good world for woman until the last remnant of Canon Law is civilized off the face of the earth. Meanwhile, all the most pure and high-minded women in England and Europe have been brought up under the shadow of the Canon Law, and have accepted it, with the usual divine self-sacrifice, as their destiny by law of God and nature, and consider their own womanhood outraged, when it, their tyrant, is meddled with." Women accept their position under the shadow of the canon law for the best of reasons—they know nothing about it. And, if they should undertake to explore it, they would waste their lives in the effort.

This is one of the peculiarities of woman's position; she knows nothing of the laws, either canon or civil, under which she lives; and such churchmen as the Rev. Morgan Dix are determined she never shall. Nero was thought the chief of tyrants because he made laws, and hung them up so high the people could not read them.

As the result of the canon law, what is woman's position in the State and the Church to-day? We have woman disfranchised, with no voice in the government under which she lives, denied until recently the right to enter colleges or professions, laboring at half-price in the

world of work; a code of morals that makes man's glory woman's shame; a civil code that makes her in marriage a nonentity, her person, her children, her earnings the property of her husband. In adjusting this institution of marriage, woman has never yet in the history of the world had one word to say. The relation has been absolutely established and perpetuated without her consent. We have thus far had the man marriage. He has made all the laws concerning it to suit his own convenience and love of power. He has tried every possible form of it, and is as yet satisfied with none of his experiments. If an inhabitant of some other planet could suddenly light in one of our law libraries, and read over our civil and criminal codes, he would be at a loss to know what kind of beings women are, so anomalous is the position we hold, with some rights partially recognized in one place and wholly obliterated in another. In the criminal code, we find no feminine pronouns. All criminals are designated as "he," "his," "him." We might suppose our fathers thought women were too pure and angelic ever to commit crimes, if we did not find in the law reports, cases in which women had been imprisoned and hung as "he," "his," "him." And yet, while the masculine pronoun can be made to do duty for punishments, when it comes to privileges we are excluded, because the laws and constitutions do not contain the feminine pronouns "she," "hers," "her." We are a kind of half human, half animal being, like those wonderful questioning sphinxes we see in the Old World.

And we present very much the same appearance in the Church. Go into any little country town, and the chief excitement among the women is found in fairs, donation parties, festivals, Church building and decorating. The women are the chief, untiring, pertinacious beggars for the church. They compose the vast majority of the congregations. Rich women give large sums to clear church debts, to educate young men for the ministry, and to endow theological seminaries. Poorer women decorate the temples for Christmas and Easter, make surplices and gowns, embroider table covers for the altar, and slippers for the rector; and all alike think they are serving God in sustaining the Church and the priesthood.

In return, the whole tone of Church teaching in regard to woman is, to the last degree, contemptuous and degrading.

Perchance the very man educated by some sewing society of women will ascend the pulpit, and take his text in 1 Corinthians xiv: 34, 35: "Let your women keep silence in the churches; for it is not per-

mitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church." Ephesians v: 23: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church." 1 Timothy ii: 11, 12, 13: "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man. . . For Adam was first formed, then Eve." 1 Corinthians xi: 8, 9: "For the man is not of the woman, but the woman of the man. Neither was the man created for the woman, but the woman for the man."

In all the great cathedrals in England and in some here in New York, boys from ten to fifteen chant the hymns of praise that woman's lips may not profane, while they, oblivious to these insults to their sex, swell the listening crowd, and worship the very God who they are told made them slaves, and cursed them with sufferings that time can never mitigate.

When in England, I visited the birthplace of Dean Stanley. The old homestead was occupied by a curate and his two daughters. They escorted us all over the place—in the school where poor children were taught, in the old church where the dean had long preached. "Do you see that table cover in the altar?" said one of the daughters. "Sister and I worked that." "Did you spread it on the table?" said I. "Oh, no," said she; "no woman is allowed to enter this enclosure." "Why?" said I. "Oh! it is too sacred." "But," said I, "men go there; and it is said that women are purer, more delicate, refined, and naturally religious than they are." "Yes, but women are not allowed." "Shall I explain the reason to you?" I replied. "Yes," she said, with a look of surprise. "Well," said I, "it is because the Church believes that woman brought sin into the world, that she was the cause of man's fall from holiness, that she was cursed of God, and has ever since been in collusion with the devil. Hence, the Church has considered her unfit to sing in the choir or enter the Holy of Holies." She looked very thoughtful, and said, "I never supposed these old customs had such significance." "Yes," I replied, "every old custom, every fashion, every point of etiquette, is based on some principle, and women ignorantly submit to many degrading customs, because they do not understand their origin."

These indignities have their root in the doctrine of original sin,

gradually developed in the canon law—a doctrine never taught in the primitive Christian Church. In spite of the life, character, and teachings of Jesus, ever proclaiming the essential equality and oneness of the whole human family, the priesthood, claiming apostolic descent, so interprets Christianity as to make it the basis of all religious and political disqualifications for women, sustaining the rights of man alone.

The offices woman held during the apostolic age she has been gradually deprived of through ecclesiastical enactments. Although, during the first four hundred years of the Christian Church, women were the chosen companions of Jesus and his followers, doing their utmost to spread the new faith, as preachers, elders, deacons, officiating in all the sacraments, yet these facts are carefully excluded from all the English translations of the Scriptures; while woman's depravity, inferiority, and subordination are dwelt upon wherever the text will admit of it. Under all the changes in advancing civilization for the last fifteen hundred years, this one idea of woman has been steadily promulgated; and to-day, in the full blaze of the sunlight of the last years of the nineteenth century, it is echoed in the pulpit by nearly every sect and in the halls of legislation by political leaders.

Whatever oppressions man has suffered, they have invariably fallen more heavily on woman. Whatever new liberties advancing civilization has brought to man, ever the smallest measure has been accorded to woman, as a result of church teaching. The effect of this is seen in every department of life.

There is nothing so cheap as womanhood in the commerce of the world. You can scarcely take up a paper that does not herald some outrage on woman, from the dignified matron on her way to church to the girl of fourteen gathering wild flowers on her way to school. I hold men in high places responsible for the actions of the lower orders. The sentiments and opinions expressed by clergymen and legislators mould the morals of the highway. So long as the Church and the State, in their creeds and codes, make woman an outcast, she will be the sport of the multitude. Whatever can be done to dignify her in the eyes of man will be a shield and helmet for her protection. If the same respect the masses are educated to feel for cathedrals, altars, symbols, and sacraments was extended to the mothers of the race, as it should be, all these distracting problems, in which their interests are involved, would be speedily settled. You cannot go so low down in the scale of being as to find men who would enter our churches to desecrate the altars or

toss about the emblem of the sacrament, because they have been educated with a holy reverence for these things. But where are any lessons of reverence for woman taught to the multitude?

And yet is she not, as the mother of the race, more exalted than sacraments, symbols, altars, and vast cathedral domes? Are not the eternal principles of justice engraven on her heart more sacred than canons, creeds, and codes written on parchment by Jesuits, bishops, cardinals, and popes? Yet where shall we look for lessons of honor and respect to her?

Do our sons in the law schools rise from their studies of the invidious statutes and opinions of jurists in regard to women with a higher respect for their mothers? By no means. Every line of the old common law of England on which the American system of jurisprudence is based, touching the interests of woman, is, in a measure, responsible for the wrongs she suffers to-day.

Do our sons in their theological seminaries rise from their studies of the Bible, and the popular commentaries on the passages of Scripture concerning woman's creation and position in the scale of being, with an added respect for their mothers? By no means. They come oftentimes fresh from the perusal of what they suppose to be God's will and law, fresh from communion with the unseen, perhaps with the dew of inspiration on their lips, to preach anew the subjection of one-half the race to the other.

A very striking fact, showing the outrages women patiently endure through the perversion of their religious sentiments by crafty priests, is seen in the treatment of the Hindu widow, the civil law in her case, as in so many others, being practically annulled by theological dogmas.

"The most liberal of the Hindu schools of jurisprudence," * says Maine, "that prevailing in Bengal proper, gives a childless widow the enjoyment of her husband's property under certain restrictive conditions during her life;" and in this it agrees with many bodies of unwritten local custom. If there are male children, they succeed at once; but if there are none the widow comes in for her life before the collateral relatives. At the present moment, marriages among the upper classes of Hindus being very commonly infertile, a considerable portion of the soil of the wealthiest Indian provinces is in the hands of childless widows as tenants for life. But it was exactly in Bengal proper that the

*Early History of Institutions, Lecture XI., on the Property of Married Women.

English, on entering India, found the suttee, or widow-burning, not merely an occasional, but a constant and almost universal practice with the wealthier classes; and, as a rule, it was only the childless widow, and never the widow with minor children, who burnt herself on her husband's funeral pyre. There is no question that there was the closest connection between the law and the religious custom; and the widow was made to sacrifice herself, in order that her tenancy for life might be gotten rid of. The anxiety of her family that the rite should be performed, which seemed so striking to the first English observers of the practice, was in fact explained by the coarsest motives; but the Brahmins who exhorted her to the sacrifice were undoubtedly influenced by a purely professional dislike to her enjoyment of property. The ancient rule of the civil law, which made her a tenant for life, could not be gotten rid of; but it was combated by the modern institution, which made it her duty to devote herself to a frightful death. The reasoning on this subject, current even in comparatively ancient times, is thus given in the *Mitakshava*: "The wealth of a regenerate man is designed for religious uses; and a woman's succession to such property is unfit, because she is not competent to the performance of religious rites." Thus the liberal provisions of the civil law were disposed of by burning the widow, and she was made willing for the sacrifice by a cultivated sense of religious duty. What is true in this case is true of women in all ages. They have been trained by their religion to sacrifice themselves, body and soul, for the men of their families and to build up the churches. We do not burn the bodies of women to-day; but we humiliate them in a thousand ways, and chiefly by our theologies. So long as the pulpits teach woman's inferiority and subjection, she can never command that honor and respect of the ignorant classes needed for her safety and protection. There is nothing more pathetic in all history than the hopeless resignation of woman to the outrages she has been taught to believe are ordained of God.

THE RESURRECTION.

BY CHARLES KENT TENNEY.

ACCORDING to so-called divine authority, all human beings who have ever lived upon this earth will upon the last day, upon a given signal, gather their scattered but respective bodies together and stand before their Creator for final judgment.

This gathering will be a most singular one, both in numbers and appearance, composed of the billions who have hitherto inhabited the earth, and composed of all sexes, all ages, all races, and types of man. If Darwin's theory of the gradual development of the human race be taken into account, that starting from the lowest forms of life, man has by slow processes, covering millions of years, gradually reached his present state, it will make the gathering more singular and peculiar, as no fixed line can mark the point as to just when he ceased to be the lower order and became the higher. If all then are to have final judgment passed upon them on that last day, the work must be of more than lightning rapidity. If, however, it is only intended to pass judgment on the race since it reached what may be called its reasoning powers, if such a line be possible, we are left in the dark by this same authority as to just which of our bodies we will be required to appear in to receive our sentence. We know that our bodies are constantly changing. That the body of our childhood was not the body of our birth; the body of our youth was not the body of our childhood; the body of our young manhood was not the body of our youth; the body of our middle age is not the body of our young manhood and will not be the body of our old age. If then called upon to appear in any of our former bodies, the task of immediately hunting it up will be exceedingly difficult considering the vast throng which will be assembled and each and every one will be engaged in the same pursuit at exactly the same time and no one will have the slightest idea where to find the different parts once constituting his anatomy, and no clue to work on except it has returned to the original elements from which it came.

If the last body, however, is to be the one in which we must appear, the task of hunting it up will be difficult in proportion to the time it has been dead. The water, which composes by far the larger part of our makeup, will be more difficult to lay our hands on than the other materials, especially if we have been dead any considerable length of

time, for a part of it will have evaporated and passed into the clouds, separated into more minute particles, blown hither and thither, but eventually descend to earth to refresh and invigorate its verdure, and thus maybe to supply food to other mortals like ourselves and thus become a part of other bodies like ours, or again may be picked up by these same processes of evaporation and again carried by the winds to far distant lands, thence maybe to fall and find its way in some rapid moving river and away to the ocean there to mingle and be lost in its mighty waters.

That part which has not evaporated will descend into Mother Earth and by long processes of filtration eventually find some flowing stream far down among the primary rocks which may, perchance, find an outlet on the surface in some stream of pure, sparkling water, find there some poor, tired mortal man, to quench his thirst, may partake, and in that delicious draught, that which was once a part of our body may become a part of his; or, in that stream, it may go merrily dancing, prancing along in some babbling brook to the river and thence to the sea and lost again in its mighty waters, unless, perchance, picked up in its joyous course by the processes of evaporation and returned to Mother Earth again to go through the same processes.

While the other materials of our make-up may not be so widely diffused, yet it will be difficult to find, for who knows but that some tree or plant or shrub may send its ever ready and far reaching root down into our last resting place and we, powerless to prevent, take from us that which is essential to its growth. That tree may help to build some mortal's home, or warm or cook his meal; that plant may furnish him the food to cook, and thus that which was once a part of us becomes a part of another. That shrub, giving forth its blossom in its beauty and fragrance, may deck some blushing bride, and its fragrance being inhaled, may, for the time at least, become a part of her sweet and innocent simplicity, or if delicate and waxy white, may lie upon his coffin lid. But all will perish and die and be lost again, and as each hour and day and week and year comes and goes, the difficulty of finding and getting ourselves ready for the last day becomes the more difficult.

We have said that all will perish and die and be lost, but that is only true in a relative sense, for nothing perishes or is lost, simply changing form and place, and that which is inanimate to-day may become animate to-morrow when it becomes for a time a part of the whole of us and is

only animate because it is a part of the whole, and becoming separate from the whole, becomes again inanimate. That which is now inanimate and underneath our feet and all about us, is and has been, and will again, after gradual processes and change, become for a time animate, as the wants of our bodies require in the promotion of its life, and having finished its mission as a part of the whole body, becomes again inanimate, and thus the problem of the resurrection of the body in its original entirety becomes more and more difficult. If the authorities given us, however, be true, this gathering will be a strange one and full of noise and strife and dire confusion, for in the mad rush that will come in the hurry to be ready, those parts of us which have become parts of others, and those parts of others which have become parts of us, will lead to many bitter and angry strife, and brute force will win, and those who are weak and vanquished in the strife will make a very sorry appearance as they present their torn, dismantled and mutilated bodies for the inspection of the one Judge and for final sentence, and owing to the hurry and wild confusion that will be all about and around, and from pure inability, owing to the lack of time and the mutilated condition of the bodies to identify saint from sinner, the good man may receive that eternal punishment which was intended for the sinner, and the sinner, who is always alert to just such occasions may slip into the joys of eternal life.

Taking it all together, this resurrection business will lead to much trouble and gross injustice, and those in authority should lose no time in devising ways and means to meet this very extraordinary and unusual occasion.

WHY AN EXPURGATED BIBLE.*

BY REV. E. H. KEENS.

THIS article is written for unbiased minds; for it is no use to address any others; for those who are convinced that the *whisper* of truth is mightier than the thunder of falsehood; and that the duty of man is to remove any obstacle which hinders the development of a perfect society. Every true reasonable individual will agree with me, that a book which occupies the place of the Bible in our homes, in our churches, and in our schools should be free from any immorality or obscenity. If these objectionable features are in it they should be expurgated or the book ought to have the tinsel covering of reverence torn away, revealing it to the public gaze in all its ugliness and in its true form. To make good my assertions and to show why we should have an expurgated Bible I will place some of my reasons under three heads. First, That which is false. Second, That which is immoral. Third, That which is obscene. If I am able to prove my first point I claim that my argument is established, if the second and third then it becomes the duty of every man and woman to aid in bringing about purified Scriptures; and especially is it the office of the Christian Church which claims she stands for righteousness and morality to place before her adherents the falsity, the immorality and the obscenity of parts of these Sacred Scriptures.

The first false teachings in our Bible are in Genesis i, where we read, that there were three days without any sun.

The young school boy nowadays knows, according to his astronomy, that the sun is necessary for our days and nights. We are informed, with the naivete of a bifurcated encyclopedia, that God made the fish, the fowl, and the reptiles, while our naturalists inform us that the fish, the reptile, and the fowl were not made. Reading a few more verses we are told, that the earth and all living things were made in six days. Our geologists relate to us that the world with its life was millions of years in developing and that God is still at work, having enjoyed no Sunday since He commenced His labors. Oh yes! I know that we clergymen have said that the Bible means six long epochs, but it did not fifty years ago; it meant just what it said and if it meant what

*See page 654 October Free Thought Magazine.

it said fifty years since it means the same today. A truth never changes, and he who will pervert language is no better than a forger. Let us learn that the highest tribute we can pay to truth is to use it. In the sixth chapter we are asked to believe that Noah placed in an ark three hundred cubits long, fifty cubits broad and thirty cubits high, a male and female of each species of living flesh, and in some cases seven of each kind, which would, quoting our naturalists, amount to at least four million animals. Noah and his family lived in the ark with them and all existed forty days in this place with only a window a little larger than a square foot for ventilation. Marvelous story! Surely he who can believe this ought to have no trouble in assimilating all of Arabian Nights or anything of Jules Verne. No one who knows very much about the languages of the world ever thinks of referring to the eleventh chapter of Genesis for a solution of our many tongues, which shows how false this portion of our Bible must be. In the narrative concerning the exodus of the children of Israel we have some figures which no sane person ought to expect any one to believe. Imagine, if you can, 600,000 men, with women and children in proportion, crossing the Red Sea in one night, dwelling in tents, wandering in the wilderness and keeping together for a period of forty years! We are informed that in 1812 it took Napoleon when he crossed the river Nieman, three days and three nights with only one-tenth as many persons as crossed the Red Sea. Those who witnessed the Masons' Parade in Boston last fall, will be able to estimate how long it would require for 600,000 men to pass a given point. We are often saying to critics of our Scriptures when they point out scientific errors, that the Bible is not a book of science but a religious book. If this is true why does it enter the realm of science? The fact is, that it endeavors to explain a vast amount of scientific phenomena with the result of manifesting its woful ignorance. Geocentricism we find has been banished from science, but it is still taught in our inspired Mosaic narratives. In the book of Leviticus (xi: 6) we are told that the "hare cheweth the cud;" while it is a fact that the hare doth not. I wonder if it has ever been the privilege of any mortal to gaze upon any fowls that were quadrupeds; or to view any fowls whose legs were below their feet? Should any one relate anything like this now-a-days we would say at once that he were in the condition that Noah was in Genesis (ix: 20-28). In what condition can any one's brain be when he accepts as true, statements that Noah lived to be nine hundred and fifty years,

Sarah ninety years before she had a child, Lamech one hundred and eighty-two years before he was a father, and Methuselah nine hundred and sixty-nine before the Lord called him? What a credulous mind he must have who calls his Bible "God's Word" when he reads such accounts as he finds in 2 Chronicles viii! The army of the Israelites numbered one million two hundred thousand men; five hundred thousand fell in a single battle. All these men were living in a little country smaller than the state of Rhode Island so there must have been, at least, over six million inhabitants in that land. President Lincoln, during the Civil War, needed only about twice as many men, for that massive war, as the Israelites possessed. In 1 Samuel (vi: 19) 50,070 men living in a little hamlet were murdered by the Lord because they were curious enough to look into the ark of God. I estimate that there must have been 200,000 inhabitants in that hamlet; or nearly as many as live in the city of Buffalo, yet it was a very small town.

It will not be exaggerating, according to the best Biblical scholars, to state that the names which are placed over our Biblical books are mostly misleading. Moses did not write any of the Pentateuch; Joshua the book that bears his name nor Samuel the Books of Samuel. Solomon wrote very few of the Proverbs, although we are taught he wrote many; and David, at the most, but three or four of the Psalms. In short we know comparatively nothing regarding the authorship of any of the Old Testament books, and but very little about most of the New. Leaving the Old Testament literature and coming to the New we discover in the second chapter of Luke a very palpable historic mistake regarding the taxing of the world. Joseph and Mary went, as required by the decree, to Bethlehem, Joseph's native city, to be taxed, i. e., registered, and while there Mary is taken with the pains of labor. Concerning this tax history is silent as to a census of the whole world having been taken. Again it may be true that Cyrenius made an enrollment in Palestine but it only affected Judea and Samaria and not Gallilee. This enrollment did not take place until ten years after Herod's death. According to Luke it took place during Herod's reign. Once more, Jesus was born while Quintus Sentius Saturninus was governor of Syria and not during Cyrenius' reign. Those who desire to turn to Matthew (xxiii: 35) will find that it is stated, "The Jews slew Zacharias, son of Barachias, between the temple and the altar." 'Tis not so. It was the son of Jehoiada (quod vide 2 Chron. xxiv: 20-22). Matthew (ii) we are told of the murdering, by Herod's soldiers,

of male children, but it is safe to say no such horrible deed ever took place. In the Epistle of Jude we find the writer referring to the book of Enoch, calling it the seventh from Adam, which is a woful blunder. Whatever the reader may think of the false instances which the writer has picked out for his perusal they are as nothing compared with those with which the Bible abounds.

Let us, however, turn our attention to my second point, namely: the teachings which are immoral.

Throughout a greater portion of the Old Testament there are chapters which represent God as being extremely childish. He walks, eats, wrestles, quarrels and repents with men; grows angry with other gods; contends with them because of their magic; is represented as deceiving; as sanctioning fraud; performing the most shocking cruelties and demanding that bloody sacrifices of human beings and animals be offered to Him. (q. v.) Gen. (xviii and xxii) Ex. (iv and vii) and (viii and ix) Judges (xi: 30-40).

It seems very strange, to me, that our Bible is regarded and upheld as it is in its present form when every clergyman who has given it much study must be aware of its many imperfections, not only morally but historically and as literature. How can any man who is a public teacher of morals and religion exhort his hearers to diligently search all the Scriptures and reflect upon them when there are chapters after chapters that cannot be read, if read as sacred writings, without a deleterious effect, morally and intellectually, upon the reader? What can a person be thinking about, that is worthy of thought, who will Sunday after Sunday—aye—and even work days, reiterate and reiterate the value of the Bible as a means of salvation and as a spiritual quickener while it contains such passages as are in many of its books? Can a book be called moral, according to the current meaning of that term, when we read of cruel assassinations committed in the name of God, like those of Jael and Ehud? Can you call a book inspired and lofty while it holds between its covers narrations of brutalities as were perpetrated upon the seventy Kings and Adoni-he-zen? upon the Egyptians? upon the Amalekites? upon innocent women and children? What but scorn and contempt can debaucheries like those of Samson, of David and Tamar evoke (q. v.) Gen. (xxxviii) Judges (i, iii, iv, xvi) Deut. (xx) Josh. (viii, x)? See the ethics taught in Exodus (xxii) where a man who seduces is punished, not because he has committed a moral offense, but because he has injured the father in a pecuniary manner. Behold

even in our ten commandments we are asked in the second to worship God for a vice: namely jealousy! and in the fourth obey Him because He made the earth in six days; or do some ministers, as in Genesis (i), hold this means six long epochs? If God, according to the Bible, wanted to be strictly moral He might have put in place of these commandments, Do not get intoxicated. Think purely; speak truthfully; act honestly. No book, whether religious or secular, is worthy of attention that calls upon men to institute anything that will injure physically or degrade morally his fellowman. If the foregoing sentence is accepted then it must be acknowledged that our Bible in its present form is not meritorious. Can any one who is honest, or who cares for the future usefulness of the church, say that we do not need an expurgated Bible when he can read in it, for his edification (?), teachings of what is wrong? Next Sunday, when you are hearing the preacher read the morning's lesson, remember that certain portions of that Bible have teachings in them that read like these: "Ye shall not eat of anything that dieth of itself; thou shalt give it to the stranger that is in the gates that he may eat it or thou mayest sell it unto an alien. Happy shall he be who taketh and dasheth thy little ones against a stone. Thou shalt not suffer a witch to live." A text, by the way, that has caused thousands upon thousands of innocent mortals to suffer the most painful deaths. In another Psalm we read of a person praying that his enemy's days be few, his children paupers and vagabonds and their mother a widow. But the most fiendish of all perhaps is where persons are commanded to stone to death unruly and disobedient children without giving them any trial. Slavery is inculcated, and the most diabolical laws are enacted to carry it on. Where a man commits justifiable homicide God commands him to flee to cities of refuge and if he reaches one of them safely he is protected from his pursuers; if not he is murdered without any preliminaries whether he intended to commit murder or not. David, the sweet singer of Israel, determines to take a census against God's wishes and for so doing God kills thousands of Israelites for David's wilfulness. Achan, his family, his relatives, his servants and his cattle are put to death simply because Achan committed larceny, (q. v.) Deut. (xiv: 21), Psalms (cxxxvii), Ex. (xxii: 18), Psalms (cix), Deut. (xxi: 18-21), Leviticus (xxv: 44-46), Philemon and Joshua (xx). Among some of the other inculcated wrongs are rape and polygamy. Viewing the New Testament teachings Jesus informs us not to be anxious about to-morrow. The difference between a senseless man and a

sensible one is that the latter is anxious about the morrow; while the former is not. When the young lawyer asked Jesus, what to do to inherit eternal life Jesus replied, "Go sell all thou hast and give to the poor," a teaching which if obeyed to-day by any man he would be adjudged insane. Listen to what Jesus says about divorce. The man shall put away his wife for one cause namely: adultery; but so far as the wife is concerned in the divorce question she is as x in algebra—one sided and unjust. I believe it is evident that a normal man and woman ought to marry. Were it not so I doubt, in the divine economy of things, God would have created the sexes. Jesus believed a person is better who does not marry; and Paul implies that a man can do nothing worse, while the Book of Revelation informs us that the saints in heaven that are assigned the best seats are those who have led virginal lives.

Of all the vicious teachings which our Bible contains, probably none compares with the one where we are told, "Blessed are they that have not seen and yet have believed." Can any one honestly say that he has been blessed by shutting his eyes and going blindly about anything? It is to my mind a man's highest duty to be wide awake in doing everything, and to believe nothing until he has investigated it.

The New Testament has very much that is immoral and, of course, lacks much from being a perfectly developed system of ethics, (q. v.) Luke (viii: 49), Matt. (xx and xii: 32). We do not know who were the authors of our gospels nor can we state for certain when and where they were written. Our Bible ascribes fourteen epistles to Paul, while it is doubtful if he wrote four and certainly not more than seven. The Epistles of John were not written by John nor the second Epistle of Peter by Peter. In summing up this section of my article I will say that no matter what any other clergymen may assert, to the contrary, the teachings of the Bible throughout regarding woman—the church's and Bible's main support—are unjust, and they would not be approved today by any man who rightly values that priceless gem—a woman.

If there is anything that will bring the color of just indignation to a true human being's cheeks, or will cause him to protest vehemently, it is the circulation of obscene literature. Yet what a vast amount of it is sent forth, simply through ignorance and superstition, by our American Bible Society and our Foreign Mission Board. How it pervades our homes in that misleading garb of "Holy Bible." Said an instructor in one of our theological schools, to me, but a short

time ago, "I will not allow my children to read much of the Old Testament because of its obscenity, nor do I desire others to read it." Another instructor also informed me that he considered portions of the Old Testament dangerous to the morals of the young. I know of two instances where young lads committed a sin which they would never have thought of were it not for the fact that they had read certain portions of lewd passages which the Old Testament contains. It may be true that a great deal of noble, elevating and inspiring literature can be found surrounding this obscene, but let us remember, that gold is not ready for use until removed from the dirt and quartz.

I shall not blacken these pages by quoting, word for word, any of the obscene passages for if I should I would probably make myself liable to a fine and imprisonment for violating the laws of the U. S. in regard to sending obscene literature through the mails, but will content myself simply by enumerating a few verses.

By way of digression let me state that an individual by the name of J. B. Wise, a resident of Clay Centre, Kansas, was complained against, by a brother clergyman, because he sent through our mails a quotation from Isaiah (xxxvi: 12). No doubt our brother clergyman withdrew his complaint when he was informed that it was part of "God's Word," which action would only manifest to the immediate community, at least, how blissfully ignorant and inconsistent some ministers can be. What effect can any "fin de siecle" literature of to-day, which already is stigmatized by popular consent, have upon the minds of the young compared with chapters in our "Holy Bible" that is approved in the name of religion as found in Genesis (xxii, xxx, xxxiv and xxxviii), Leviticus (xv), Numbers (xxi: 12-19), Judges (xix: 2), Samuel (xi: 2-6) and Isaiah (xxxvi: 12)? To fully comprehend how much unchaste language there is within the folds of our so called inspired Scriptures it is necessary to read it from Genesis to Revelation. We cannot honestly plead in its behalf that this language has a moral teaching, for it is apparent to any candid student that, on the contrary, the didactic purpose of these passages is, as related to the nineteenth century, immoral. With the greater proportion of "fin de siecle" literature the lesson invariably inculcated is: Sin is death.

Finally, were the Bible regarded by the majority of the people of to-day, as any other book or collection of writings, dealing with the religion of a people, no earnest student would think of protesting. We say, however, it is inspired by God; we give it the highest position in

our synagogues; we expend millions of dollars sending it north, south, east and west, with a note appended that it is "God's Holy Book." Some of us even go so far as to assert that upon the meaning of a single text souls are to be redeemed or lost.

Let us then be reasonable; let us as Christians be lovers of truth; let us as laborers in the church of God hasten the day when we will need not to apologize for our Bible, or to resort to perverting and distorting language in such a manner as would be tolerated nowhere except in the realm of theology. Sooner or later the Bible must be accepted at its value, and the less dishonest maneuvering we do now the purer will read, in the final consummation, the history of the church.

Let us not forget this, however, that during the past twenty-five years since astronomy, geology, anthropology, and physiology have revealed to us so many facts we clergymen have been apologizing for our Bible and still calling it "God's Word." God's real word needs no apology; it is the same yesterday, today, and forever. So will our Scriptures be when they are expurgated from the false, the immoral, and the obscene.

MATTHEW, MARK AND LUKE.

SOME COLLATED PASSAGES.

BY E. D. DAVIS.

PART V.

IN previous papers we have shown how Matthew's Sermon on the Mount was in all probability copied from pre-existing manuscripts. In our first paper we pointed out how the first verse of that sermon was copied from the same source from which Mark iii: 13 was copied. In our second paper we pointed out a suspicious relation between the last verse or two of the sermon, viz: chap. vii, ver. 28-29 and Mark i: 22. Our arguments have been chiefly based upon the relative position of verses, phrases, etc. We come now to a consideration of the sermon itself. A careful analysis of it by comparing all portions of it with the parallel portions of Luke leads to the conclusion that the whole of it has been compiled out of a number of older manuscripts simply joined together crazy quilt fashion by some one to whom the life of Jesus was ancient history.

We have in previous papers called attention to a certain section of

the book of Luke which many believe to have been of later date than most of the balance of the book; if not of later date then of very different origin. Now Luke has in reality two such sections practically no portion of either of which is to be found in Mark. One extends from the beginning of Luke's sermon in chapter vi (possibly from ver. 17) to chap. viii, ver. 3; the other extends from chap. ix, ver. 51 to chap. xviii, ver. 14. We cannot give in an article of this character all of our reasons for believing these sections to be of late date. The question requires a careful study of the whole of the three synoptic gospels and can only be treated satisfactorily in a volume. Traces of an outside origin are to be found in the Greek from which the gospels have been translated. The best evidence which we have at our disposal here is the fact that the book of Mark contains scarcely anything given in these portions of Luke. This when we consider how faithfully Mark copied every verse and almost every phrase of other portions of Luke leads one to the conclusion that these sections are copies of manuscripts which Mark did not have in his possession when he "wrote" his book.

Another evidence of the late date of these sections is the disposition which Matthew has made of them in his book. Most of the passages taken from them have been inserted in divers places in between other accounts which appear to have been older than they. Further some of these passages in Matthew have been associated with other accounts and there are separate reasons for believing that they also were of late date. We refer to some of the accounts of the miracles in Matthew's 8th and 9th chapters. In our last paper we gave some reasons for believing that Matthew's 10th chapter was constructed at a comparatively late time in the history of that book. We will look a little further into this same subject here but first let us go back to the Sermon on the Mount.

Matthew has taken Luke's sermon or one which resembled it and has deliberately added more than as much again to it and has had the audacity to say that Jesus delivered it all at one time when he must have known better. We give herewith a synopsis or diagram of Matthew's and Luke's sermon. We wish we had the space to insert the whole of the two sermons here, but this is altogether out of the question. When presented in full before the reader the features of them which we desire to bring out are much more conspicuous and convincing than when represented by a diagram. The relative pro-

portions of this diagram are not quite correct simply because the verses are not all of one length as this represents them to be. The numbers within the columns stand for the verses.

Luke's sermon we have divided into five sections, each of which Matthew gives entire in his sermon with other passages taken from Luke ix: 51-xviii: 14 sandwiched in between. Matthew's Sermon on the Mount is just this: Once upon a time a scribe sat down to copy the book of Matthew before these chapters were part of it. He had by him several manuscripts which had recently come into his possession. One of them contained Luke's sermon. These manuscripts he desired to weave into the book of Matthew. When he came to this wonderful sermon he began to copy it. It began at Luke vi: 17 and his version of it began at chap. iv, ver. 23. He copied from it as far as chap. v, ver. 12. He then turns to other manuscripts and copies a passage which is to be found in the 14th chapter of Luke. Instead of telling us that he had taken this passage from another source he represents that it was a part of the same discourse. After he has finished this he looks over his manuscripts again and finds another passage. This he writes next. It is to be found in the 11th chapter of Luke. Next he inserts another passage from the 16th chapter of Luke. He keeps this up as far as the 38th verse of the 5th chapter. He then goes back to the original sermon and copies from it, omitting little or nothing and the balance of the 5th chapter is from that manuscript. The whole of the 6th chapter is from his other and more recent manuscripts. Though a considerable part of this chapter like portions of the 5th is not given in Luke it was evidently taken from a source allied to ix: 51-xviii: 14. At the beginning of the 7th chapter this scribe copies again from his original sermon five verses. He then goes on as far as the 14th verse from his other authorities. At verse 15 he turns back to the original again and finishes his wonderful production by copying the balance of it. He has evidently inserted all he could find in the manuscripts before him which were fit for his purpose. At verse 28 he writes: "And it came to pass when Jesus had ended these sayings," etc. In no other way can we account for the consecutive order of A B C D and E in Matthew's Sermon. That order cannot possibly be due to chance or coincidence. It must be the result of copy.

Now the man who thus compiled Matthew's Sermon on the Mount was as culpable a writer as ever took up a pen. He represented that Jesus delivered it all at one time and he knew that those repre-

Matthew's Sermon On The Mount

Luke

Matthew's Sermon On The Mount		Luke	
4	5	6	6
A			A
23	36	26	17
24	37	27	18
25	38	28	19
	39	29	20
5	40	30	21
1	41	31	22
2	42	32	23
3	43	33	24
4	44	34	25
5	45		26
6	46	7	27
7	47	1	28
8	48	2	29
9		3	30
10	6	4	31
11	1	5	32
12	2	6	33
L. 14. 34-35.	3	7	34
	4	8	35
L. 11. 33.	5	9	36
	6	10	37
L. 16. 16-17.	7	11	38
	8	12	39
	9	13	40
	10	14	41
	11	15	42
	12	16	43
	13	17	44
	14	18	45
L. 12. 49-50.	15	19	46
	16	20	47
	17	21	48
	18	22	49
	19	23	
	20	24	
	21	25	
	22	26	
	23	27	
L. 16. 18.	24	28	
	25	29	

sentations were false. There is no telling from such an historian whether Jesus ever preached or not. We notice that Mark is strangely silent about it. It may be interesting to note that in one of the apocryphal books entitled *The Acts of Paul and Ghecla* there is a sermon attributed to Paul which resembles the first eleven verses of Matthew's 5th chapter.

Matthew's sermon, chap. vi, ver. 9-13, contains *The Lord's Prayer*. This was taken from Luke's 11th chapter, ver. 1-4. Matthew gives a little more to it than Luke does. It is the rule in the gospels that the latest manuscript contains the most and is almost always the largest. If the reader will turn to the revised version of the New Testament he will find that the revisers have whittled this prayer down in both Matthew and Luke till in Luke half its beauties have been taken away and the prayer is but a semblance of the prayer which is taught in Christian churches. Luke says Jesus taught this prayer to his disciples "in a certain place," a phrase not indicative of a very great knowledge of facts to say the least. The scribe who put it into Matthew's Sermon on the Mount runs no great risk of detection through an error in the locality.

Passing on in Matthew to the 10th chapter we find another story manufactured in precisely the same way. The first four verses of that chapter contain a list of the names of the twelve apostles. Where that list came from it is not possible to say. It was not a part of the original gospels and in a subsequent chapter we will point out further reasons for thinking that it was not. The scribe who is responsible for this 10th chapter borrowed the twelve verses just preceding the 14th chapter and he tacked them on to this list of names by writing "These twelve Jesus sent forth." He then took six verses out of the 24th chapter to go with them for the language of those six verses was quite appropriate as a charge to the disciples. He then fills in the balance of the chapter with the following: Luke xii: 1-9; Luke xii: 51-53; Luke xiv: 26-27; Luke xvii: 33; a passage which is found in the 13th chapter of John, ver. 20, and another which for some unaccountable reason or other Mark gives in the 9th chapter, ver. 41. By comparing this 9th chapter with the parallel chapters of Matthew and Luke we find that verse 41 is wanting in the other two gospels. It is probably an interpolation.

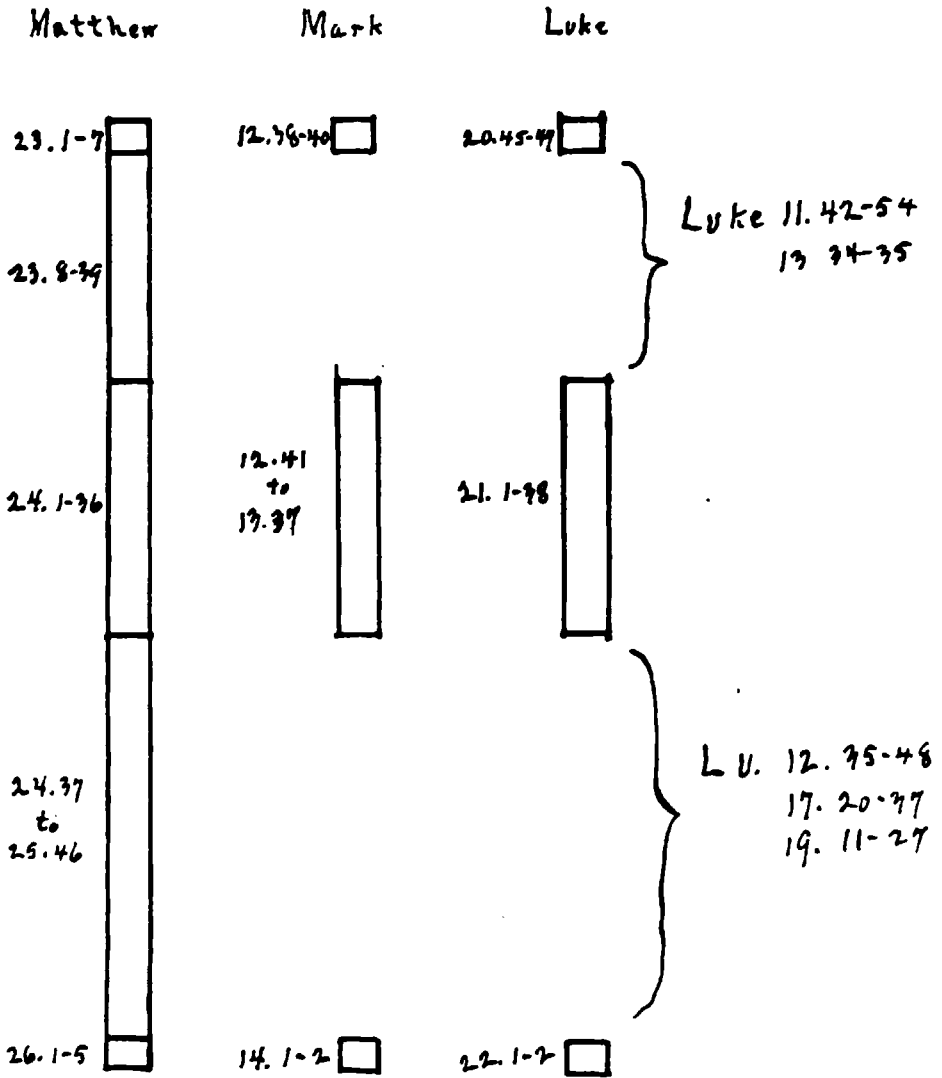
Now the author of this 10th chapter has the hardihood to do as he did with the Sermon on the Mount. He finishes it up by saying (chap.

xi, ver. 1), "And it came to pass when Jesus had made an end of commanding his twelve disciples," etc. The man who wrote that was a dishonest man; there is no question about it.

Looking along through the book of Matthew we find another section similar to these other two; it is the 13th chapter. This chapter is a collection of parables. It was copied from the same source from which the 4th chapter of Mark was copied. But it contains Luke x: 23-24 and Luke xiii: 18-21, besides seventeen verses (36-52) which are not in Luke but which are evidently related to Luke ix: 51-xviii: 14. This collection of parables, one or two of which Chamber's Encyclopedia tells us are to be found in the writings of men who lived long before Jesus' time (see article parable), ends with these words: "And it came to pass that when Jesus had finished these parables," etc. This writer in his effort to make his stories appear connected and truthful has overreached himself; he has overdone it. In the cant language of the time he has given himself away.

There are two other sections of a similar character in Matthew. One of them is in the 18th chapter. It was copied from the same source from which the 9th chapter of Mark was copied, but in addition to what is contained in that chapter it contains Luke xvii: 1, Luke xv: 3-7, besides twenty-one verses not in Luke, ver. 15-35. This section also ends with the words: "And it came to pass that when Jesus had finished these sayings," etc. They are a downright falsehood.

Chapters xxiii, xxiv and xxv are another lengthy section like the others. Here too we find passages from that late section of Luke sandwiched in between the parts of the original account. We give a small diagram of these chapters. Matthew xxiii: 8-39 has been inserted in between verse 7 and the 1st verse of the 24th chapter. So also has Matthew xxiv: 37-xxv: 46 been inserted in between verse 36 of the 24th chapter and verse 1 of the 26th. The spaces between the sections of Mark and Luke merely show where this manuscript was opened up—for the three are but three copies of one—for the reception of the later matter. These two books are really continuous. It is only Matthew that contains the additional matter. The copyist in Matthew, after trying to make chapters xxiii, xxiv and xxv read like one continued story says as before, chap. xxvi, ver. 1, "And it came to pass when Jesus had finished all these sayings," etc.



That the reader may see clearly the very great verbal agreement between these several phrases we will give them together.

At the end of the Sermon on the Mount.	At the end of the 10th chapter.	Verse 53 of chapter 13.	At the end of the 18th chapter.	At the end of chapters 23, 24 and 25.
And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:	And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence.	And it came to pass, that when Jesus had finished these parables, he departed thence.	And it came to pass, that when Jesus had finished these sayings, he departed from Galilee.	And it came to pass, when Jesus had finished all these sayings, he said unto his disciples

The words "and it came to pass" are not found elsewhere in the book of Matthew except in chap. ix, ver. 10; and Matthew contains very few passages from this late section of Luke except those pointed out above. One in the 16th chapter, verses 2-3, are taken from Luke xii: 54-56, but the revised version of the New Testament admits that these are probably an interpolation.

There can hardly be a question but what these fine sections of the book of Matthew are the works of one and the same hand. They must be of later date than the most of the balance of the book. We have in previous chapters stated that Matthew and Mark from chap. xii, ver. 1 of the former and chap. ii, ver. 23 of the latter have been copied from one and the same manuscript, perhaps not at first hand; but the books were not copied many times after being taken from the one. The principal differences between them are just those which have been produced by this man who has as it were signed his name And-it-came-to-pass. If we take Matthew from the beginning of chapter xii and go through it and cast out those passages which are to be found between chap. ix, ver. 51 and chap. xviii, ver. 14 in Luke and some other passages associated with them and evidently related to them and also cast out Mark iv: 35-v: 43, which is a collection of a lot of miracles, and restore Matthew x: 5-16 and x: 17-22 to their proper places, we will be startled at the great resemblance which the two books bear to one another. Very few who have not given this matter the closest attention are aware of the similarity of the two books. Verse after verse from the beginning to the end follow one another in almost precisely the same order in each. Now it is just those portions of the book of Luke which parallel these two sections of Matthew and Mark, no more nor no less, which were apparently copied from older manuscripts or an older manuscript than they. Other parts of Luke do not bear that stamp upon them.

It is these two sections of Luke vi: 17-viii: 3 and ix: 51- xviii: 14 and parallel portions of Matthew which constitute the greatest difference there is between the three synoptic gospels. A general impression seems to prevail that the book of Mark is the most summary of the three. This is not true. Outside of the first dozen or fifteen verses of the 1st chapter Mark is generally the most elaborate of the three. Almost every account contains not only all there is in the parallel accounts of Matthew and Luke but generally a little more. Mark contains but 16 chapters, Matthew has 28 and Luke 24. This is not due as many suppose to Mark's briefness in description. Matthew and Luke each contain two chapters at the beginning which are not in Mark besides the additional matter referred to above. It is these later manuscripts which swell the proportions of the first and third gospels.

Many have been the attempts to show that the first two chapters of Matthew and the first two of Luke are of later date than the most of the balance of the books. The ground has been so thoroughly gone over that what one might say here is only a repetition of what has been said before. It is significant that Mark copied so faithfully every account in his book which paralleled certain portions of Matthew and Luke and that he omitted the two most wonderful incidents in Jesus' life, his wonderful birth and his wonderful resurrection. Furthermore there is a suspicious relation existing between these first two chapters in Matthew and the first two in Luke toward some of the Apocryphal gospels. There is a question if these chapters have not been taken from those books. What is more the first two chapters of Matthew and the first two of Luke squarely contradict each other in many important respects, among which are the home of Joseph and Mary and the time when Jesus was born. Further there is nothing in common between the two books in these chapters. This is in strange contrast to the balance of the books. Taking all these things into consideration many have been led to believe that the introductory chapters to each of these books are the works of men of a comparatively late time in the history of the gospels. If the men who wrote these chapters had no more knowledge of the facts than they exhibited in their accounts of The Feeding of the Multitude and in The Sending Forth of the Disciples it is no wonder that so many discrepancies exist. If we are to judge the author of the first two chapters of Matthew from the Sermon on the Mount or from the 10th chapter or from chapters xxiii, xxiv and xxv we would not be surprised to learn that he sat down

and made up the genealogy which his first chapter contains. A man who will take two or more manuscripts not his own and unite them into one and palm them off on the world as his own and say that Jesus delivered that as a sermon all at one time upon a mountain when he knew better will tell anything. He would not hesitate to make up a genealogy if it suited his purpose to do so.

(To be Continued.)

THE PHILOSOPHY OF OPTIMISM.

BY J. WILL BENNETT.

MEN are by nature optimistic; the hardships of the past are lost in a haze of glorious recollection, and the golden promises of the future soften the stern realities of the present. We hear of the good time coming from nearly every tongue. Hope is in every heart. The future is the Mecca to which all faces turn.

The Christian believing in the righteousness and omnipotence of the Creator sees in the future a millennium of pleasure for the chosen with Christ as a personal ruler. The reformer turns his prophetic gaze toward the day when wrong shall be no more,

“When error shall decay, and truth grow strong,
And right shall rule supreme and vanquish wrong.”
To times—“of brotherhood and joy and peace,
Of days when jealousy and hate shall cease,
When war shall die and man’s progressive mind,
Soar as unfettered as his God designed.”

Optimists are legion, few mortals are otherwise. Men refuse to believe that the creation is a failure. They cannot be convinced that the Ruler of the Universe would so fashion his handiwork that its highest manifestation—man—would pass from a life of abortive effort to a future of eternal torment or non-existence. The intelligent cannot conceive why a benignant Creator should so beset with pitfalls, the path of his weak creature, that the chances are ten to one against his ever reaching the goal which that Creator has marked out for him. Hence men look for broader creeds.

The modern optimist cannot agree with the modern Baptist that the billions of unbaptized and the millions of unimmersed will go to

a future of gloom, because they failed to comply with the letter of a rite as interpreted by one branch of the faithful. The followers of Calvin revolt at predestined damnation; other Christians regard it as an idle tale or theological subtlety. Few can be induced to believe that all outside of the Catholic church will be lost. The teaching of sectaries has become too narrow for the modern optimist. On Sunday church-pews stand empty and theological eloquence is diffused in unsubstantial air. Sectarian hate keeps up an interest which theology fails to arouse.

The optimist of the laboring class especially distrusts sectarian teaching. His lot here is hard enough, without torturing himself with contemplation of the dangers which beset him in trying to attain an almost impossible goal. He prefers the bright sun and the pure air and the bright flowers of heaven to the narrow sectarian sermon in the man-built temple. Fortunate is he if he stops here and does not exchange theological narrowness and gloom for the contamination of vice and indulgence.

But in turning from the churches the optimist finds little comfort. The negation of the agnostic and the despair of the pessimist are even less inviting and less consoling than the narrow positiveness of the creed of the temple. The optimist is at sea, groping blindly for some secure stay amidst the bewildering currents and tempests of life. He never finds it or finds it only in a narrow circle which must exclude others from the glories which are most dear to itself.

Evil is the great rock on which all optimistic systems have heretofore been wrecked. To the optimist's contention that the world is growing better, and that some day we may look forward to a state approximating perfection, the pessimist rejoins by pointing out the evil and aberration in the world and asking how all that is to be eradicated before the millennial dawn. The optimist is at once disconcerted. He has been accustomed to look upon evil as an objective principle quite as positive and real as good. He cannot charge his Creator with such a monstrosity and hence must look about him for some explanation of this awkward intruder. He attributes its origin to a powerful demon, or, guessing at a truth which he does not comprehend, to the demoniac mischievousness of human nature. He does not seem to recognize that in the former explanation he is setting up a dual deity—as taught in the Mazdeism of Persia ages before the dawn of Christianity. The latter explanation is not comprehended sufficiently to be any explanation at all.

In disposing of evil when once created, whether by spontaneity, as optimistic philosophers often hint, or by a prince of darkness, or by man himself, the believer in the good time coming is again perplexed. He may shut it away in a dungeon dark with all of its pestiferous influence, its minions and its retainers; he may quarantine it as we do cholera or small-pox; he may state substantially that the Prince of Light will finally overcome the prince of darkness, that Ahriman will be conquered by Ormuzd. To be sure, this is to all take place in the next world and the undesirable element must be colonized hence before the perfect time on earth. Somehow, sometime, here or hereafter, good and evil, positive rival principles, must finally be separated. The evil is then expected by the more advanced optimistic philosophers, to make its own hell, and the good its own Heaven.

Not that good and evil are ever separated here below, or that we have any reason to believe that they will be hereafter, but an explanation is required, and plausibility may be consulted at the expense of truth. According to the explanation of the modern optimist, all laws are to be changed when we reach a certain fixed point. Two and two will then make five; good and evil are to be separated to never again associate; there is to be a final placing on the right hand and on the left.

Indeed, we have philosophers who have gotten beyond all this, and look upon right as harmony with the laws of the universe, including moral laws. They necessarily look upon wrong as a deviation from natural laws and evil as the consequence of such deviation—just as the wreck is the consequence of the train's deviation from the rails. Such evil would be destroyed by the application of natural laws learned through the developing experiences of the race. But the every-day optimist will none of this. It is the agnostic who propounds this doctrine of evil, and as the positive optimist regards agnosticism as false, he will not even accept truth from that source. To him the wrong is in the disobedience and evil is not the mere natural result of violated law, but a revengeful retribution for disobedient acts. It is all in the intent. Man, every man, is capable of being perfect at a single stride if he so wills it, but he has within him an imp of the perverse, who belongs to the evil kingdom and has no will to do right.

Such are the conclusions which divide the people of the earth into sects and pronounce creation a most gigantic failure by holding

that majority of humanity created to be saved will be irretrievably lost. Such is the philosophy which says of human wrong and suffering: "It was meant to be here, it is here and always will be here." A comfortable doctrine for the self-righteous and the prosperous, but one which cannot be expected to excite hope or enthusiasm in the breasts of the unfortunate or make the modern church or state as dear as they should be to the struggling, suffering mass of humanity. A broader philosophy of optimism is what the world hungers for.

And what premise does the optimist require to establish this partial and inadequate salvation or this social philosophy embracing the happiness of none or very few? It is, that the world is controlled by a Power making for righteousness; that men are growing better day by day. This surely is a broad foundation. Let us see what may legitimately be built thereon.

The optimist assumes that there is a God, a Supreme Being, all-knowing and all-powerful, shaping the destinies of worlds, peoples, systems in the direction of the ultimate good. Or if his idea of the Deity is more impersonal, he will tell you that there is a Power, a Force, a Law in the universe, supreme, irresistible, working for good. It holds all things in its embrace; it is the soul of all things; it is pushing creation to a higher goal. The proof of the Deity or the Force is primal axiomatic, implanted and cannot be reached by reason. It may be found in your consciousness, as is held by the average theologian. And yet there is a process of reasoning which points to the same result. The earth, the sun, the planetary systems, the universe, every natural thing, from a blade of grass to a boundless chain of worlds, shows a harmony in its manifestations which indicates design. There seems to be an adaptation of means to ends, which would indicate design and control. You may suggest error, wrong, aberration, evil, lack of harmony, imperfection of adaptability, the possibility of chance, you may puzzle the optimist, but you cannot establish the contrary of the law which he lays down. All that you can claim is an exception to the rule, and exceptions do not establish laws. You see effects all about you, and you must admit that they must have a cause. Such effects you know to be produced by some sort of a Force, and your experience teaches you, that such force manifests itself according to fixed laws. Law seems a manifestation, an attribute of that force. It is seen everywhere, in the growth of germs, the persistence of species, the process of suns. Your consciousness, reason, knowledge all tell you that law reigns in the universe.

That this force is working for good is not so easily established; still, so far as experience goes, good seems to have resulted. Not unmixed good, not perfection, but still a tendency in that direction. In this world there are improvements in conditions of life; there is a superior adaptability in the things of to-day as compared with the things of other days. Men are progressing in knowledge. They are learning to use the natural forces placed at their disposal, they are learning to live. To be sure, the induction is a very slender foundation on which to build such a mighty conclusion, but the best that you can meet it with is negation. The weight of evidence is again on the side of the optimist. If you are not convinced, the best that you can do is to declare agnosticism.

The keen eyes of science have traced the ancestry of man back to primeval forests, where he battled almost on an equal footing with the brute creation, now winning now losing. A little later is discovered the same forest barbarian striking down his brother in savage encounter. Death and destruction are his trade. Down through all the tragic years of human history we find man emerging further and further from the dark jungle of brutal passion and ignorance, setting constantly more and more restraint upon himself as well as the rest of the kingdom of nature immediately under his charge, until he has become a transformed being. He is still loaded with imperfection, yet he has developed, grown, expanded. He lives a larger life, enjoys greater power, suppremer privilege. That is what he strives for. He is progressing toward the good.

We glance back again and we see him growing in knowledge as he grew in power. Each stride toward the good seems to have been taken to keep pace with a stride of human knowledge. At each stride he better realizes his relation to his fellow-men and to the universe surrounding him. Advancing knowledge of natural law seems to have been the mainspring of his progress. The laws of the winds, of the seas, of the stars; the laws of force, the laws of life, all became his, and increased his power. They press him toward the sought-for goal. Some force seems to move onward this whole complicated system. Men cannot direct it, he can only study it and learn to use it by placing himself in harmony with it, as he does the tides or the winds of heaven. So far as he has observed good has been the result, and an irresistible force manifested through inexorable law, the fabricator. Thus the optimist reaches the conclusion that there is a Supreme Power working with unswerving purpose toward the good.

But the stupendous results of this conclusion the optimist does not seem to realize. With that supreme and beneficent Power as a starting point, universal perfection can be arrived at as clearly as can the result in a problem in calculus. In the salvation founded on that broad premise, there need be left no spots of torture, no hades, no lost brothers.

If there is a Supreme Power working for good, whether personal or impersonal, if that Power works through a law leading to a perfect goal, then all things subject to that law must necessarily reach perfection. All things working in harmony with that law must be in the direct line to perfection. Imperfection cannot exist within the law. It must therefore be deviation from the supreme law, and that alone. That which deviates from the law must be out of harmony with the law, and must tend to oppose it. The supreme law by its very name is assumed to be superior to that which it controls and all things which oppose it must be finally overcome and placed in harmony with the law. They must be subjected or destroyed. That which does not deviate from the law, but remains in harmony with it, receives the support of the Force behind the law and is pushed on in the direction of perfection, the direction in which that Force is working. We have, then, the constant strengthening of the good and the overcoming or crushing out of the evil. Under the laws of the conservation of matter and energy nothing is destroyed, and the overcoming or crushing of the evil, or what we commonly call the evil, acts merely as a corrective influence. It throws the force and matter which have aberrated back into the common reservoir, placing them again in harmony with the law, putting them again on the road to the perfect. They have fallen behind in the march toward the good, but they are neither destroyed nor damned for all time. The influence of the law is exerted merely to make them harmonious. It is like repairing or remodeling a machine which has failed to perform the function for which it was designed. Sometimes the material of the machine must be entirely recast.

Thus with man, every grain of knowledge which he applies, every secret of nature which he discovers, enables him to place himself more in harmony with the great ruling law of the universe and save himself the pain of correction by the law, save himself the consequences of aberration. So far as this world is concerned, the evil individuals, people or nation who persist in ignoring the great ruling law, those

who fail to learn by experience, are wiped out, and those who place themselves in harmony with the law remain. The result is a closer and closer approximation to perfect accord with the ruling law which is the manifestation of perfect harmony or good.

Many of the instances of history would seem to contradict this statement, for good and bad alike seem to have perished in the downfall of the unrighteous civilizations of the past. The destinies of a whole people are so intimately interlinked, that the resultant effect of the whole people must decide the fate of all, as a people. If one side of a railway track is defective, if a portion of the machinery of a locomotive gives out, the whole of the train shares the fate of the defective part. Unless the good influence among the people predominates, that people, as a people, will get out of harmony with the law and as a people will be crushed. Even for a time good individuals among that people seem lost with the rest as the pure spring is hidden in the corrupted flood. An individual in harmony with the law may be seemingly crushed in trying to stem the inharmonious counter eddies. But these are exceptional tendencies. The civilization founded on the ruins of that destroyed through its own unrighteousness, the people who follow those destroyed, have more of the elements of the good and fewer of the evil than the civilization which went down. It is more in harmony with the law.

On the assumption that the individual is not immortal, and he is certainly not consciously immortal here on earth, we can only look for his influence to live on in future generations and a perfect race to be thus formed on earth. This, of course, would assume that the earth would last long enough for the race to be perfected.

We may confidently look forward to such a consummation. The influence of the good is in harmony with the law and must then be strengthened and preserved by it, while the influence of the evil is out of harmony with the ruling law of the universe and will hence be overcome and destroyed. The good would have immortality in their works, for any influence, however slight, in harmony with the course of the ruling law would be felt eternally; while any influence, however powerful, opposed to the ruling law, must sooner or later be entirely negated. The evil would then be annihilated with all of their works and their influences. The force and matter which they controlled would be again placed in the common reservoir to be worked over under the influence of the good.

To be sure, as the machine is retarded by friction, evil influence may tend to delay the time of perfection, but it could not successfully oppose supreme law and on the ultimate result it could, therefore, have no effect. This is a scientific basis for the belief that the good alone have immortality, but such immortality of acts could neither be conscious nor individual.

From experience it would seem that it is the good of the race and not of the individual to which we are tending, unless individual has a significance far wider than our earthly experience gives it. In the universe as we see it, the individual seems of no importance. While nature practices a rigid economy in the conservation of force and matter, the forms in which these elements manifest themselves change in a twinkling. The contempt for the individual seems sublime. He is snuffed out like the lighted taper by a gust of wind, he is ground and crushed out, but in his place the race springs up stronger and better for his suffering. His good influence lives on. It is not the human individual alone which is subject to this law. In all nature the individual seems scorned.

If it is to race perfection we are tending, under the influence of a beneficent law the race should finally by the force of that law reach a point of perfect development and perfect harmony. Men should perfectly understand all of their relations to one another and so fulfill them that life would be perfect felicity. At the same time they should perfectly understand all of their relations to the nature surrounding them, and live in perfect harmony with nature and all its forces. This would probably include the overcoming of disease and death. The destiny of the race would be the development of mortals into immortals, and every one who had worked toward that end in a capacity however humble would share that immortality. This is where the creed of the optimist philosopher should legitimately lead us.

The optimist-theologian must reach much the same conclusion. He, however, believes in individual immortality. He believes that a conscious existence is continued for all eternity. For the purposes of this inquiry it is quite unnecessary to inquire into the foundation of this belief. Accepting it as correct, this, in connection with the premises which the optimist-theologian must hold in common with other optimists, would lead us to a belief in universal salvation. The theologian believes in an all knowing and all powerful God whose knowledge and power are exerted righteously. The law of that Creator must be

stronger than the creature. It is capable of directing the latter's course. As a portion of the universe ruled by that law, the creature is subject to the law of the Creator. It does, then, rule him and direct his course. His sins being attempted opposition to the law, or being aberrations, he suffers the consequences of his sins, but at the same time is corrected by the law which he tries to oppose. Being indestructible, or immortal, he cannot be annihilated by the law, and hence if ruled must be corrected. Even his individuality is persistent and must be corrected into harmony with the law rather than annihilated by it. A force will always counteract the effects of a weaker counter-force. Each time then that the creature aberrates, his aberrations are corrected by the law, their effects are destroyed, while his actions in harmony with the law under which he is acting, are strengthened and preserved. The aberrations or evil of his character must, then, constantly diminish for the final result of each aberration is the destruction of a certain amount of evil. On the other hand the harmonies, or good of his character must become constantly more complete until finally the individual lives under the perfect law of the creator, in perfect harmony, a perfect being. He has been chidden into a life in accord with the perfect. He knows all of his relations and how to fulfill them. Evil in the case of the individual is annihilated, for evil is but an incident of imperfection, a departure from the right, the true, an aberration. Or, more strictly speaking, what we know as evil is the result of such departure from harmony with the law. Whether the salvation which is arrived at from the premises of the optimist-theologian takes place on this planet or on some other is of little moment. General laws must hold in other worlds as well as in this. If the individual is immortal and his God is all-knowing and all-powerful, and he is subject to the righteous law of that God, he must be finally brought into harmony with that law or be saved. Otherwise he would be capable of resisting and defeating the law, which is assumed to be supreme.

The salvation must be universal, for the law controls not only one individual or one class of individuals, but all individuals. It is true that the more one aberrates the more he suffers, and the longer the process which finally brings him to perfection, but, in infinite duration, finite aberration must certainly be corrected by infinite law. Thus looking upon evil as a positive persistent force warring with the good is no longer necessary. The darker and lower portion of the dual kingdom is forever closed. We have no evil deity capable of baffling

the best intentions of an omnipotent God. And the God of the optimist-theologian may cease to be a tyrannical master visiting eternal retribution on his children for things which they could not avoid, and become a patient teacher guiding the piece of stolid clay which he has animated with life, from the lower activities and pleasures of existence to the realm of perfection, to the domain of the Creator himself. He teaches the creature the lessons of the innumerable inter-relations of beings in the universe by allowing him to live through all of its experiences. It is the only way in which the creature can be taught. The soul, by its contact with the universe about it, is, like the rough stone, polished into the shining perfect gem.

This same philosophy does away with the contradiction of asserting that an omniscient and omnipotent God is not responsible for the acts of his creatures, provided these acts happen to be what we call evil. Under the law laid down, all creatures are now in the process of creation. They are given at each stage of existence all of the happiness which they can bear. Life is always better than death, activity better than lethe, as is attested by the clinging to life of nearly all mankind. If creatures were capable of receiving all knowledge instantaneously, if their eyes could sweep the universe and see and comprehend all things therein in a moment, they would be God not creatures. They would become immediately perfect. They would know all of the laws of the universe and be able to use them all. It would require a greater stretch of credulity to believe that insensate matter could instantly be inspired with such intelligence, than to accept all of the fables of the Talmud. On the other hand, science and philosophy teach that man, by the slow process of learning by experience is coming to better and better understand the universe about him and to place himself more and more in harmony with his surroundings. He is progressing toward perfection.

But thinkers have a favorite dogma of free will. They want to dignify man with the ability to damn himself if he so chooses. It matters not that all advance in knowledge militates against free will in the sense in which it is taught. We find all about us inexorable law. We find man as a portion of the universe subject to all of its laws. We find that everything has a cause and that nothing is left to mere caprice or chance. It is true, that when we are unable to trace the causes of phenomena we attribute them to chance, instead of acknowledging our ignorance, but positive experience gives us no ground for so doing.

Heredity and environment account for all of the moral as well as physical attributes of man. By taking thought man cannot add a cubit to his stature, neither can he by taking thought map out for himself a future and follow it. There are millions of inter-relations which he must enter as a single factor. All will have an effect in directing if not actually controlling his course of life. He is as much a creature of law as are the waters which dash down a precipice at the command of gravitation. He moves in an orbit which he cannot avoid as certainly as does the moon. He may have a little more scope for aberration, but he cannot leave his orbit. No one could ever have acted differently from the way in which he did act. He might under different circumstances, but the circumstances were not different. And the very fact that he might under different circumstances, or with more knowledge or more experience have acted differently, would go to show that circumstances direct his course. To be sure, the force which we call individuality is one of the directing circumstances or rather causes of the action of the individual, but this is not more the creation of the individual himself than are the external circumstances which rule him.

Being subject to law would not make the individual irresponsible in the true sense of responsibility. It would make it as necessary to learn by experience as on the theory of free will, even more so. But it would make him irresponsible in the sense of meriting punishment as retribution for perversity or intentional wrong. It would make the end and aim of all punishment corrective; would make it a consequence of ignorance and imperfection rather than retribution for demoniacal evil. All know that the individual must bear the consequences of his acts, however good or bad his intentions.

And it is as high a conception of both the creature and the Creator as that held out by the believers in free will. It is a grander idea to look upon one's self as a harmonious part of an infinite universe feeling and enjoying all of the activities of the infinite, than as a puny individual cast adrift, the plaything of forces which one can neither avoid nor control.

And the God which would set a puny creature adrift tottering on the brink of eternal damnation, would be like the father who would build his house on a precipice and allow his unguarded babies to sport on the brink.

As the father would guard his children with carefully wrought barriers beyond which they could not pass, so the God of the optimist

guards his children from destruction while he compels them to learn from their surroundings how to live and care for themselves. When they become perfect, so that they may not abuse the gift, they may have free will, just as the grown children of the human parent are left to care for themselves.

If existence is better than non-existence, if the activities of life and the joys of knowledge are better than the passive state of the insensate clod, then the creature has nothing to complain of in his Creator. It is in the journey from the insensate clod to the God-like perfect being that the creature is subject to limitations due to his imperfections. What we call pain, suffering, evil, is really a process of carving away imperfections and giving to the creature experiences necessary to make him one with God.

By the premises of the optimist all sin could be accounted for without making the Creator a demon. Responsibility and non-responsibility of the individual would become clear. He would be found to have his proper orbit which he would find free and unobstructed, but all aberrations from which would lead to collision or a forcing back to the straight and narrow path. This would be true whether the individual or the race was the object of perfect development. The individual who has put himself in accord with the great laws of the universe may be crushed by the torrent of wrong which has defied, for a time, the great natural laws; but as time rolls on that torrent of wrong will be annihilated and the effort for good exerted by the individual will be taken up from the wreck and preserved and carried forward for all eternity, giving to the good an immortality in the more perfect race.

The possibilities of the thesis of the optimist are stupendous. On the premises assumed by him, some of the most perplexing problems of human existence may be explained; yet the optimist contents himself with using the means at his disposal in the most penurious and unsatisfactory way. He wishes everything to rest on unreasoning faith. Yet all of the legitimate conclusions which he might reach agree with common experience.

The optimist-theologian has a most inviting field for rationalism. If he would cast behind him idle assumptions of plenary inspiration and infallibility and use the means at his disposal he might meet and stop the assaults of science at the first breastwork. Reason may become his fort instead of his destroyer. He might make experience corroborate every principle which he propounds. But he must not, like the vender

of the patent nostrum, proclaim that a narrow and ambiguous oracle has given the only prescription for salvation obtainable, and that, therefore, all who do not heed this oracle will be lost.

If the optimist would recast his ideas of evil, and place them in accord with his own premises, and preach universal or race salvation on rational lines he could build up the strongest and grandest system ever dreamed of by men. Knowledge and its application would become the end and aim of existence, for in this would be found the only real happiness. Ignorance would be recognized as the cause of evil and knowledge the only remedy. In his course from the world of imperfections to the world of harmony, each experience of the individual would tend to teach him something which would serve to better his condition. This must be the sole object of experience and the only business of the individual is to learn what experience has to teach. The more thoroughly and quickly the lessons of experience are learned, the less the pain, the less the suffering, the less the unhappiness, the less the friction, the less the aberration; for experience is an inexorable teacher and his lessons are repeated until they are learned.

Let him who can imagine a world of conscious beings developed from inanimate matter and unfeeling force to perfection without experience and consequent sensations of pain and pleasure, rail against the wisdom of the Creator who has thus ordered the universe. If he cannot imagine effects without causes let him be silent.

On the other hand, let those who find the Ruler of the Universe using the most wasteful and unskillful ways of accomplishing his ends hold to the belief that He did the work of creation and the ordering of the laws of the universe so unskillfully that he can save but an insignificant portion of his creatures from eternal perdition.

The thinker can see in the premises of the optimist enough to warrant the belief that the only method imaginable is used to bring about universal salvation here or hereafter.

The lines of knowledge have marked the path of progress in the past and they will in the future. The key to individual or national happiness is a full knowledge of the relations of each organism to all the universe besides more particularly its immediate environment. With that knowledge will come the ability to apply it so as to avoid all in-harmonious action. This is a realization of perfection according to the teachings of optimistic philosophy. Its keynote reverses the lines of the greatest of all poets thus:

The good that men do lives after them;
The evil is oft interred with their bones.

The philosophy of optimism carried to its legitimate conclusions would furnish a creed broad enough to bring peace to all religions and contentment to all firesides. Its application is a problem of the hour.

LITERARY DEPARTMENT.

A REVERIE.

BY OTTO STECHHAN.

WHEN I the heights have full ascended,
The pinnacle, where life must end,
Then gaze upon the earth the charming,
Where rose and palm together blend.

Then strengthless, on my staff reclining,
I find support from wand'ring long;
In azure sky the lark is soaring,
Rejoicing in its merry song.

When at my feet, the roses blooming,
The violet breathes sweet perfume,
The zephyrs, with the boughs caressing,
Waft blossoms on my future tomb.

When everywhere I, life beholding,
But happiness and joy can find,
But lonely, I, my life departing,
Must to oblivion be consigned.

What will my waning mind then conjure?
Will, heavy hearted, then I sigh?
Will demon doubt my bosom enter?
Finds then my longing no reply?

Will then, in tears, my lot deploring,
I count the hours yet left to me,
Or will I long to greet the dawning
Which sets my soul forever free?

Can, truthfully, I then rejoicing,
Point to a life not lived in vain?
Will I, alas, soon be forgotten,
No one for me a thought retain?

Will tears, perhaps for me escaping,
 In love then consecrated flow?
 The roses then, of Friendship blooming,
 For me among the myrtle glow?

So ask I oft, while meditating,
 When care and troubles pass me by,
 And hope anew, within me waking,
 Finds in my bosom, fond reply.

Indianapolis, Ind.

A BUGLE NOTE.

BY HELEN H. GARDENER.

WHAT was the most exciting war experience you ever had, General?" asked the small lady in the cream mull gown while she poked the end of her lace parasol down on the toe of her slipper which appeared ridiculously small because the General's foot, with its broad toed shoe, sat so near it.

"The most exciting? Well, I don't know that I ever figured that out exactly. The one I have always thought the most about, the experience that returns to my mind the most frequently, the one I'd like the least to live over again, wouldn't interest you, I suppose, for it had nothing to do with the Civil War—with the War of the Rebellion, as you call it." He was looking across the broad piazza to where the calm, high-bred face of his wife was lighted up by her interest in a spirited conversation with the Judge.

"Oh, in the Mexican War!" began his questioner, but he turned his scarcely grizzled beard toward her and smiled.

"Well, no, not so bad as that. Do I look it? Mexican War, indeed! Let me see, what year was that?"

She laughed out merrily at his protest. "Oh! Now never mind what year it was, General. I'm sure if it had been the Revolutionary War and you were still young and attractive enough to capture that lovely wife of yours you could have no possible fault to find with either Time or Fate. Is she not exquisite today? I've been watching her."

He smiled proudly with his eyes still fixed upon his wife. Then slowly: "Perhaps that is one of the reasons I say that a certain experience comes to me, stays by me, most tenaciously of all. It is her face that does it, for it was that same face that played the leading role in the experience I spoke of. A face like that—a woman like that—can make a man a good deal of a coward, sometimes."

Silence fell. Then the General went on: "Did you ever notice

that her hair is very gray for such a young face as hers? It all happened that night. I never believed in those things until I saw the results on her. Yet she looked as calm then as now—if not so merry," he added, as a burst of laughter swept across from the opposite group. "She never flinched. It was I who trembled and gave way—and wept."

He had taken the parasol from her hand and was twirling the silken cord about the handle. No one would have dreamed from his attitude or face that he was skirting the edge of a tragedy—the one feature in his soldier's career which had power to break his voice even yet. He was commander now of the post just outside the city. The headquarters of the leading officers was at this fine hotel. From it they rode out to barracks daily. It was a brilliant group, socially, at the hotel, and now that the summer days had come it was the usual afternoon gathering on the piazza which had come down fresh from naps, dressing maids and barbers. The little lady in mull was not of the army. She was a guest of the hotel from New York. She seemed to have a never satiated desire to hear war reminiscences. To this end she sought out the General as often as circumstances would permit. Usually his stories were merry of method and, but rarely, were they tragic even in detail. The General appeared to avoid these latter although his record had been filled with his full share of them.

"You won't think very much of my story," he said, presently. "It has nothing to do with the pomp and glory and dignity of a great and famous battle. It was hardly large enough in results to secure a paragraph in the newspapers, and perhaps the only people who really appreciated what it meant of danger, and anxiety to ourselves, and of added safety of our frontier, were the old settlers in the west, and the regulars who had passed through similar experiences themselves. It was in Arizona——" He broke off abruptly from the serious vein into which he had fallen, and a twinkle which began in his eyes and spread over his entire face was the only sign that his mood had changed, as he inquired: "Perhaps you do not know that such reputation as I may have was not gained wholly, nor even chiefly, in the Civil War?"

"I know a good deal more than people, impressive people, like you, General, ever give me credit for," she replied merrily. "Now, I'm very small, I don't look imposing like you, I look pretty——"

"True, true, extremely pretty, especially in white," he broke in, but she feigned not to hear the interruption nor to observe the pantomimic gesture of humility and apology with which he followed it.

"I look pretty vague and indefinite, as it behooves a well-bred lady to look, so it is said, but I know several things of real and vital importance." She began telling them off on her fingers: "First, you are one of the best known and ablest men now in the regular army. Your rank is colonel, but you are brevet-brigadier-general; you are widely known and admired among army men because of your superior knowledge of strategy and logistics; you are valued especially as an Indian

fighter and incidentally for your ability to make a good Indian sometimes without killing him first to do it; you are also famous for your remarkable personal bearing and the distinguished air with which you enter a room, and—Now! tell me about Arizona, for you see I am not hopelessly ignorant.”

She had spoken so rapidly and pulled one finger after another so far back that his well rounded frame was shaking with mirth as he watched her in pretended anxiety for the result.

“Look out! look out! or we’ll need a surgeon to set those fingers. That middle one touched your wrist, didn’t it? Now, I can’t do that with mine. See! it won’t go half way back. It sticks at——”

“Tell me about Arizona,” she said with a shrug, pretending to ignore his evasions. “You see that it was not wholly ignorance that made me ask about the Mexican war—and so hurt your pride in looking not over thirty-five! I did know that you are especially famous as an Indian fighter, but you know we are taught history in a very lopsided fashion. We are impressed most vigorously with the so-called Indian wars of colonial days, but those of recent years, those since the Indians are really well armed and desperate—are mentioned only in an incidental way, except in cases where some dashing man like Custer is killed in a rash bit of spectacular work, made necessary and possible I suppose by peculiar conditions. But all the same I have heard of your well earned fame—in Arizona, let us say. Now, one, two, three and we are off for that arid climate.”

He noticed that the setting sun had crept around until its rays fell upon her shoulder. He opened the dainty parasol, moved his chair a bit nearer and carefully shielded her.

“I surrender, unconditionally,” he said quietly, and then his face settled into its accustomed gravity.

“In the sun, out there—in Arizona—this beautiful bit of white lace would be of little use to you. It beats down so fiercely that it is not possible to explain its intensity to one who does not experience the effect on the combination of sand and stifling air. The Indians enjoy it. It is simply terrible to our men when they first go to the post there in the south. The Indians understand this fact perfectly and if possible they time their raids to fit the coming of new troops or a general transfer period. We’re getting a little wiser than to make such general transfers of late, but my first experience there was a good while back.

“There had been a ghost dance. I had heard of that through a friendly Indian soon after I came in command of the post. There had been several demonstrations of a hostile nature. The settlers were pouring complaints of depredations and danger in upon me. I felt sure that serious trouble was ahead but thought that I would avert it if possible or at least stave it off until more troops came. I did all the usual, and some unusual things. I sent out friendly but warning messages to the chiefs, proposed a conference, urged the settlers to ob-

serve moderation—and incidentally laid in a stock of ammunition. The young bucks got bolder. The war dance was in their blood. It was their harvest time of violence. They are likely to be quiet and harmless enough in cold weather when they must depend upon us for rations.

“At last the culmination came. They made an unprovoked, outrageous, murderous attack on some settlers only a few miles from the post, and left the men dead and the women and children——! No one can picture the horror of these raids for the women and children of the white settlers. It is in their treatment of and conduct with these that the Indians have earned the name of red devils. There were twenty women at our post, among them my young wife.” He glanced across at her and his voice which had grown steadily graver almost trembled as he went on. “We had expected a fresh troop or two for several days but they had been delayed. Our force was at its lowest standard, and several were down with a fever; but there was nothing for me to do but to follow and kill or capture the perpetrators of this last outrage and murder.

“We had a small ammunition house or cave underground. We officers held a hurried consultation and decided that the women must be put there and a guard left with them and that we must start at once—for you must know that fighting Indians is not like fighting another army. They move like the wind. They have no heavy supplies and ordnance to carry, and if you let them get a good start you may as well save your trouble and not follow, for they will be out of your reach utterly.

“Should we tell the women why they must stay in that underground room with a guard? That was the question to be settled at once.

“I had already settled it with my own wife. It was she, in fact, who had made the plan and talked it with me the moment we had heard of the awful tragedies so near us. She, at least, was a true soldier’s wife, a true soldier, herself, but we feared a scene and a protest which there was no time to meet if we told some of the others. The officers agreed with me, and but one other woman was told of the entire plan. This was the wife of my chief of staff, a mere girl, and she assented to the idea. I left as a guard two trusted fellows (one a lieutenant who had served with me through other Indian fights in the northwest). He wanted to go with us, but I told him that his work would require the bravest man and the staunchest soldier I had, which was quite true.

“We took hasty leave. My wife’s face and that of my aide were as white and as calm as that of a statue. The lieutenant was stationed at the cave door. A few hundred yards away was his assistant. We dropped a picket or two on points of vantage with means of signaling, farther along, but we could not spare more men than were absolutely

necessary. These pickets were to signal each other at the first news either from us or of the Indians.

"If we overtook and vanquished the braves, these men were to signal that we were victorious and returning and the women were then to be released and made ready to care for the wounded or receive their dead. If the signals said that we were overpowered, captured, killed, or in hopeless retreat the lieutenant was to enter the cave, take steady aim at each woman in turn and leave not one alive. If any resisted or tried to escape, my wife and the wife of my chief of staff were to help him! They were both armed and were both crack shots. Rifles and revolvers were in one corner near them, and the lieutenant was amply provided outside.

"We expected to signal something within three hours after we left the post to relieve the terrible strain on these three who alone knew the full meaning of the signals that would come; but the Indians traveled so fast, and hid their trail so skillfully, that our progress was slower than even the usual in such a case, for we had to look out for treachery. We feared they would double on their tracks, make a detour and raid the post itself in our rear, in their usual tricky fashion. They were out for vengeance and reprisal. We all knew what that meant to our wives and daughters if they ever reached the post while we were away, or if they got there and knew how weak our force was. All the afternoon the women stayed in that underground room and watched the wall and listened for the sound of shots. All the afternoon in the beating sun of the hottest Arizona day we marched as silently and with as observant care as we could. Every man understood not only what was probably ahead of us but what was left behind. Our nerves and muscles were tense. Even the horses seemed to feel the strain. At night we moved very slowly, but managed to keep the trail.

"About three o'clock in the morning one of our Indian outriders reported that the hostiles were in sight, and apparently lying in ambush or else making ready to bear down upon us. We got ready the best we could and waited to receive them. Just as the gray streaks of dawn straggled up in the sky they made a dash upon us and were received in absolute silence until within rifle range. Then every man of us picked his Indian and fired. We were behind our horses, but they had, of course, not all attacked from one side. They had tried to surround us. This scattered them so that at the first we had a better chance, but fewer fell from the first volley than I had hoped to see go down, and quicker than I could tell it was an almost hand-to-hand fight.

"I knew we had little chance—here were so few of us and they swarmed, it seemed, from all sides. It looked as if we were about to be cut off from communication with the signal corps, and at last when it seemed imperative, I gave the first signal to be sent back to the post and the Lieutenant that we could hardly hope now to return, that we

were likely now to be cut off. He would execute my order. I got this scar sending that signal."

The General touched lightly the only mark on his face that had a disfiguring effect. It was a long cicatrix just across and above his left eye. "But I did not know it at the time. The only wound which I felt then was the sending of that death signal to my wife," he said quite simply.

"Suddenly the beat of hoofs brought me back to the real scene around me and still further made me realize that I had been none too soon with the signal, made me sure that I had done right, that I had not been premature in sending the order—for order it really was—to shoot my wife and the other women of the post, and to lose no time about it, to leave no chance that even one should fall alive into the hands of these blood-infuriated, blood-thirsty devils. The beat of those hoofs, the tremble of the earth, told me that their whole infernal band was almost upon us, and we fought now only in the automatic way that soldiers do after they know that there is no need to fight any more, because there is no hope.

"All at once, to my utter surprise, a yell arose; an inarticulate,

"But great God! the signal had gone to the post! A countermand, and the whole earth appeared to be throwing Indians away from us. They fled like deer. They left their dead and wounded (an unusual thing for them to do) and fled each for himself toward the broken ground and cover.

"I wiped the blood from my eyes and looked about me in the utmost consternation, but they had had keener ears than mine. They knew that the beat of those hoofs was not of their kind. It was my two belated troops!

"But great God! the signal had gone to the post! A countermand would now be too late! I started wildly toward the nearest point to signal again. My Chief of Staff lay a few feet to my left as I staggered along. He tried to cry out to me in an agony of appeal. I shouted to him that I had sent the signal, and that he must wait—that I must countermand it. He made a supreme effort and cried out so that I heard him and stopped.

"I countermanded it! I heard a bugle note—a single bugle note! Tell my wife that I saved her, and I love her. Tell her to be brave and bear this too, God bless her! A—bugle—note!" he repeated, and was dead.

"I knelt beside him and did all I could, but he was gone, with the happiness in his heart that his ear had caught that one note in all that horrid din, and that he had stayed the fatal signal even as I had turned back to the fight! The fresh troops carried him back to the poor white faced girl who stood beside my own wife who came out to meet us with her hair as you see it now. The lady she introduced to you—that she introduces to every one as her sister is——"

"His widow? The Chief of Staff?" asked the little lady in the cream mull, with her brown eyes full of tears.

"Yes, his widow, poor child, and the wife of my savior. Suppose he had not heard that single bugle note! Suppose my order had gone uncountermanded! Suppose——!"

He was gazing across at his wife, and they all noticed at the same moment, the daintily lavender gowned figure standing in the low open window.

The General closed the parasol hastily and laid it across the mull lap, and with a low bow to the figure in the window passed quickly to her side and offered her his arm. "Eunice," he said, in the peculiarly gentle tone in which he always spoke to her, "Eunice, we have all missed you. You are late. Will you join Celia and the Judge or come with us? We were just talking of asking them to go in to dinner. Suppose we all go together?"

"I am under your orders, you know," she said, smiling, "but I am not hungry."

"But dinner is the best idea in the world," urged the little lady in mull, slipping her arm around the waist of the now doubly interesting "sister" of the General's wife. "We will all go in together and the Judge shall tell us some of his humorous stories while we eat. He never gets hungry himself. I've seen him talk through six courses and then wonder why he didn't have any fish! Tell us that one about your first case, Judge! It is the funniest thing I ever heard in my whole life—truly!"

The group passed through the halls merrily urging the Judge to relate his early judicial blunder and the war cloud lifted from brains and hearts alike, and the brave little widow's bright smile gave no sign if she had overheard the tragedy of her life related as a summer day's entertainment.

185 Huntington Ave., Boston, Mass.

EDITORIAL DEPARTMENT.

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 Mr. Underwood is about to devote his whole time and energies to the promulgation of Liberal and progressive opinions as a Free Thought lecturer—that he will continue during the next volume of this magazine to be a regular editorial contributor to its pages, and that he will also be our special agent, wherever he goes to increase the circulation of the Free Thought Magazine.

Mr. Underwood, for many years previous to his becoming editor of Free Thought journals, was about the only Liberal lecturer in America. For a number of years previous to the late war he traveled throughout the country preaching the gospel of Free Thought, and acting as special agent of the Boston Investigator, and many people now living who are strong in the faith, became emancipated from superstition by listening to the able lectures of Mr. Underwood. We might say truthfully that he, as a Liberal lecturer, was the "John the Baptist of Free Thought in America."

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.

In 1883 Mr. Underwood was appointed chairman of the Worlds' Congress of Evolutionists, held in Chicago in connection with the Exposition. He was also secretary and a leading member of the Psychological Science Congress, and conducted the journal which was the official organ of this congress, to which some of the leading thinkers

of the world contributed papers. At both the Evolutionist conferences held in the summers of 1895 and 1896 at Greenacre, Maine, Mr. Underwood gave leading addresses. He is one of the honorary members of the Nineteenth Century Club, New York, and has given several lectures before that body, the last in March, 1895, in a discussion with a Princeton College professor and doctor of divinity, on "The Church as a Factor in Civilization." Mr. Underwood is one of the officers of the Liberal Religious Congress in which he has taken an active part since it was organized.

Mr. Underwood has every quality necessary to fit him to go forth as a public teacher of progressive and advanced views on the subject of religion. He has been a most thorough student of that subject for many years—in fact from the days of his youth. For he tells us that when but some sixteen years of age he used to go about the streets of Boston with "Boston Investigators" and "infidel" tracts in his pocket ready to pitch battle with any "orthodox bigot" that he might encounter. From that day to this, as lecturer, editor, student and thinker he has been constantly broadening his ideas, cultivating his intellect, storing his mind with most valuable information and now as an advocate of Liberal and advanced ideas he has no superior in this country. As we have before stated he now proposes to devote his whole time to lecturing, and we earnestly request our friends everywhere to engage his valuable services.

UNIVERSALISM AND UNIVERSALISTS.

YEARS ago Unitarians and Universalists appealed to the Bible as an infallible authority. Now Unitarians, while they value the book for much of its moral and religious teaching, do not regard it as a test of truth, but judge it by the same rules which are applied to other so-called sacred works. They have availed themselves of modern scientific criticism and have kept up with the advance of modern scholarship. They concede that portions of the Bible are mythical, that some of its teachings are not suited to this age, and that no part of it is to be accepted as a supernatural revelation.

Universalism which, like Unitarianism, originally appealed to the Bible as infallible and authoritative, which forty years ago, far more than Unitarianism then, represented the progressive spirit among the

Christian sects, which was indeed regarded by orthodox people as no better than "infidelity," and was denounced by them as a "damnable refuge of lies," has become so extremely conservative that many of the orthodox denominations, compared with it, are indeed, radical and heterodox.

The "New Orthodoxy" has gone, in some respects, far beyond Universalism; and modern scientific criticism applied to the Bible—the "higher criticism," as it is called—has left Universalism in the rear of the expert scholarship and the best religious thought of the day. There are a few progressive minds among the leaders of this sect, but the conservatives control the papers and pulpits of the denomination. This was illustrated by the recent treatment of Rev. A. N. Alcott of Elgin, Ill., because of his connection with the Liberal Religious Congress.

Most of the leading Universalists in these days have an aversion to anything worthy to be called liberal. They show as much zeal in resisting the scientific method applied to the study of religion as they once did in defending the innate goodness of man and in forcing the Bible to speak against the authority of man-made creeds and in favor of just and rational views of man's rights as an intelligent and moral being.

These thoughts have been suggested by some resolutions recently passed by the Universalist Churches of Indiana, which are as follows:

Whereas, The Universalist churches and convention of Indiana have been all builded up to their present position upon the theory that the Bible is infallible authority in all matters of religious faith and practice; and

Whereas, During the last few years there has appeared in our ministerial force a few preachers who, by their public utterances in our pulpits, and especially at the meetings of our associations, ministerial circles, and conventions, and by their private conversations and conduct when among our people and when among strangers, seek to belittle the Bible as an infallible guide in matters of religious life, and who, under the guise of "Higher Criticism," are in the habit of asserting that certain assumed facts of science are true, and that they contradict the Bible, and that the Bible must give way to these assumed facts, and all true religion must conform to and be based upon science, and the old position of our church in reference to the Bible must be abandoned, and rationalism be substituted,—

Resolved, That, while we do not intend to abridge any man's freedom of thought or speech, we do protest that the teachings of these preachers who in any way seek to belittle the Bible as an infallible authority in religion are not in any sense Universalism; and no person has

the right to proclaim such scepticism in the name of the Universalist Church. If the historic position of the Universalist Church for a hundred years in regard to the Bible does not suit these brethren, their own sense of honor should lead them to seek a more congenial fellowship. And be it further

Resolved, That it is the sense of this convention that the Circuit Committee and the officers of the churches of the State should use their influence to prevent the employment, by any church in the State, of any minister who is in any way given to the practices set forth in the preamble to these resolutions; and that the Committee on Fellowship of this convention ought not to grant any license of fellowship to any preacher who is not certainly known to be in harmony with the doctrines of our church, and especially a believer in the Bible as an infallible rule of faith and practice in all matters pertaining to the religious life. And be it further

Resolved, That our preachers, Sunday-school superintendents, and teachers should devote more time and effort to increase the confidence and faith of the people in the Bible as the authoritative text-book in religion, and that they should make it clear to all with whom they come in contact that no kind of rationalism is in any sense Universalism.

Thus the Universalist preachers in convention assembled virtually declare that the position of their denomination is fixed for all time, that it is exempt from the influence of discoveries in science and history and of increasing knowledge, that no ministers should be employed to preach for Universalists—in Indiana at least—who say that science contradicts the Bible or who decline to admit that the Bible is an infallible authority in religion.

These are "resolves" of Indiana Universalist preachers. As a matter of fact, perhaps, the majority of Universalists one meets, or those, at least, who still call themselves Universalists, are avowed sceptics in regard to the Bible. They reject portions of the book as mythical, and question whether any part of it was written by divine inspiration. As for Jesus, they say that he was "a good man." One of these Universalists said to me: "Jesus was probably an illegitimate child, but none the worse for that." Universalists of this type—persons who were brought up to believe in Universalism, or who adopted it when it meant something, when it was a protest against the current orthodoxy—still hold to "universal salvation," but usually mostly or wholly upon rational rather than upon scriptural grounds. Especially in the West, when one meets a Universalist, he may expect to find that he has some such views loosely held and not well-defined, perhaps, as those indicated above.

Among avowed Free Thinkers are many who were from twenty to fifty years ago Universalists. They came out from orthodoxy as Universalists, and out from Universalism as "skeptics" and "unbelievers." "Universalism leads to infidelity," was, a few years ago, an expression often heard from the pulpit. Universalism encouraged men to reason in regard to the disposition of a just God and his moral obligations to his creatures; it denied the common interpretations of Bible texts; it sought to reconcile the teachings of the book with common sense and humanity; it emphasized the principle of the right of private judgment. Its influence tended to modify the harsher features of the popular theology, and at the same time it served as a temporary resting place for many who could not long be satisfied with any system based upon the Bible, as a revelation from God. Universalism was an important factor in emancipating minds from the thralldom of theology. All the evangelical churches have been liberalized by its influence.

But now Universalism is conservative; it is averse to innovation; it thinks more of religious "respectability" than of reform; its preachers, many of them, congratulate themselves on how much they, in contrast with Unitarians, believe, and go beyond the orthodox clergy in denouncing modern liberal thought. The denomination is controlled by a syndicate, so to speak, composed of extremely conservative men, and the tendency, the last few years, has been to greater conservatism in the pulpit. Naturally the accessions to the churches are more conservative in character than formerly. As a protest against intolerance, injustice and inhumanity and as a reform movement, Universalism has spent its force. It continues to exist now simply as one of the numerous respectable sects of the day with no aggressive tendencies, with no reformatory spirit, with no special work for it to do. B. F. U.

TO THE FRIENDS OF THE FREE THOUGHT MAGAZINE.

WE have learned with much satisfaction that many hundreds of our subscribers are as much interested in the success of the Free Thought Magazine as we are. To these friends we desire to make the following statement:

On account of the great political excitement during recent months the interests of this Magazine have seemingly, almost ceased. For the fourteen years that we have published the Magazine we have never before known so little attention paid to this journal as during the last few months. And it is not to be wondered at, for everybody's attention has been absorbed in the presidential campaign. But now that the election has passed we hope the friends of the Magazine will come to its aid.

For the last three or four years we have refrained from calling attention to the financial condition of the Magazine through its pages, as we know that such notices often injure a publication, and therefore when we have desired to confer with our friends on this subject have done so by letter or circular. But the cost of a circular to each of our subscribers is some fifty dollars, and when we send them out two or three times a year it amounts to quite a large sum. Therefore we have decided for the present that when we wish to speak to the friends of the Magazine we will address them through these pages. We hope that hereafter we shall not feel obliged to devote much of our valuable space to this not very interesting subject. And now we desire to earnestly request every friend of the Magazine to at once come to our aid to that extent, that we shall be able to commence volume XV entirely free from debt. There are a number of ways to aid the Magazine among which are the following:

First, As there is but one more number to complete Vol. XIV, please immediately renew your subscription for next year. If each will comply with this request it will help us very much.

Second, When you send us your yearly subscription make it a point to send with it at least one trial subscriber at \$1 a year. If each will do that it will double our circulation.

Third, If possible, procure a club of five or more subscribers in your town at \$1 each for next year, these need not, necessarily, be new subscribers, these clubs can be composed of either old or new subscribers, or of both.

Fourth, We earnestly request our agents in the various towns throughout the country who have for years past procured clubs for the Magazine, without further notice from us, to immediately call on each of the old subscribers and get their subscriptions for next year and procure as many new names as possible.

GOOD NEWS.

We are glad to announce that arrangements have been made with one of the best and most popular printing establishments in Chicago to bring out Vol. XV of the Magazine, and that it will be gotten up in the latest and most approved style of Magazine literature, and the best part of this new arrangement is that we shall save some thirty-five dollars of cost with every issue of the Magazine—in all over \$400 a year. The size will be the same as at present, eighty pages.

THE SUSTAINING COMMITTEE.

And now a word to the members of the "Sustaining Committee." We ask each to, at once, contribute a small sum to assist us in getting entirely out of debt and to commence the year 1897 free from the least financial embarrassment. If each of these contributions shall average \$1 we are confident we shall not be compelled to again appeal to the committee for assistance during the coming year.

A WORD TO EACH AND ALL.

We would like each one of our subscribers to write us a letter not to exceed one or two hundred words, giving their opinion of the Magazine, also advice as to the best way to conduct it, and any other information they think might interest the readers of the Magazine—a kind of familiar family talk about the Magazine, and out of these 2,500 letters, more or less, we will select a few hundred of the best for future issues of the Magazine under the heading of "What Our Friends Say."

NAMES OF THE SUSTAINING COMMITTEE.

During the last month the following named persons have become members of the Sustaining Committee by subscribing the sums placed opposite their respective names:

O. W. Casey, \$1; Peter Clark, \$2; E. J. Colegrove, \$1; J. A. Calder, \$1; Henry Fishering, \$1; Anton J. Kraft, \$1; Mrs. S. B. Miller, 50 cents; E. P. Peacock, \$5; F. A. W. Salmon (2d payment), \$1; Mrs. Bertha Smartman, 50 cents; T. B. Wood, 50 cents; Capt. J. A. Olmsted,

\$1.50; Henry Bird (2d payment), \$2.75; A. M. Roos, \$1. In all \$19.75.

The above added to the following constitute the "Sustaining Committee" up to date, Nov. 1, 1896:

Capt. R. C. Adams, Maligus Bochmer, Stephen Brewer, S. S. Bryan, Thos. Carter, J. H. Crane, M. D., Nelson Crane, Frederic Dahlstrom, J. D. Develing, Cash (P. D.), W. W. Dunbar, John Fay, Sol. Finch, Dr. E. B. Foote, G. M. Gates, M. German, Edward Green, James A. Greenhill, N. F. Griswold, Evald Hammar, F. Henning, Josephine K. Henry, Guy Irvine, G. Fred Johnson, Chas. H. Jones, F. Larabee, John Leitch, Cash (G. L.), Henrietta Mergler, Lee R. Moon, Mrs. U. L. Parker, Warren Penwell, Mrs. A. M. Reynolds, John J. Riser, John W. Roberts, Louis Roser, F. A. W. Salmon, H. F. Schnedler, J. H. Shepard, Jas. H. Sherwood, C. F. Swartz, Henry M. Taber, Amos Tarleton, John H. Taylor, Wm. Thomas, G. Wheelock, C. Blair, J. Waltham, L. Cox, N. Cross, J. E. Vest, Cash (S. W. W.), M. G. Wheeler, Jas. Haigh, Mahlon Powell, Eliza W. Haines, Bennett Anderson, Dr. M. Bailey, R. W. Barcroft, A. E. Beebe, S. F. Benson, Henry Bird, C. F. Blakeslee, D. A. Blodgett, S. N. Bolton, Dr. T. J. Bowles, Cash (P. L. B.), Dr. E. F. Butterfield, M. Bartlett, Alex Cochran, Cash (C. W. C.), J. J. Corcoran, A. G. Descent, Diller and Lugibihl, W. F. Dodge, Robert Dwyer, Cash (G. W. E.), H. Epsen, Judge D. D. Evans, J. Evans, Robert Fairbairn, Reginald Fowler, C. N. Frink, Ella E. Gibson, Dr. Wm. W. Green, J. M. Hadley, C. A. Hadsell, M. D., Archibald Hopkins, W. H. Hughes, J. H. Hunt, S. M. Ingalls, J. G. Kendall, Joe A. Kimble, Chas. Klinitz A. H. Knox, Clarence E. Latham, H. E. Jaggar, Cash (W. R. L.), O. P. Loomis, H. H. Marley, A. J. Moser, L. D. Mosher, D. McLaren, Henry Naegeli, G. A. Niederer, Ph. G., Nill & Jess, James Oldacre, Edward Panton, Capt. C. D. de Rudio, David Sands, Mrs. C. Schofield, Jonie W. Scott, C. C. Smith, Ingersoll Stanwood, M. S. Troyer, Cash (R. W.), Cash (A. J. W.), G. H. Wigget, D. W. Wilson, John Wolff, A. R. Woodhams, Walter C. Wright, Otto Wettstein, R. T. Buell, J. B. Belding, R. H. Bliss, Cash (G. B.), Geo. Boyle, T. Theo. Colwick, Cash (W. H. C.), Chas. Eberling, W. B. Flickinger, J. M. Martin, J. J. Latham, Karl Schmemann, Peter Stewart, M. L. Studebaker, S. P. Thorpe, S. P. Carter, A. Richardson, W. S. Whitakes, A. Lefley, Kirk Cramer, Walter Mills, Paul S. Tooker, D. G. M. Trout, C. K. Tenney, G. M. Gates.

A FULL REPORT.

Commencing with the December Magazine we shall publish in each issue a full report of all moneys received for subscription contributions and otherwise in aid of the Magazine so that each subscriber will be fully informed as to the financial prospects of the Free Thought Magazine.

ALL SORTS.

—What we believe is important, but what we are is much more so.

—Reader: Can't you arrange for a lecture in your town by B. F. Underwood?

—Please read with care: "To the friends of the Free Thought Magazine," on another page.

—We desire to hear from every one of our subscribers immediately, in a way that will benefit this Magazine.

—A number of articles we expected to publish in this number are crowded out. Look out for them in the December number.

—Have you read the editorial article in this number of the magazine entitled "To the Friends of the Free Thought Magazine?"

—Helen H. Gardener, the popular writer, gives the reader a most thrilling story, "A Bugle Note," in this number of the Magazine.

—"The Christian Church and Woman," by Mrs. Stanton, in this number, deserves a careful reading by all thoughtful persons.

—If any of our friends have anything they desire to advertise they would confer a favor by patronizing our advertising pages—the terms are reasonable.

—If every one of our present subscribers would each send us one new trial subscriber at one dollar a year, it would put us on a firm basis for next year. Reader can't you do that much?

—Character is the supreme thing—the most orthodox man with a good character, a pure life, is a much better individual than the most enthusiastic skeptic who lives unworthily.

—Reader there is a special, personal appeal to you in an editorial article in this number that you are earnestly requested to comply with—not at some future period, but immediately.

—"The Philosophy of Optimism," by J. W. Bennett, in this number of this Magazine is one of the ablest articles we have ever published. We hope no one who has the Magazine will fail to read it.

—Every person who desires to keep well posted on the questions involving the rights of women should send twenty-five cents for "The Rights of Women and the Sexual Relations," by Karl Heinzen.

—The success of this Magazine depends, greatly, upon how the friends of the Magazine shall interpret an editorial article in this number, entitled "To the Friends of the Free Thought Magazine."

—The professed free thinker who is more interested in finding flaws in the lives of Christians than in establishing a good character for himself has a very poor conception of his duties as a member of the human family.

—Minister—"You say you knew that I was coming, my little man. How did you know it?"

Tommie—"Cause ma told me if I ast fer more than one piece of cake at the table, she'd pound the blame liver out of me tonight."—Cleveland Leader.

—"The Republic in Danger," by Henry M. Taber, is one of the best missionary pamphlets we have ever read. For the sake of giving it a large circulation we will send twenty numbers to one address for one dollar.

—To those who have asked for a day of prayer and fasting to get rid of the cholera, I would say: "Remove the cause, see to your bad drainage, your filthy cesspools, cease to drink impure water, study and obey the sanitary laws."—Lord Palmerston.

—When a theological school sustained by the money of a distinguished Christian church, turns out ministers who so kindly write to an editor of an "infidel" journal we feel sure that true Liberalism, the Religion of Humanity, is taking possession of the heads and hearts of men. The world moves.

—"The Boston Investigator," the oldest and one of the ablest Free Thought journals in this country, ought to have a much larger circulation than it has. If any of our readers are not acquainted with it we advise them to send seven cents in postage stamps for a sample copy. Direct Paine Hall, Boston, Mass.

—Rev. E. H. Keens, a young Universalist clergyman presents some very radical ideas on "Why an Expurgated Bible" in these pages. Some of the old conservatives in that denomination we are sure will wish they had a mild kind of a hell for this heretic in their ranks. We predict they will try and manufacture one in the near future for him.

—Science and Religion. Miss Lilly, a young lady of five, was recently visiting friends. Many of the rooms of the house were ornamented with embroidered mottoes framed and hung on the walls. She asked what one of them was.

"That," answered her hostess, "says 'God bless out home.'" Miss Lilly looked puzzled so her entertainer inquired: "Don't you have them at your house?" "Oh, no." was the quick reply, "we have lightning rods."—Judge.

—Brown—"Our minister spoke at length last Sunday on our financial situation."

Robinson—"That is hardly a proper subject for a clergyman."

Brown—"It isn't, eh? When the interest on the church mortgage is three months overdue?"—Brooklyn Life.

—President-elect McKinley has a way to show whether he is a brave man or a bigoted coward. The ablest speaker on the "stump" in his behalf, during the late political canvass, was Col. Ingersoll. Will he properly recognize his services by giving him a place in his cabinet or an appointment as minister to England or France? We will see.

—Emerson says something like this: "Speak today what you believe to be true, and speak tomorrow what you believe to be true, if what you say tomorrow contradicts every word you say today." And such a man Emerson calls the consistent man. But our politicians do not agree with that doctrine, they seem to think it a crime to change their opinions, whereas a man who never changes his views is generally a fool.

—B. F. Underwood last month gave several lectures in defense of the liberal philosophy in Illinois and Indiana. In spite of the political excitement his lectures have drawn large audiences and awakened much interest, as they always do wherever he speaks. Mr. Underwood will give most of his time to platform work during the present season, and Liberal societies and committees would do well to correspond with him early and secure his services. Letters may be addressed to him at the office of the Free Thought Magazine.

—Some fifteen years ago we made the acquaintance of a young man, then in a theological school. We had lost sight

of him but recently noticed him highly spoken of in a daily journal as a most popular clergyman in a distant city. We wrote him a letter referring to our former acquaintance. In a few days the following reply came:

"H. L. Green, Chicago, Ill.

"My honored and much loved friend: You were, indeed, and in truth, a friend to me when I did not have many friends, and I was more than pleased to receive your very kind letter of the 29th ultimo. I was also pleased to get the copy of the Free Thought Magazine you sent me—shall be grateful to you if you will send me the Magazine regularly as you kindly suggested. I am a thorough believer in free thought and free speech, even when that thought and speech lead people to conclusions most divergent from mine. I believe most earnestly in free thought, free silver, free trade, free land, free religion, and free men.

"I would love to see you and clasp your hand again. Will be glad to hear from you whenever you have a word to say or a question to ask.

"Cordially your friend,
"_____"

—The Chicago Chronicle of October 22, organ of the "Gold" Democrats, contains the following statement:

"The Republican national committee has found it necessary, in view of the storm of protests from the intelligent and Godfearing people of Chicago which the Chronicle's remarks upon the subject brought forth, to declare that Bob Ingersoll, the heathen Republican orator, did not appear here under its auspices. This is a repudiation of the pagan which does credit to the head, the heart and the soul of the Republican bosses. It shows once more that mere politicians cannot stand up against the enlightened, pious Democratic sentiment of the day. The Chronicle believes that religion and Democracy are avenged."

That is the way the gold standard people thank Col. Ingersoll for the able speeches he made in behalf of their cause. Bigotry is still rampant in this country.

—The death of Mrs. Charles Darwin has recently occurred. It is apparent to anyone who reads carefully the "Life and Letters" of the great scientist that much of his work was made possible by the tender care and benignant shelter which this quiet woman gave to the much suffering student. The world knows and honors Charles Darwin. Darwin honored and leaned upon the gentle lady of whom the world took little note.

"He sings to the wide world, and she to her nest,
In the nice ear of Nature which song is the best?"

—The New Unity.

—Harry D. Burrows, of Vancouver, Washington, writes, after receiving the first number of this Magazine:

"A more able, intelligent and progressive magazine it never has been my pleasure to read. I have read it through twice, including your liberal offer of books. We have a Secular Sunday school, and I have placed the number in the reading room, where I think it will do the most good. In our Sunday school the children are taught natural history, science, philosophy, music and patriotism, and all the useful branches of knowledge. We think Liberal Sunday schools should be established in every community."

—The Open Court has recently published many able papers from the pen of George Jacob Holyoake, and this is what Dr. Carns, the editor, says of the great English philosopher and philanthropist:

"We have published Mr. Holyoake's Confession of Faith, which is an exposition of Secularism, not because we are Secularists, which we are not, but because we believe that Mr. Holyoake is entitled to a hearing. Mr. Holyoake is a man of unusually great common sense, of keen reasoning faculty, and of

indubitable sincerity. What he says he means, and what he believes he lives up to, what he recognizes to be right he will do, even though the whole world would stand up against him. In a word, he is a man who according to our conception of religion proves by his love of truth that, however he himself may disclaim it, he is actually a deeply religious man. His religious earnestness is rare, and our churches would be a good deal better off if all the pulpits were filled with men of his stamp."

—Rev. Henry Frank, one of our esteemed friends and contributors in a political speech in New York, has this to say of the ministers:

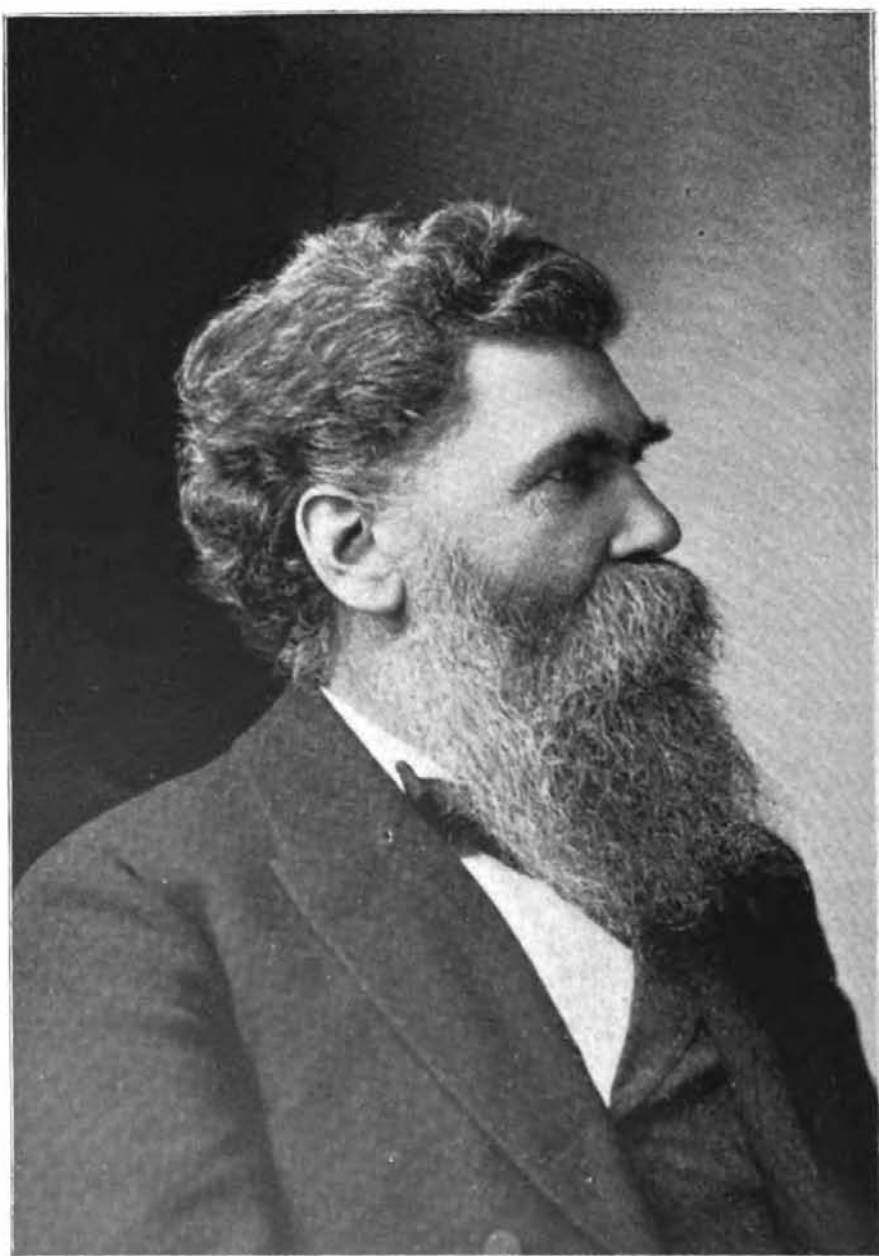
"As the ministers have made themselves peculiarly obnoxious and prominent in this campaign, it is but just that we study their attitude with reference to human progress in the ages past. At the present moment their attitude and sympathies are made unequivocally clear. While one of them who ministers to the wealthy defends those inhuman and ghoulish combines known as trusts that have proved themselves the enslavers of our people, another silken-robed Pharisee who oversees a diocese in the West, declares that the horny handed sons of farmers are spoiled by an excess of education, and that they should be taught to seek for contentment in the limited opportunities of the narrow farm; while still another who is a distinguished prelate, an archbishop in the largest church in the world, gives utterance to this un-American and de-

spairing language: 'I have come to look upon the present agitation as the great test of universal suffrage.'"

—We think Brother Frank is a little too severe upon the clergy—there are noticeable exceptions to what he claims. There are some as good men in the ministry as are to be found anywhere. We remember in the anti-slavery days most of the clergy were the defenders of slavery, but there were noble exceptions—such distinguished preachers as Rev. Dr. Beecher, Dr. Channing and Rev. Theodore Parker.

—A friend who was present at a recent lecture given by Mr. Underwood at Hobart, Ind., writes:

"The lecture attracted all classes of Liberals, Unitarians and Spiritualists, as well as Agnostics, Materialists, etc., with whom there was an undivided sentiment of approval of the speaker's treatment of the subject. He applied evolution to Christianity, showing the social and religious conditions which preceded it, and the natural forces which combined to produce it, and which have since continually modified it in the various nations and periods in which it has flourished. Hobart and the surrounding country have many Free Thinkers, and there is a society in the place which is nominally Unitarian, but broad enough to include all kinds of heretics."



Benjamin L. & Co.

FREE THOUGHT MAGAZINE.

DECEMBER, 1896.

A CHAPTER OF EARLY CHRISTIAN HISTORY.

BY HON. JOHN D. PHERSON.

MANY earnest and able men in the last fifty years, and especially in the last five, have called attention to the movement that is taking place in the department of religious thought. The able and honored rector of Grace Church in New York, Dr. Huntington, in a printed article says that this is a faith-questioning generation, and every doctrine is being put into the crucible to be tried by fire; that the world of thinking men has resolved itself into a great debating society, and discusses all subjects without distinction.

It must be as a result of such discussion, that the Churchman, the leading Episcopal magazine, recently said, "An enormous deflection from Christianity is under way, including vast numbers of cultivated people." A Presbyterian organ says Christianity is now confronted by a crisis such as it has never before encountered. Professor Hyde, President of Bowdoin College, talks in the Forum of the Paganism impending in New England; and a Mr. Howe in the same magazine says that in the Northwest, where he resides, men no longer take any interest in religion, not so much as even to talk of it; they leave all that to the women.

There are many doctrines in the church catechism that revolt not only the conscience but the common sense of men. That God in order to appease his own wrath against sinful man sent his son to be tortured and put to death by these men "with wicked hands," and that these men by that act opened to themselves a way to be reconciled to God and to entitle themselves to eternal happiness, cannot forever be believed.

Nor will men forever believe what all the churches now teach, that a man who has passed his whole life in wickedness, and has never done a single good deed, may by a death bed repentance induced by the fear of hell, and by a belief in Christ founded on the abounding evidence of scripture, entitle himself to eternal happiness with Christ in heaven, while a man who has passed his whole life in doing good will be con-

signed to eternal torment in hell if he believes what the apostle Philip told Nathaniel—that Jesus of Nazareth was the son of Joseph.

But we have some protests by eminent men against such monstrous doctrines. Archdeacon Farrar of the English Church, well known throughout the United States, and honored wherever known, has declared that his conscience revolts with indignation from much that is taught as part of the gospel of truth. He is understood to have referred to the doctrine of eternal torment, inflicted only as vengeance, and not with a view to reform a sinner or in any proportion to the offense.

And St. George Mivart, an eminent scientist and a distinguished Roman Catholic, declared on some occasion that stark atheism would be preferable to a belief in a God who would damn men for not believing in one of whom they had never heard.

In this he referred to the doctrine that all will pass into eternal torment except such as believe in Jesus, and consequently that all who never heard of him must so perish. This utterance coming to the knowledge of his bishop (indeed it was in a magazine article) he censured Mivart; but Mivart, holding the diploma of doctor from some Catholic university and the doctor's hat from the Pope himself, refused to submit to the bishop. The question was thereupon referred to the proper tribunal at Rome, which condemned Mivart, and reaffirmed the church doctrine. This consigned all infants born dead and so not baptized to eternal torment and the unfortunate mothers of such suffer agonies, which it is said incite kind hearted priests to resort to various devices for evidences that the motionless forms have sufficient of life to justify the sprinkling which will save them from damnation; and then do sprinkle them.

These and other similar doctrines are regarded by vast and increasing number as fatal to the pretensions of Christianity, but in fact they were never taught by Jesus. He taught in plain and unmistakable terms that at the day of judgment all the nations would be gathered before him, and would be sent to heaven or to hell according as they had or had not done their duty, and without regard to any other consideration whatever. He taught that God would forgive the trespasses of all who should forgive those that trespassed against them. And when he was asked the question how a man could attain eternal life, he answered on one occasion, "if thou wouldst enter unto life keep the commandments;" and on another, "What is written in the law, * * * this do and thou shalt live."

It was no part of my present purpose to explain how these plain teachings of Jesus, which cover the whole subject of eternal salvation, came to be perverted into the prevailing system of church doctrine, but a brief statement will be interesting and will forward my design. The reader must bear in mind that the fundamental doctrine of Church Christianity is the condemnation of the human race for the sin of Adam; that God, having created Adam, gave him a command which he knew (for he knew all things past and to come)—which he knew Adam would break, and when he did break it, condemned, not him alone, but his posterity for all generations to eternal torment; that the process of creating souls and damning them went on for four thousand years, when God relented somewhat and sent into the world Jesus, that those who should believe on him might escape perdition; but as not one-fourth of the human race has even yet so much as heard of Jesus, and as of those who have heard only a comparatively small part have believed on him aright (for “few” are chosen) it is popularly believed that not a tenth part of the race escapes eternal damnation.

The slowly developing conscience of mankind is steadily outgrowing this belief. We cannot believe that such a God as Christ has pictured to us, would continue for century after century, or as modern science teaches for hundreds of thousands of years, to create immortal spirits only to consign them to eternal agony. This is one of the doctrines at which Canon Farrar’s conscience revolted, and which drew from Mivart the declaration mentioned above, and which deserves the serious consideration of all who feel an interest in this subject. It expresses, I believe, the determination of all thinking men to believe in no God, rather than in such a one as the churches represent to us.

How did this doctrine come to be invented by theologians and accepted by the people?

The conquest of the Roman Empire by Christianity, that is to say, the adoption by the Emperor of Christianity as the national religion and its enforcement by the extermination of heretics, has been considered by ecclesiastical historians as really a miraculous work of Deity, but in truth it was simply a work of wonderful wisdom, wrought by men of extraordinary intellectual power and sagacity for their own personal profit.

A hundred years before Christ the religion of the Roman Empire had lost its hold on the people. It taught that there were a dozen gods,

male and female, who lived on Mount Olympus, paying little attention to the affairs of the world, but passing their time mostly in amorous intrigues. These were the only gods men then had, and their religious usages consisted principally in finding out the intentions of these gods and in obtaining their favor. Their intentions were discovered by observing the flight of birds or the behavior of the sacred chickens at feeding time, and in some other ways quite as silly, and their favor was sought by sacrifice of animals. But, as said, the people had outgrown this long before Christ appeared and were pining for a religious faith (for such a faith is a necessity for human nature) when Paul offered them Christianity.

The religion of the Israelites, while believed to sanction great wrongs and cruelties, had an instinctive yearning for holiness, for personal purity, especially in the relations of the sexes. In this it was alone among all the nations of the earth. It forbade and even punished with death vices that were openly practiced by the cultured Greeks and Romans without any compunction. Viewed in comparison with the teachings of the most enlightened Pagans, those of the Hebrew prophets and law-givers are simply magnificent. They are as pure as are our ideals after three thousand years of progress. Jesus was a Hebrew, an admirer of the law and the prophets. He came, he said, not to destroy these, but to "fulfill," that is to fill out—to complete, to perfect them. And this was the purpose of his teaching during his short sojourn on earth. Roughly it may be said the law told men what they must not do; the prophets told them what they must do; Jesus told them what they must be; what spirit they must be of. Men who trained their spirits as Jesus directed could not commit the acts which the law forbade, and would practice the virtues which the prophets enjoined. But Jesus recognized that the world was not ready to receive his doctrine; that a certain preparation was necessary before truth could be received. He told his apostles that he had many things to teach which even they were not yet ready to receive; and he died leaving them unsaid. When he sent his apostles to preach the gospel he forbade them to go to the Gentiles, and commanded them to confine themselves to the Israelites. And he said it was to them only that he was sent. In his general discourses he warned the apostles not to give holy things to the dogs or to cast pearls before swine, injunctions which could have had no meaning but in reference to their teaching.

Theologians would say that this could not have been the view of Jesus, because it would have excluded the Pagans from salvation in the next world. But Friends, and perhaps they alone, of religious sects, do not think this. Their idea was well expressed by Peter when he spoke in the house of Cornelius: "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him." Jesus, as above said, had taught the same in his picture of judgment.

It is supposed that Jesus after his resurrection commanded his apostles to go to all nations preaching the gospel and "baptizing in the name of the Father, and of the Son and of the Holy Ghost." Such a command appears, in varied form, in Matthew's gospel and in Mark's. But the passage in Mark appears in no very early copies and therefore is condemned by the revisors as an interpolation, a forgery. Such is not the case with the passage in Matthew, probably because we have not such very early copies to compare with. But it is nevertheless a transparent forgery, as appears from the following consideration:

None of the apostles ever did go to convert the Gentiles; nor did they baptize a single Gentile for twelve years after the crucifixion. They certainly would not have utterly neglected a command given under such solemn circumstances as this is said to have been. They remained in Jerusalem during the thirty years succeeding the crucifixion and governed in the church as a council. The book of Acts of the Apostles contains their history during this period. When at length, after twelve years, Peter baptized Cornelius the other ten apostles took him to task for it. And how did he justify himself? Did he ask them to remember that Jesus had commanded them all to do that very thing, as he certainly would have done had Jesus given the supposed command? Not at all. He justified his act by a special vision which he interpreted to mean permission to baptize Gentiles. Could he himself when the direct question was thus presented have failed to remember the command? And would it have been possible that not one of the ten, who with him heard it, should have remembered it? And still later, referring to the case of Cornelius, he said that God had made choice of him among all the apostles to carry the gospel to the Gentiles; this was distinctly a false statement if Jesus told them all in the same words, and on the same occasion to preach the gospel to the Gentiles. Paul, too, tells in his epistle to the Gallatians how James, Peter and John agreed that they would confine themselves to the Jews, and he only should preach to the Gentiles.

And then the formula prescribed in the supposed command is a distinctly trinitarian formula, such as was utterly unknown before the end of the second century. Nowhere in the whole bible is there anything like it. Nowhere else in the bible is the Holy Ghost named in terms of equality with the Father. Nothing was ever done or directed to be done in the name of the Holy Ghost. Nor was any one, in the New Testament history, ever baptized in the name of the Holy Ghost or by that trinitarian formula which Jesus is said to have prescribed. Persons were baptized in the name of Jesus. There is not in the New Testament history of the apostles, covering the thirty years following the death of Jesus, any allusion to the duty supposed to have been enjoined on them by him, of converting the Gentiles, or any act done by them in obedience to it. The command, if ever given, fell dead, and was never thought of by them afterwards for a moment. But it was never given. It was a forgery of the Gentile priests, to give countenance to their assumption of the powers which they desired to wield over the population of the Roman Empire, and from which they were practically excluded by the true terms of Christ's commission. As I have said it was not in the opinion of Jesus necessary to any one's salvation that he should understand and profess his gospel, or become a member of his church by baptism. This membership was limited to Israelites; but Gentiles could become proselytes and submit themselves to the law of Moses, and thus entitle themselves to all the promises made to the Israelites, and all their privileges. And for a time all Gentile converts to Christianity were required to become Hebrew proselytes, submit to circumcision and obey the law. Paul circumcised his convert Timothy, but the requirement was abrogated at a council held in Jerusalem about the year 52, and the church was thrown open to the whole Pagan world. The consequences soon demonstrated the wisdom of Christ's warning against casting pearls before swine.

Mohammed is said by an eminent writer to have exercised a greater influence upon the human race than any other man. I am inclined to think that Paul exercised a yet greater. In two particulars, and those of the greatest possible importance, he thwarted the designs of Jesus. God had set Israel as a light to lighten the Gentiles, but did not intend to put the light in their hands. Paul introduced them into the church, and they forthwith took control of it, organized its government and formulated its creed. When the book of the Acts closes, about A. D. 64, we see the apostles at Jerusalem governing the church as a council

of equal members. After the death of Judas they had filled his place by the election of Matthias, thus indicating their intention to **keep their numbers full as fixed by Christ and of course not to exceed it.** But two hundred years later we find Christians ruled by a thousand bishops, claiming to be the successors of the apostles and each in his own diocese exercising powers which the apostles had never dreamed of possessing. Any general legislation needed for the church was enacted by conventions of these bishops in general councils.

These bishops are represented by contemporary history in the most odious colors. One of themselves, Gregory of Nazianzen, describes the mass of bishops, as "gluttons, villains, liars and perjurers" caring for nothing but wealth and power. And their official position brought both. For they had established the doctrine that by the disobedience of Adam the whole human race had incurred eternal perdition, that none could escape but those who died in communion with the church, and that the bishops could admit any and expel any at their pleasure.

Says Milman in his *History of Christianity*:

"The hierarchy asserted, and were believed to possess, the power of sealing the eternal destiny of man. From a post of danger * * * a bishopric had become an office of dignity, influence, and, at times, wealth. The prelate ruled now not so much by his admitted superiority in Christian virtues as by the inalienable authority of his office. He opened or closed the door of the church, which was tantamount to an admission to or an exclusion from everlasting bliss; he uttered the sentence of excommunication which cast back the trembling delinquent among the lost and perishing heathen."

The sale of places in the church to be exchanged for places in heaven was then a source of unbounded wealth. In luxury and magnificence the bishops vied with princes, and their banquets equaled those of the emperors. In their churches their entrance was greeted with hosannas, and the seat in the chancel was called a throne.

St. Jerome, one of the early fathers, tells of the arts of the clergy in obtaining legacies from the dying and gifts from weak-minded women.

Bishops were originally elected by the body of Christians, afterward by the clergy only. Later such valuable places were attained by violence. "The streets of Rome ran with blood in the contest of Damascus and Ursinus for the bishopric of Rome; both factions arrayed against each other, the priests and the people who were their respective partisans."

I quote from Milman's History of Christianity (Bk. 4, ch. 1). Milman was a clergyman of the church of England and Dean of St. Paul's Cathedral; and his history cannot be unjust to the early church. I follow it in all I say of early Christian history except where otherwise stated. At an earlier period occurred a similar contest for the bishopric of Carthage which spread into a bloody civil war, about A. D. 321. But this became a religious feud between parties holding different doctrines, and so was widespread and accompanied by great atrocities. (Hist. Christ., Bk. 3, ch. 1.)

Such being the morality of the clergy, what was that of the laity? I mean, what was the moral aspect of Christianity among a pagan people?

Paul had some intimation of what might be the result of casting pearls before swine when he found his Corinthian converts turning the Lord's Supper into a drunken bout; but a century later it became far worse. I do not know whether before A. D. 65 there were any church festivals; what was called the Lord's Supper then was the Jewish pass-over, but later many feasts were established by Gentile Christians. They were intended to be and are still kept in the churches in commemoration of the saints and martyrs. All objectionable proceedings and features have long since been suppressed. But Milman in his history says:

"The festivals in honor of the martyrs were avowedly instituted, or at least conducted, on a sumptuous scale in rivalry of the banquets which formed so important and attractive a part of the pagan ceremonial. Besides the earliest Agapae, which gave place to the more solemn Eucharist, bishops graced other hilarities with their presence; they had freely partaken of the banquets, and their attendants were accused of plundering the remains of the feast which ought to have been preserved for the use of the poor. The bishops were sometimes called *necroboroi* (feasters on the dead)." (Milman's History, Bk. 4, ch. 2.)

In a note the historian cites as his authority for this damaging statement Tertullian and Augustine, and gives their words in part, in the original. They say that the people danced and sang lewd songs all night long, and indulged in promiscuous fornication. As these writers lived two hundred years apart, the practice was not a merely temporary lapse. My readers will certainly agree with me that no institution that had a spark of the spirit of Christ could have sunk to such a depth of infamy.

It was just in the two hundred years between Tertullian and Augustine that the church adopted what Mr. Gladstone calls "the central truth of the gospel, the trinity and the incarnation." This was accepted by a council of 318 bishops, all Greeks but three, presided over by the Emperor Constantine, then an unbaptized pagan, who, through jealousy of his own son Crispus, had just put him to death, and soon after, possibly for a better, but yet unknown reason, did the same for his own wife, the mother of his children.

Several of the ancient religions believed in a trinity. Indias was composed of three gods, the Creator, the Preserver, the Destroyer. Egypt's trinity was composed of Osiris, Isis and Horus. Isis without the touch of man brought forth Horus, and then married Osiris. The three were one God, and in connection with eight others composed an ennead or assemblage of nine, into many of which assemblages the Egyptians had to distribute their too numerous deities. Alexandria, the capital of Egypt, was a city founded by Alexander the Great in the year B. C. 322; it became at one time a vast school of religion and philosophy, but its population was addicted to piracy in the century before Christ, and their ships dominated the Mediterranean till the Romans destroyed them and captured their city. The idea of making Jesus and the Holy Ghost gods seems to have originated in Egypt. Says Milman: "The Arians and Athanasians first divided the world on a pure question of faith." These parties took their names from Arius and Athanasius, two Egyptian priests. Athanasius was an Alexandrian and the leader of the trinitarians; Arius would not accept the views of Athanasius, and the controversy reached a stage which seemed to threaten bloodshed.

The Emperor Constantine dreaded civil war. He had just had experience of the virulence of such wars when excited by religious hate, in the contest for the bishopric of Carthage, and he determined to allay the dispute respecting the trinity before it reached the stage of civil war. He therefore convened a council of bishops at Nice, and presided over it himself. He espoused the side of Athanasius, banished Arius, and used his utmost efforts for the adoption of the trinitarian doctrine, and after laboring two months succeeded. But the creed elaborated by the council met with great opposition. Constantine found he had made a mistake. He recalled Arius and banished Athanasius. What more he would have done we know not, as Arius died immediately after his recall, and Constantine not long after. Fifty-five years later, in A. D.

380, the Emperor Theodosius effectually settled the controversy. He issued a decree commanding all his subjects, under pain of death and confiscation of goods, to "believe in the one divinity of the Father, Son and Holy Spirit, of majesty co-equal in the Holy Trinity." "Thus (says Milman) the religion of the whole Roman world was enacted by two feeble boys and a rude Spanish soldier. Happily it was on the right side." (Bk. 3, ch. 9.)

Theodosius was a Spanish soldier, whom the Emperor Gratian associated with his own little boys in the imperial office. He is not now considered the authority for the Trinity. There is none. *Stat pro ratione vetustas.*

A thoughtful writer has recently given it as his opinion that Mohammed influenced the fortunes of the human race to a greater extent than any other man that has appeared on earth. I think that could more truly be said of Paul, for he is the founder of the existing religion of Christianity which comprises 500,000,000 persons, while the Mohammedans count only 180,000,000.

As has been said, it was he who imparted Christianity to the Gentiles, and it was he who laid the foundation of most of its doctrines. Jesus regarded religion as a system of rules to govern the conduct and the sentiments that form the character. Paul has been universally understood as teaching that religion was a mode of escaping the damnation, which was denounced upon all mankind for Adam's sin.

Jesus taught that men would attain eternal life by keeping the commandments, by doing what is written in the law. Paul explicitly denied this. He said: "By the works of the law shall no flesh be justified,
* * * a man is justified by faith apart from the works of the law."

Paul had never seen Jesus, nor have we any evidence that any one of the gospels was written before his death or could have been seen by him. He had been preaching three years before he knew any of the apostles, and then made the acquaintance of Peter only; it was many years, perhaps twelve or more, before he knew any of the rest. There is then no source known whence he could have received his doctrine except direct revelation. His epistles were all written before the year 65; written in Greek, the language of the civilized world, and widely published by being addressed to the churches. And in volume they vastly exceed the discourses of Jesus. Paul was unquestionably a sincere and upright man; but he wrote loosely and wildly. Peter said his epistles contained things which the ignorant might wrest to their

own destruction. And Smith's Dictionary of the Bible, a standard work, says of the epistles: "They have been a most copious fountain of false doctrines. There has never been a heresy so absurd, or a vagary so wild, as not to resort for its proof texts to this portion of the sacred volume. * * * Antinomians of the foulest type have justified their abominations by the very terms in which he inculcated a faith which makes men virtuous."

That "there is no condemnation to them that are in Christ" was claimed by the anabaptist in Germany to allow Christians to commit murder and adultery and every other crime without incurring blame; and the doctrines of original sin, predestination and others which move the conscience in revolt, if not contained in Paul's epistles, have been deduced from them.

It is my conviction that the communication of the gospel to the Gentiles was productive of more evil than good. The religious wars, massacres, and burnings for opinion's sake were distinctly the result of this movement. The torture and murder of witches, which produced a panic all over Europe, was due to Christianity. Of the Christian crusaders, Milman in his history of Latin Christianity says they perpetrated as horrible atrocities as did ever any savage tribe. The massacres of the Albigenses, the Waldenses, the Hussites, and that of the Huguenots at the St. Bartholomew; the torture of old women accused of witchcraft, and the burnings at the stake of heretics condemned by the church authorities, prove that as Jesus said, men could believe that they rendered God service by perpetrating the most cruel murders. And, strange to say, these persecutors and tormentors believed, or at least pretended, that they found warrant and command for these atrocities in the teachings of Jesus and his apostles.

Scientific research has in recent days raised doubts whether a people can be benefited by a foreign civilization, and whether a people can be elevated by any other but a civilization evolved by the operation of its own capacities and so adapted to mend its own defects and meet its own needs. The same considerations, I doubt not, apply to a religion. Jesus recognized this when he declared he came not to destroy the Jewish religion, but to perfect it; and when he commanded his apostles to preach to none but Israelites and said he himself came to no others. An admirable religion had been implanted in the Roman Empire, originating in the teaching of Socrates and known as Stoicism, and but for Paul this would have been the religion of the world, instead

of that decreed by Theodosius. As it was it had many eminent disciples before Egyptian Christianity reached Rome, and two of these were specially remarkable, not only for their admirable teaching, but they were at opposite extremities of the social scale. One was Marcus Aurelius Antoninus, the Emperor of Rome and absolute lord of the civilized world; the other Epictetus, the slave of an emancipated slave, and himself ultimately freed also. Marcus Aurelius was one of five emperors under whom for eighty years continuously the world enjoyed a peace and good government which it has never enjoyed, for such a length of time, either before or since. The emperor and the slave each left behind him a book of moral maxims and thoughts, which has been preserved to this day, and is still printed in successive editions, and distributed to tens of thousands of Christian families, as teachers of goodness and virtue.

Stoicism inculcated purity in thought and deed, justice, benevolence, self control, forbearance, mercy and the brotherhood of man; indeed all the Christian virtues. Its motive of action was but one, a sense of duty. It promised no heaven and threatened no hell. It taught what the universal prayer asks God to teach all men:

What conscience dictates should be done,
Or warns me not to do,
This teach me more than hell to shun,
That more than heaven pursue.

This philosophy in time might have become the religion of the Roman Empire. And if it be true, as reported in the papers, that the Archbishop of Canterbury recently said Mohammedanism was the best religion for Africa since it suppressed drunkenness, we may venture to say that Stoicism would have been the best religion for the civilized world, since it would not have promoted bloody crusades, or religious massacres, or burned thousands of honest people at the stake for erroneous opinions as to the Holy Ghost, or "condemned infants a span long to crawl forever on the burning floor of hell" because careless parents neglected to have them baptized, or they were born dead and so could not receive baptism.

IS THERE A SOUL?

BY CHARLES KENT TENNEY.

ALL theology teaches that every human being is possessed of an ever living soul. Something independent of mind or matter. Not visible or discernible in any way by the body possessing it, and that this invisible, undiscernible, but important adjunct is that which is to be rewarded or punished in the great hereafter as the sins of the body possessing it may deserve from its conduct here on earth.

Science, with all its rapid strides and appliances, and its critical and minute microscopic examination of every atom of the human body, has never yet been able to locate this very important alleged possession. To the student, who is ever on the alert, and ever seeking after knowledge, and who is personally interested in this alleged belonging, it seems strange that no trace of it has ever yet manifested itself, and although he has been long and vigorously prosecuting his investigations, not the faintest evidence has ever yet been adduced to support the claim.

Is it not, then, a mere fiction? A product of imagination, invented to mystify and bewilder? As man knew his body could not leave the earth or be punished after death, was it not invented to work upon his fears, by taking advantage of his superstition and ignorance, by teaching that in lieu of his body being forever tortured by a good God, this invisible, undiscernible thing, wholly unknown to the body which possessed it, and over which it exercised no control, must stand the punishment for the sins of that body, and sins which it had no power to prevent?

Basing our belief on that which is known, and that which reason teaches, this claim is certainly lacking in all the essentials required to sustain it. It is merely a naked assumption, standing alone, without evidence or reason to support it; and were it not for the fact that millions of honest, worthy people believe it, would not be worthy of consideration. They believe it, not from any reasoning process of their own, but because it has been taught them, and instilled into them from the cradle. Those who believe this have no adequate conception of the universe or man's relation to it. It is simply a case of blind faith. As well might they believe any other claim, without fact or evidence to support it. As far as earthly mat-

ters are concerned, man would seek the truth, and base his reasoning on that truth. Why not apply a little of this common sense to theological claims, to ascertain if they are based on fact or reason?

The insignificance of man in the universe is but little comprehended by him. He might get some estimation of it if he would, on some starlit night, look out into the heavens. It might then occur to him that what he sees is a positive denial of the theological claim, that an enlarged man, known as God, sitting on a white throne, in some supposed central place, is its ruler. When he attempts to count the stars which he sees, and is lost in his efforts; when he stops to think that each and every one is a separate and distinct planet, and most of them much larger in size than the earth upon which he stands, and all millions of miles from him and from each other, and many of them so far distant that it has taken millions of years for their light, as rapidly as it travels, to reach his eyes; when he contemplates that what he sees is but the minutest fraction, in fact no fraction of the whole, for these stars or planets are without number, there being no place at which they are not beyond, this being as certain as the laws of attraction and gravitation, for if there was a limit at which there was nothing beyond, there would be no attraction to hold the outlying planet in place, to prevent its falling into the next nearest, and this attraction having been withdrawn by the displacement of the first, it, too, with its increase, would crash into the next, and all would come together and form one common mass, at one common center. There is no limit. There is no center. This is an impossibility.

If, after serious consideration of this limitless and centerless universe, he still thinks there is a central God, this God must be very much lowered in his estimation, if he still believes that He deliberately selected out this earth, a mere grain of sand in the universe, and made from the minutest fraction of the matter composing it, men and women, and put into them this invisible, undiscernible thing called soul, simply, and for the purpose only, of forever torturing it. If the body which He made, and for which He alone was responsible, did not conduct itself according to His notions of propriety, and for want of evidence, which He might have supplied the mind which He created, did not believe what it was impossible for it to accept, then his conception of a God must be very narrow and contracted.

It has not been taught man that he is but a very small part of the

universe, composed of its materials, and that nature through its forces has from these materials, alone, created him, and every part of him, in the minutest details going to make him up, and each and every vital part depending upon the others. And to make the perfect man, every organ was created and has its distinct use in making him a perfect man. Nor has it been taught that when he ceased to exist as an individual man, the materials of which he is composed and constituting all the intricate details of his organisms, are not lost, although as particular organisms they are lost, or that neither are the forces, which have operated upon these organisms, giving us the perfect man, lost. The man, as a man, has disappeared, but all that went to make him up, namely, matter and force, is still here.

Matter and force is all there is of man. Is this so-called soul, then, matter or force? Certainly not matter, otherwise it would be visible or discernible. Then, if anything, it must be force or the effect of force. Force is invisible, but its effects are distinguishable. It has no feeling, for we feel, not the force, but its effects. Force is not matter but its product. The mind is not matter, but the effect of forces operating upon matter,—the brain. It may be likened to the photograph. Forces operate upon the object, light, camera, and the photograph is the effect transmitted by force to the glass or negative. Forces, or their effect, are not susceptible of reward or punishment. The forces now operating on our brain, and causing these thoughts to flow, are not susceptible of reward or punishment. Neither are the thoughts, for they are but the effect of forces. We are not responsible for these forces nor the effects produced by their operation upon the organ known as our brain. The steam generated in the boiler is the force, the moving train is the effect. How either can be punished, for anything wrong in the make-up of the train, is past our comprehension. If then, this so-called soul, is a force, or the effect of a force, it cannot be rewarded or punished, for it is nothing tangible. The simple truth is, there is no such thing except in imagination. It cannot, by any known facts or by any sound reasoning process be demonstrated. It is a mere naked assumption, perhaps no more foolish than many other theological claims, and should be discarded as unworthy of consideration.

To save this imaginary thing from perpetual punishment, and a thing, which, if it did exist, is not susceptible of punishment, the whole theological world has, for centuries, been directing its utmost

energies. For long centuries, the Christian church was engaged in the work of torturing and murdering thousands of innocent men and women because it was alleged they were witches and possessed of devils. And it never occurred to those having the keeping of man's salvation in their hands to first investigate, and ascertain, if there was any such thing as devils of which men might be possessed. It was an assumed conclusion, and yet thousands of men and women, in their agony, paid the penalty for the neglect of the church to first demonstrate there was such a thing as a devil to be possessed of.

Would it not be well at this period of the world's history, to first demonstrate there is such a thing as a soul, before attempting to reward or punish it, and if satisfactorily demonstrated in the affirmative, then it would be time to demonstrate how it could be rewarded or punished.

MATTHEW, MARK AND LUKE.

SOME COLLATED PASSAGES.

BY E. D. DAVIS.

PART VI.

THE three synoptic gospels may be divided into some ten or twelve sections, each of which has characteristics peculiar to itself. The number of sections may be increased to fifteen or sixteen according to one's notion of the number of subdivisions which should be made. We believe that these sections represent what were once so many separate and distinct manuscripts. We believe that these manuscripts were of widely different dates, and that they were necessarily written by men who lived at different times. Some of them were truthful and authentic histories. Some of them were the works of later times and contained more or less of the miraculous and supernatural. If this supposition be true the synoptic gospels are the result of a sort of an accumulating process. They have grown to be what they are, piece by piece, manuscript by manuscript, and at the hands of many different men. Let us look to the evidence:

First is the story of the crucifixion. This account we find in all four of the gospels. It has every appearance of having originally been a truthful account written by one, who, if not an eyewitness, was well acquainted with the facts. In many respects it differs from all other portions of the gospels, especially of the first three. It is the only por-

tion of the three synoptic gospels where we find names mentioned. We have Caiaphas, the high priest; Pontius Pilate, Barabbas, Simon, a Cyrenian, the father of Alexander and Rufus; Joseph of Arimathea, Mary Magdalene, Mary, the mother of James and Joses and Golgotha. The story is consistently told. The different parts of it are well related to each other as to time and place. In these respects the story of the crucifixion is in marked contrast to other portions of the synoptic gospels. In earlier chapters it is almost always "a certain man," "a certain city," "there came one," etc. As we go backward through the gospels toward the beginning of them, the less distinct is the relation of events toward each other. The accounts are veiled in greater obscurity. The story of the crucifixion is almost entirely free from the miraculous and supernatural. We believe the original story, the parent manuscript from which Matthew, Mark, Luke and John have copied their accounts, was entirely free from it.

Immediately preceding the account of the crucifixion is another section of the gospels which seems to be a natural division. It begins at Matt. 19, 13, Mark 10, 13 and Luke 18, 15. We believe this section to have originally been a manuscript, separate and distinct from the other. It differs from both the story of the crucifixion and from other sections which precede it. The principal difference between it and the account of the crucifixion lies in the fact that one is given entire in John, while almost nothing of the other is to be found there. Another difference is in Luke. In the account of the crucifixion Luke differs from Matthew and Mark in quite different respects from what it does in this second section. In one section Luke follows the letter of the other two gospels much closer than in the other. In one section almost every paragraph in Luke is a little shorter than the parallel paragraphs of Matthew and Mark; in the other section no such relation exists between them as to the comparative length. In one section there is very little in Luke which is not in one or both of the other gospels; in the other section the additional matter in Luke is quite conspicuous. These differences point to the conclusion that the two sections were of different origin, and that they passed through different hands before they became united into one. We believe the account of the crucifixion to be the older of the two. This second section is, like the first, comparatively free from all that is miraculous and supernatural. It contains many internal evidences of having originally been truthful and authentic, which we will examine later.

These two sections comprise roughly about one-third of the synoptic gospels. We believe that at one time they constituted the bulk of the literature extant of Jesus.

Turning backward through the gospels we find a third section beginning at Matt. 14, 1 (we have given reasons in a previous paper for believing this section to have really begun at Matt. 10, 5 instead), Mark 6, 7 and Luke 9, 1 and ending at Matt. 18, 5, Mark 9, 37 and Luke 9, 48. (There are two or three good reasons for believing that verses 49 and 50 in Luke and the corresponding passage in Mark are interpolations. These reasons will hereafter appear.) This third section of the gospels contains a fourth section, which was afterward inserted into it, and which is in Matthew and Mark only. We refer the reader to our chapter on The Feeding of the Multitude. It is this third and fourth sections which contain the accounts of that miracle. It is, however, only the third which we have under consideration here. This third section of the gospels is somewhat like the second. It contains some internal evidences of its early origin, but they are not as conspicuous as in the first and second sections. This third section is a mixture of the natural and the supernatural, the real and the miraculous. We believe that it had its origin about the time when miraculous stories first began to appear of Jesus.

Turning still on backward through the gospels we have another section which, as we have pointed out in previous chapters, began at Matt. 12, 1, Mark 2, 23 and Luke 6, 1. We believe this section also to have been of comparatively early origin.

Now there came a time in the history of the gospels when many manuscript copies were in existence, and their condition was not as satisfactory to the Christian world as desirable. Some one sat down to a revision of these manuscripts. He produced one which was probably as complete and as perfect as he could make it. It probably contained all the manuscripts known or accessible to him. The last half of Matthew and the last half of Mark (perhaps from Matt. 12, 1 and Mark 2, 23) are two altered copies of that man's work.

There are in the synoptic gospels some thirty-two or more miracles, as we reckon them. This manuscript contained seven of them. Now those portions of the book of Luke which parallel the different sections of this manuscript were apparently copied from older manuscripts than it. These sections of Luke contain four accounts of miracles. In other words, the three synoptic gospels where the order of the arrangement

of the paragraphs is the same in each, thus indicating an early origin, contain but four of the many miracles related of Jesus.

There is another feature of this manuscript from which Matthew and Mark were copied that is striking and strange. The only miracles in the gospels which are common to John and the other three are to be found in it; and, what is more, John contains every one of them except one, The Healing of the Man with the Withered Hand, and except those which are the accounts of the casting out of devils. Perhaps John did not believe in devils. The account of The Healing of the Man with the Withered Hand is in the last section (the first in position) of this manuscript and was probably of later date than any of the others. Besides there is a chance that this last section did not form a part of the manuscript from which Matthew and Mark copied. The inference to be drawn is that the most of that which is miraculous in character in the synoptic gospels had its origin too late to find its way into the book of John. This statement needs but one qualification. The account of The Healing of the Blind Beggar in the synoptic gospels, Matt. 20, 30-34, Mark 10, 46-52, and Luke 18, 35-43, and the account of The Healing of the Blind Beggar in John's 9th chapter are not generally recognized as two versions of one story.

Further than this, every incident, of whatever character it may be, which is mentioned by both John and the synoptists, is to be found in this manuscript, and in that part of it which comes after Matt. 14, 1, and Mark 6, 14. The only exception is the account of John the Baptist, and of this the account in John differs greatly from that in the other gospels, one of the gravest contradictions in the New Testament lying between the two accounts.

Every portion of the synoptic gospels outside of this manuscript is of late date when compared to the date of the story of the crucifixion and of that section of the gospels which just precedes it. These later portions of the books contain much that is miraculous and supernatural in character. It is well known that the last half or two-thirds of the first three gospels bear a more general resemblance to each other in the order of the arrangement of the parts than they do in the first chapters of each. As we go backwards through the books their condition becomes more and more chaotic and more difficult to analyze and collate. Nevertheless in these later portions there are traces of several distinct manuscripts, the most conspicuous of which are: I., Mark 1, 21-3, 19; Luke 4, 31-6, 19. II., Mark 4, 35-5, 43; Luke 8, 22-56. III., Luke 6, 17

(or 20)-8, 3. IV., Luke 9, 51-18, 14. V., the first two chapters of Matthew; and VI., the first two chapters of Luke. Matthew from chap. 4, ver. 23, to the end of chap. 2, is composed of the different parts of the first three of these united in a very different order from the order in the other two gospels. These different sections of the gospels have very many different characters. They are so different from each other that they must be copies of different manuscripts, manuscripts which originated at different times under different conditions, at the hands of different men, and they must have passed through the hands of different copyists before they reached their present positions.

For instance, the first one of the above is in Mark and Luke. Any reader may take his Testament and compare the two sections. They are almost precisely alike in the two gospels. The parent manuscript of this section was little else than a collection of miracles. How different is Luke 6, 17-8, 3! This manuscript was unknown to Mark. There is hardly a word of it in his book. It contains little that is miraculous. It does not contain, or did not originally contain, a single reference to the disciples (Luke 7, 11-18, and 8, 1-3, are wanting in Matthew—an evidence that they were not originally a part of this manuscript, for copyists never omitted such passages).

A general birds-eye view of the position of the miraculous accounts in the gospels corroborates the supposition that they originated in the manner above described, and that the last half of each of them is older, more truthful and more authentic than the first half of each of them.

There are twenty accounts of miracles in the book of Matthew. Matthew contains twenty-eight chapters. The first fourteen chapters contain fifteen miracles. The first seventeen chapters contain eighteen of them. And the reader must bear in mind that the last chapters of Matthew are about twice the length of the first chapters. The middle of the book is in the sixteenth chapter.

Mark contains eighteen miracles and sixteen chapters. The first eight chapters have fifteen miracles and the first ten contain all of them but one. The middle of the book is in the ninth chapter.

Luke contains twenty miracles and twenty-four chapters. The first nine chapters have fourteen of them. Chapters 9, 51-18, 14, contain four more of them, making eighteen.

Furthermore, one of the remaining two in Matthew and one of the remaining two in Luke stand as apparent interpolations into older manuscripts when the three books are compared.

Besides this there are scattered about through the gospels some twenty-five or thirty statements to the effect that Jesus healed the sick,

	Matthew		Mark		Luke		Luke 6.17-8.3		Luke 9.51-18.14		Matthew Longer than Synoptic	Mark Longer than Synoptic	Matthew Longer than Synoptic								
	Chap.	Ver.	Chap.	Ver.	Chap.	Ver.	Chap.	Ver.	Chap.	Ver.											
I	{ 3	1-	1	1-15	{ 3	1-	{ 4	1-					X								
	4	-17												4	-15						
		18-22		16-20																	
II		23-25	3	7-11																	
	{ 5	1-																			
	6	-																			
	7	-29																			
	8	1-4	4	21-28											4	31-37	6	17-19	11	
		5-13		40-45												5	12-17		20-49	12
		14-17		29-34												4	38-41	7	1-10	13
		18-22		35-39												4	42-44			14
		23-34	{ 4	35-												5	22-40			16
			5	-21												5	16-39			9	57-62
		9	1-17	2											1-22		5	16-39			
		18-26	5	22-43		5	41-56					X									
	10	1-4	3	13-19		6	12-16					X									
		27-33										X									
		34-37										X									
	11	1-19										X									
		20-30										X									
III		12	1-21	{ 2	23-	{ 6	1-11														
			22-32	3	-12		17-19							X							
			38-42		20-29								X								
			43-45		30								X								
			46-50		31-35		8	19-21					X								
		13	1-15	4	1-13		4-10						X								
			16-17										X								
			18-23		14-20		11-15						X								
					21-25		16-18						X								
			24-30		26-29								X								
IV				30-34									X								
													X								
													X								
													X								
													X								
													X								
													X								
													X								
													X								
													X								

blind, lame, dumb, etc. There are but one of these in those portions of Matthew and Mark which come after Matt. 14, 1, and Mark 6, 14, and which were apparently copied from the one manuscript. The

passage is Matt. 14, 36, and Mark 6, 56. And there is not one in the parallel portions of Luke. It was this which led us in a previous chapter to make the statement that we believed the phrase, "and he healed their sick," in Matt. 14, 14, to be an interpolation.

To show that the gospels have been composed of several manuscripts we give a synopsis of about the first half of them. This synopsis may be a little abstruse to one who has not studied the gospels, but we trust that it will not be amiss. It contains some minor errors, due to an inextricable interlacing of the language of parts. It is correct, however, so far as its briefness permits. We have arranged it according to the order in Matthew, giving the parallel portions of Mark and Luke to the right. We have omitted some portions of Matthew not in Mark or Luke.

Section I. of the gospels is one of the latest portions of them. It is full of the miraculous and supernatural. Matt. 4, 23-11, 30, is given next. This section of Matthew seems to be, as before stated, a combination of three different manuscripts, two of which are in both Mark and Luke and one of which is in Luke only. It contains passages from Luke 9, 51-18, 14, sandwiched in between some of the others. This section of Matthew is also of late date. It is mostly miraculous in character. There are some reasons for believing that Luke 6, 17-8, 3, is an old manuscript which turned up at a late time. It will be noticed that Mark and Luke appear in alternating sections in an order something like this: 1, 4, 2, 5, 3. That portion of Luke 6, 17-8, 3, included is also in order. See the fourth column. The inference is that some scribe copied three different manuscripts and united them into one by copying first from one and then from another in regular order. In this way the order of the parts was preserved. The reader will remember how the phrases "entered into Capernaum," "at home" ("in the house") and "sick of the palsy" in our second paper showed that passages were transferred from one position to another, most likely by the insertion of other accounts. These phrases and this synopsis corroborate one another. The passages taken from Luke 9, 51-18, 14, are very different. They appear to have been selected at random from wheresoever the copyist saw fit.

It will be seen that as far as the end of the 11th chapter in Matthew, which is the beginning of another manuscript, those passages which were taken from Luke 9, 51-18, 14, are not in Mark, whereas after that point the passages from that source are many of them in Mark. This fact points to a different origin for the two sections.

Opposite those sections which are in Matthew and Mark we have made crosses to indicate which is the longer of the two. It will be seen that in section II. Mark is the longer to the point where III. begins. In those sections of Matthew which parallel Mark 4, 35-5, 43, Mark is twice the length of Matthew. We have given two crosses. In section III. the paragraphs of Matthew are longer than the corresponding paragraphs of Mark. But from Matt. 14, 1, and Mark 6, 14, to the end of the two books the paragraphs of Mark are almost without exception longer than the corresponding paragraphs of Matthew.

These facts are incompatible with the belief that the gospels are the works of independent authors. They are a collection of different manuscripts of different dates. The story of the crucifixion and that section which precedes it, beginning at Matt. 19, 13, Mark 10, 13, and Luke 18, 15, served as a foundation or nucleus about which and upon which the balance of the gospels gradually accumulated by additions which were made to it from time to time from manuscripts of ever succeeding dates.

Of the six accounts of miracles which are to be found in Matthew and Mark, after chap. 14 ver. 1 of Matthew and chap. 6 ver. 14 of Mark, there are features to four of them worth noting. These features are distinctive and characteristic of them; they are not to be seen in any of the other accounts of the miracles in the gospels, possibly excepting one or two. According to the account of The Healing of the Blind Beggar, as it is given in the ninth chapter of John, those who were present and who were in a position to investigate the truth of the report did not believe that Jesus had restored the man's sight. The miracle was not performed so far as we know in the presence of any one. There was an element of doubt about it at the time. By the time the story reached the synoptic gospels its doubtful features had been eliminated. By the time it reached the book of Matthew it had grown to the enormous proportions of two blind men who had been healed.

In the account of The Healing of the Woman's Daughter, Matt. 15, 21-28, Mark 7, 24-30, it will be noticed that the miracle was not performed in the presence of any one. The daughter was not there. Neither did Jesus go where she was. When the woman went away no one went along to see whether the daughter got well or not. The only evidence that she did is contained in a phrase at the end of the account. These stories passed through the hands of too many copyists to ensure that phrase as having been a part of the original account.

The story was probably founded upon some real incident in the life of Jesus. He professed to be the son of God, and this poor, simple woman doubtless took him at his word and asked him to come and heal her daughter. The account of this miracle contains some very strange language, perfectly consistent with Jesus' belief that he was to be the king of the Jews, but hard to reconcile with the belief that he was to be the savior of the world.

The account of The Walking on the Water is in Matt. 14, 24-32; Mark 6, 47-51, and John 6, 18-21. According to the account Jesus was seen walking on the water during a storm on the sea in the night. Spooks and goblins and phantom ships are frequently seen by sailors during storms in the night. That this ghost went up into the ship is stated in a clause at the end of the account which was in all probability added on afterwards. If the reader will take the trouble to compare the 14th chapter of Matthew with the 6th of Mark he will find that the two, like all other parallel portions of the gospels, are two copies of one manuscript. Now Matthew's account of The Walking on the Water contains four verses which say that Peter also walked upon the water. If these four verses had been in the original manuscript Mark would not have omitted them. And it is almost certain that either he or John would have made some mention of it, for both of these writers were much given to elaborate details. Further, this account is in that section of Matthew and Mark which contains the second account of The Feeding of the Multitude, and the blunder which they both made in copying that account twice and then copying Matt. 16, 9-10, and Mark 8, 19-20, shows that the statement about Peter's walking on the water was the work of some one who had no knowledge of the facts. The verses in Matthew are an interpolation. Some dishonest scribe inserted them. And if some scribe inserted these what grounds have we for believing that the words "and he went up unto them into the ship" were not also inserted in the same manner.

Matt. 17, 14-21, Mark 9, 14-29, and Luke 9, 37-42, contains an account of Jesus healing one possessed with a devil. From this account it seems that they went first to Jesus' disciples, but that the disciples could not cast him out. That part of the account which says that Jesus afterwards cast him out may have been inserted, as the account of Peter's walking upon the water was inserted into the other account above.

These miracles may all have been founded upon real incidents in

the life of Jesus and his followers. At any rate they stand in those portions of the gospels which appear to be the oldest and the most truthful.

The character of the different sections into which the gospels appear to be naturally divided adds weight to this theory of their origin. That prophecy which Jesus made that he would come "in the clouds of heaven" "with his holy angels" before "this generation" should pass away occupies a position in the gospels just before the account of the betrayal. A great part of the sayings of Jesus which do not add much to the evidence of his divine wisdom are to be found in these last chapters of the gospels,—e. g., Matt. 22, 41-45, and its parallel passages in the other two gospels; Matt. 22, 31-32, and its parallel passages; Matt. 22, 17-21, and its parallels; Matt. 21, 24, and its parallels, etc. That Jesus put his hand upon little children and blessed them is not an evidence that he was a God.

Going back to the first chapters of the gospels we find their character very different, though they in all probability contain some old accounts picked up at a comparatively late time. These chapters are more in harmony with the opinions concerning Jesus which developed long after he was dead and gone.

Of that which is miraculous in the story of the crucifixion and of the betrayal by Judas, which is really a part of it, the first in order in the gospels is the statement in Luke's 22d chapter, verses 43 and 44: "And there appeared an angel unto him from heaven strengthening him. And being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground." This passage is not in the parallel chapters of Matthew, Mark and John. Its miraculous character proves it to be an interpolation. And it is so obviously one that the Revised Version of the New Testament admits the probability of it.

The next passage in order of a miraculous character is only a few verses further along. It is also in Luke, verse 51: "And he touched his ear and healed him." Matthew, Mark and John each mention the cutting off of the servant's ear, but according to their accounts the ear stayed off. We must repeat: These accounts, particularly the first two, are copies of copies of one original manuscript, and if this statement in Luke had been in the original account it does not seem possible that the other three gospels would all have omitted it, for many phrases of far less importance have been faithfully transcribed by all of them. Matthew, Mark and John's failing to state that Jesus healed the ear

again is in perfect harmony with the belief that the story of the crucifixion was originally a truthful account and that Jesus was not a worker of miracles.

The three synoptic gospels tell us (Matt. 27, 45-51, Mark 15, 33-38, and Luke 23, 44-45) that when Jesus was crucified the sun was darkened and the veil of the temple was rent in twain. It is a matter of some significance that John, who evidently drew his information from the same sources, and who was much given to the magnification of Jesus' miraculous and divine powers, should fail to make mention of these wonderful events. This, when we consider the probable truthful character of the original story of the crucifixion, is a matter of considerable importance.

Matthew, in the same chapter, verses 51-53, makes some very remarkable statements. The last half of Matthew remember and the last half of Mark are two copies of one manuscript. We will insert the two parallel passages.

MATTHEW.

51. And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks rent;

52. And the graves were opened; and many bodies of the saints which slept arose,

53. And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying: Truly this was the Son of God.

MARK.

38. And the veil of the temple was rent in twain from the top to the bottom.

39. And when the centurion, which stood over against him, saw that he so cried out and gave up the ghost, he said: Truly this man was the Son of God.

It will be seen at once that Matthew's verses, 51-53, except the first half of 51, are an interpolation. This passage requires little comment; it speaks for itself; it is much like Luke 22, 43-44.

The story of the resurrection which follows the account of the crucifixion was not a part of it originally. It had its origin at a much later time.

(To be Concluded.)

THE RELATION OF CAUSE AND EFFECT IN HUMAN CONDUCT.

BY ANDREW H. JACKSON.

THE opinion of an average man is based upon common observation in his every-day experience, and is seldom the result of deep calculation and investigation. Such an opinion, when expressed, is usually worth about as much to the public mind as a spurious coin is to one who does not know the person from whom he received it. The average man's best opinion on the subject of human conduct is based upon certain well-known facts which address themselves to the mind and understanding of almost every one very early in life. Those facts are about as follows: That men are possessed of bodies different in size; that they differ in feature and form, in the expression of the countenance, and in the motions of their limbs; that they are more or less fortunate in the possession of health and tone and vigor, and that the different degrees of mental and physical strength are just as numerous as the individuals who possess them; that in addition to these differences, men live in the midst of different surroundings—some in crowded cities, some on the borders of lonely deserts; others in quiet country places, surrounded by vines and flowers. Within the circle of observation, there stands the fact that men live in climates that are widely different: Some live in lands of eternal snow, on the shores of frozen seas; some, surrounded by dense foliage, faint beneath the rays of an equatorial sun; others dwell in pleasant, sunny places, unacquainted with intense heat or cold. Each one, wherever his lot is cast, is marching toward the grave through scenes which are forever shifting and changing. It is the opinion of the average man that these things are in some degree responsible for the conduct of men. Thus far he is right. At this day and hour no intelligent person will say that, in spite of circumstances, favorable and unfavorable, in spite of environments and conditions, a man's acts are entirely the result of his choice. But when you earnestly inquire of the most learned and intelligent men how far these things are the masters of humanity, and where their power ceases, the answer they give is vague, indefinite, unsatisfactory and inconclusive. They say that we human creatures are in some degree moved about by surrounding things, but not a man can be found who professes to know where the freedom

of the will ceases to be exercised, and the irresistible force of environments begins.

It seems to me that the most important question among men is, how far can a man control his actions, and where is the line between what a man chooses to do and that which results from causes other than the man? Upon the solution of this problem hangs the justness of our views today, and the intellectual progress of the future. In the closing hours of the nineteenth century there is an intellectual and scientific atmosphere in which a man of reason and common sense is irresistibly led to believe that the discovery of the absolute truth regarding any question or problem is of the utmost importance to the human race. The recorded experience of mankind affords ample and positive proof that a belief in an erroneous doctrine, although it may be productive of great benefit to a part of the human family, always produces more harm than good.

We should, if possible, become thoroughly acquainted with the sources of human thought and action, and no imaginary nightmare as to the effect which the discovery of the truth might have upon our religious or political institutions should cause us to hesitate for a moment in the course of our investigation of the subject.

After an earnest and careful investigation of the subject, not desiring to either hold or express an opinion unwarranted by the facts, I have reached the conclusion that the relation of cause and effect runs through human conduct, and that the old belief in the freedom of the will is a delusion. That which we call choice is evidenced by certain external manifestations commonly called acts. In quality, an act is either good or bad; and a good act may be, and often is, said to be bad; while bad acts are often thought to be good. It will not be necessary to enter into a discussion of the quality of any act in the course of this article; the object of the writer being to ascertain, if possible, the source of acts both good and bad.

Every act is an effect, and, as such, it is preceded by a natural and adequate cause by which it is produced; and every phase of an act is the result of certain qualities in the cause capable of producing it. The cause for a given act may be found in the immediate vicinity, and very near in point of time, or it may be traced back through the intricate details of countless transactions that have taken place during the passing of unnumbered centuries. An immediate cause, between which and its effect the relation is direct, is not more adequate than

one which produces the result of far-off facts, multitudinous in their relations.

That these observations apply to the subject of human conduct there can be no question or room for doubt. It therefore follows that an act of charity is an effect, and a criminal act is also necessarily produced. Back of each is the necessary cause, without which it could not take place, and under the very same circumstances, the very same act would take place again. You could not repeat the conditions under which the criminal act took place, often enough to produce an act of charity, and you might repeat the conditions under which the charitable act took place till the very end of time, and no crime would ever result therefrom. I only refer to acts of charity and of crime as illustrations; what I have said applies to every kind of act that takes place, or has ever taken place, in the course of human life on earth. Among the circumstances out of which arises the cause for a certain act, the nature of the man who commits the act is included. Every element of his nature must be considered. We must take into consideration his hereditary traits and tendencies; the strength or weakness of his body and mind, and every degree of health or sickness in any part of his system, whether of blood, or bone, or nerve. We cannot lose sight of any of these details and be just in our judgments. It is manifestly unjust for us to pass judgment upon the conduct of another person, by thinking of what we would have done had we been placed in the same position; the difference in the nature of men is responsible, more than all things else, for the difference in their conduct. Under certain circumstances you pursue a certain course; another person, with a different constitution, meets the same facts with which you were confronted, and pursues a different course. If the course taken by you should happen to be right, it would be well for you, before criticising the other person, to ask yourself this question: What course would I have pursued if I had been possessed of the very same nature as this other man? and then if you are not perfectly satisfied that if possessed of the same nature, and confronted by the same facts, you would have acted just as he did, your reasoning faculties must be out of order.

And when you go a step further, and take into consideration the fact that no two persons in existence are exactly alike; that each human being is possessed of a complex constitution, wherein certain qualities of body and mind are so mingled as to form an exact

type of character unlike that of any other person in the world; and that each one, so formed, meets in his course of life circumstances which, in their relation to each other, and with reference to time and place, and as respects kind and quality, are wholly unlike the circumstances which surround and touch any other life,—you will then perceive that the act of any man, without reference to its quality, is to a very great extent, if not absolutely as I contend, the result of a peculiar constitution, possessed only by him who commits the act, influenced by a combination of circumstances by which no other person has been surrounded.

I am not dealing with that which seems, but with that which is. The circumstances which have attended him whose life has been crowned with success may seem to have been unfavorable, while those which attended him whose life proved a failure may seem to have been most favorable; but while my belief in the unerring relation of cause and effect remains unshaken, the fact of success alone will prove to my mind beyond a reasonable doubt that the circumstances were favorable; and the fact of failure will raise an equally strong presumption that the circumstances were unfavorable. To him who would assail this conclusion and attempt to disprove it by offering in evidence those well-known illustrations of alleged self-made men, I will mildly suggest that he bring with him all, not a part, of the circumstances which attended the life of his illustrious subject, and that in doing so he must remember that every fact relative to the body or mind of his subject is to be considered as one of the circumstances, upon all of which a correct judgment can alone be based. Whoever forms a conclusion upon any subject, without considering all the facts pertaining thereto, often takes into his mind a belief between which and a delusion there is but little difference. I have heard many men “prove” that Abraham Lincoln was a self-made man. Each one of them claimed to be perfectly familiar with all of the circumstances which had any influence upon Mr. Lincoln’s wonderful career; every one of them took time to discuss those circumstances fully. It did not take long. The circumstances were few. They were about as follows: That Mr. Lincoln was born poor; that he split rails for a spell, and then became president of the United States. I remarked to several of those wise men that there might be other circumstances which, if considered, would shed light on the martyred president’s great success, and asked them if they did

not regard the possession of a mind like that which Mother Nature gave to Mr. Lincoln as a very favorable circumstance. Of course those great thinkers differed with me, and were greatly distressed, and uttered expressions of extreme mental anguish when I expressed my opinion that Mr. Lincoln was born great, and that he could not have mounted to the summit of fame's bright peak if he had not been given by nature one of the grandest minds that ever measured the little affairs of men. I have called attention to Mr. Lincoln's mental capacity only for the purpose of proving that his poverty, and the fact of his having engaged in the business of making rails, are not the only things worthy of consideration in our efforts to form a correct estimate of the forces which produced "The grandest figure of the fiercest civil war, the gentlest memory of our world." I will not undertake to discuss all of the circumstances by which the course of Mr. Lincoln's life was directed. In order to do so, it would be necessary to live the life that he lived, and be possessed of a memory capable of recording the experience of its every movement, and reasoning faculties with which to consider all the details of this recorded experience, so as to give to each fact its exact weight and influence, and the ability to measure with unerring precision the relation which existed between the general course of his life and the separate experience of each moment as it passed. In addition to which it would be necessary to know just how far he was influenced by hereditary traits and tendencies, and the exact influence of each and all of these things upon a mind and body no stronger, no weaker, than was the mind and body of Abraham Lincoln. These observations are applicable, not only to Mr. Lincoln, but to every person, from the idiot to the philosopher, and were it possible to so measure the influences within and about the life of each one there would be found, not only the necessary cause for his acts, but the forces which produced all the feelings and thought that were ever wafted across his mind. To believe otherwise is to deny the relation of cause and effect, and take into the mind a delusion as absurd and ridiculous as would be a belief in the possibility of raising forest trees in mid-air without soil or sunshine.

The effect which would follow should society accept as true the views above set forth, is not necessarily a part of this discussion. The only question is: Are those views correct? If correct, they should be accepted; if incorrect, they should be rejected.

With all the boasted intelligence of humanity; with all the accumulated experience of thousands of years of busy life; with countless forms of civil government; with multitudinous religions and innumerable schools of philosophy—we are yet unable to solve the seemingly simple problem of morality, and the widespread depravity, cruelty and debauchery existing upon all sides force us to admit that it is now as difficult to deal with the subject of human conduct as it was in the morning of time. There must be some great mistake in the views that have been entertained regarding this question. The writer believes that the doctrine of the freedom of the will, the baseless belief that man has power to choose the course he would pursue, without reference to circumstances and conditions, is the mistake that has filled the human mind and cursed our race with failure, and that while that doctrine is taught and believed, "reformation will be impossible."

Wherever I have expressed my candid opinion upon the subject of human conduct, some one has been ready to say that I make of human beings mere machines. And they absolutely use that silly assertion in answer to arguments based upon facts. I am not engaged in making machines or anything else from human beings. A discoverer, or one who seeks to discover, is not necessarily the author of the things discovered. To simply ascertain the nature of a thing does not alter or change the thing itself. From our first imperfect view of a fact, to a thorough acquaintance with it in all of its details, our views concerning it may undergo a complete revolution, but the fact itself remains the same.

If man is a free moral agent; if we can stand by a human grave and truthfully say: This man whose dust reposes here could, with the body and mind which nature gave to him, and with the surroundings in which his life was cast, possessing nothing within save that which he did possess, and touched by nothing without except the things which he met in his way,—if it can be justly said that he, without "hints and suggestions" which he never received, could have taken one step which he did not take, or refrained from taking any step which he did take, that is a fact which no argument can change. It will remain the same as long as the seasons come and go.

If man is not a free moral agent; if, at the close of a human life we can truthfully say: The life that has ended here would have been a different life if the circumstances had been different, a difference

in mind or body, however slight, might have caused these feet to have wandered far away upon paths which they have not traveled. If words which were spoken near these ears had never been uttered; if books which were placed in these hands had not been written; or if the place or the time of birth had been different, the journey that has ended here might have been other than it was; but without some such difference in the circumstances the course pursued was the only possible result. If these observations are true and man is not monarch of himself; if he is only a part of all that goes to make up the universe of things, and is dependent upon powers not his own; if he is moved by surrounding things, and controlled by principles of everlasting law which govern all things visible and invisible, within the limitless expanse of space, from the unfolding of the petals of the tiny flower to the mighty revolutions of unnumbered worlds—that is a fact which cannot be changed. It will remain the same, and cannot be altered by the eloquence of all the orators of earth, nor the combined teachings of all the creeds of every religion that ever existed beneath the sun.

Fort Worth, Texas.

LITERARY DEPARTMENT.

WHEN I AM DEAD.

BY LUCIUS C. WEST.

WHEN life, the breath of Mighty Cause,
Has left this frame,
And back returned by unknown laws
From whence it came;

And 'mong the circle of my friends
It shall be said—
While sober thought their mirth suspends—
“This man is dead!”

I wish no clanging bells of creeds,
In mournful chime,
Borne on invisible airy steeds,
To note the time.

And bid no mercenary saint,
In canting strain,
And smile of creed-approved restraint,
To mock your pain.

Deep in whose heart, while words extol,
Would sound this knell—
“Oh, Lord! this unbeliever's soul
Is lost in Hell!”

I, who condemn with latest breath
This dire deceit,
Would smile within my cell of death
At such conceit.

Man reaps as soweth he the seed,
Not through belief.
No man through spurning man-made creed
Will come to grief.

And if he lives the best he can,
In Reason's light,
Is honest, loves his fellow-man,
He'll know no night.

If some soul freed from selfish art,
Who knew me best,
Who holds the motives of the heart
The truest test,

A willing voice should kindly raise,
Commending me,
Let what is said by them with this
Concluded be:

"He sleeps in peace and knows no fear,
He's resting now.
No earth's storm blasts so chill and drear.
Disturb his brow."

Then lay me low 'neath Mother Earth,
But without show,
Let humble be my death as birth—
I wish it so.

If more than meed for those who're left,
Shall be appraised,
A plain tomb-stone, but rudely cleft,
Let there be raised.

If not, who cares if o'er my grave,
With ruthless tread,
The battling hosts of time shall rave?—
I'll then be dead.

Kalamazoo, Mich.

THE INFINITE PERSONAL GOD.

BY A. L. EATON.

I WAS deeply incensed at the treatment Mr. Wettstein received at the hands of the Cincinnati press, in rejecting his masterly reply to the "very learned priest," and the latter's discourse on the "Evidences of the Infinite Personal God." Long before I ever heard the name of Wettstein, or that of any similar writer, I had reasoned for myself that, considered from the standpoint of mercy, wisdom and justice, this "Infinite, Personal God" was a moral impossibility. To Buchner, Wettstein, et al. I am indebted for the soul (by this I mean the sum total of human existence) satisfying conviction that this God is not only a moral but a physical paradox—an apparent abortion upon morals and physics, but in reality having absolutely no existence whatever. The logic of Buchner, and the "Musings" of Wettstein deserve niches among the liberal classics.

I fail to see wherein lies the gratification or pleasure in believing in a God, who, of necessity unaccompanied (he being infinite) loafed in infinite space for billions upon billions of years and then suddenly conceived the idea of creating something besides himself. After due deliberation (probably covering a period of another billion years), he suddenly exclaimed: "I have it; a world filled with miniature images of myself!" Great must have been his joy in the anticipation of possessing such a plaything! After undergoing a slight shrinking process, in order to make room, he gathered up sufficient nothing from which he made the earth and out of the earth made the images. At first the toy pleased him greatly, but it soon developed that these images were so imperfect and immoral, and in consequence so exhausted his patience, that he found it necessary to drown them all; save a certain drunken sot (Noah by name) with whom he sought to perpetuate a better and purer race. The water-cure experiment proving an ignominious failure, he is afterward alleged to have visited this earth in man form that he might attend to the matter personally. Of his experience on earth, tradition furnishes us with a short account of his infancy, and again when he was about twelve years of age; skipping from this to about his thirtieth year, we have an elaborate, but badly garbled and self-contradictory account of his mission on earth, covering the short period of three or four years. For periods amounting to more than twenty-eight years, or by far the major portion of his life, even tradition is absolutely silent, and it is an actual fact that not a single contemporary mentions his name, or records a single deed of his commission, nor does any one have a word to say about him until more than a hundred years after his alleged crucifixion. The first propagandist of any influence or power to advance the "true faith" was the infamous wretch Constantine, and

this at as late a time as 325 A. D. Since that time this God has allowed many of the most inhuman wretches that have ever breathed to style themselves mediators between himself and mankind; probably the worst of whom was John Calvin, the teacher of a doctrine that makes it a source of infinite pleasure for this God to witness innocent babes roasting in hell and a doctrine that is believed by many of the orthodox churches to this day. It is at least a portion of their creed and to which communicants are obliged to subscribe.

Is it at all astonishing that such a doctrine should emanate from the brain of the cruel murderers of Servetus, Gruet and the latter's five followers? Is it any wonder that wherever such doctrines have been promulgated, the moral standard has always been lowered?

Wherever the cause of God has planted its foot, history attests that whisky, gunpowder and their attendant crimes have invariably followed in the wake that Christianity has laid waste. Theology and Christianity have always been the bane and never the boon of civilization; all advancement and progress having been made in spite of them, and never because of them.

New York City.

WAS JESUS CHRIST DIVINE ?

BY WALLACE RATHBURN SNOW.

THIS is a much-discussed question, one that theologians and philosophers have been trying to decide for nearly 2000 years, and it is with no great confidence I take up the subject after having read the great minds (and weaker ones as well) in their deductions.

If Jesus Christ was divine, then the New Testament is a fact, for it is founded on the following—Christ, the Son of God, came to this earth and by shedding his blood on the cross, our sins (if we repent) are washed away.

This is all very pretty, and if true perchance the after-life would be as described—sublime and everlasting, but since arriving at the age of understanding I have read quite extensively on the subject, and what follows is what the writer has adduced—and just a moment before proceeding further, I want my readers to know, I was born and bred with Christian parents, and Christian surroundings.

The New Testament asserts that Jesus Christ was born from a virgin, Mary by name, the niece of Joseph. Let us ponder on this point, never forgetting to let "the flame of reason burn." An immaculate conception is against all laws of Nature, and God is Nature (Christians admit this), therefore, Jesus Christ was manufactured precisely as are all human beings. Mary, finding she was to become a mother—and according to the law of Moses she had violated the seventh command, and must be stoned to death—seeks the aid of her Uncle

Joe. He, a widower, and of course having some affection for the niece, makes her his wife—the Son of God is born. What there transpired made the writer first an infidel, and later a materialist.

Joseph, his wife Mamie, with her child (an illegitimate one), were obliged to evacuate Bethlehem and go into the land of Judea—because God said so.

Then followed the useless slaughter of infants, poor, innocent babes were torn from the breast and slaughtered to appease a just (?) and loving (?) God. I say the thing was damnable; if there was a God, he knew his (?) Son was safe away and why, when ruler of everything, did he permit murder to enter the mind of Herod? The slaughter of infants amounted to nothing except the damnable and useless slaughter.

Jesus Christ is then heard from at Jerusalem questioning the scribes and doctors. Eighteen years then elapse, when he appears at the River Jordan and is baptized by a crack-brained old fool—John the Baptist. One writer—Mark—states he “went into the wilderness fasting forty days and nights,” and in the same verse (Mark, ch. iv., ver. 14) “the angels ministered unto him.”

What ministrations did God require, for Christ is God? Probably the writer of these words forgot himself.

Proceeding to Christ's baptism, eighteen years had elapsed since we have any record of this immaculate conception (?). What had he been doing? Nothing that we know of. I believe had he been the Son of God he would have been attending to the saving of souls; still it is possible he was “counting hairs,” but according to God's rapidity in this business, Jesus could have easily cleaned up the job in less than eighteen years.

After his swim in the Jordan, he went about preaching in parables, knowing that the multitudes (?) (perhaps forty or fifty persons were present. This is allowing more, by a large majority, than follow in the wake of vagrants) were at loss to interpret the meaning. Still, he claims he is the mouth-piece of God. Were he here today I should at once deny his claim.

After waltzing about for three years, he went to the “feast of the passover” and, later, to be crucified. It was not necessary for him to die at that time. He was in the prime of life—could have visited Rome, Athens, Alexandria, and other cities, where the Son of God's words would have fallen on productive soil; but Jesus wanted to become a martyr, and thought the proper place was Jerusalem.

The last night he passed on earth he was cowardly, and did exactly what Christians say an agnostic will do—he “weakened.” His own words leave no doubt of the fact: “My God, My God! Why hast thou forsaken me?”

After reading, thinking and asking if Jesus was divine, the answer must be an emphatic negative.

Brockton, Mass.

A GOOD WORD FROM PROF. OLIVER.

BRO. GREEN:—In compliance with request, contained in the November number of the Free Thought Magazine, which has just come to hand, I hasten to avail myself of the earliest practicable opportunity to renew my subscription to the aforesaid periodical, and to express the great enjoyment afforded me by an attentive perusal of its interesting pages, so fraught with weighty arguments, glowing with “thoughts that breathe, and words that burn,” and carrying conviction to the minds of its truth-speaking and truth-seeking readers, broadening their views, ennobling their hearts, refining their feelings, etc., ad infinitum.

By the way, I have just written Brother Shaw, of the Independent Pulpit, requesting him to exert his great influence in behalf of B. F. Underwood, by prevailing upon the Liberals of Texas to extend an invitation to that pioneer Freethinker and able Free Thought lecturer, to visit the Lone Star State and deliver a series of lectures in every city, town and hamlet within the capacious borders thereof. I have also requested him to invite Charles Watts and G. W. Foote, of the London Freethinker, to visit the Liberals of Texas, and, if possible, to afford them an opportunity to measure swords with the dominies of the Lone Star State, who seem to be spoiling for a fight and eager to find “a foeman worthy of their steel,” and they’ll find him to their sorrow when they tackle Charles Watts, or cross swords with B. F. Underwood, the champion debater of America.

Georgia, my native State, is not yet sufficiently heretical or heterodoxical to appreciate Liberal lectures or tolerate Liberal lecturers, but she is gradually growing more tolerant and progressive as the years go by and knowledge increaseth *pari passu* with the lapse of time.

Enclosed, I send you my customary remittance, or semi-annual contribution, as the case may be, the receipt whereof you’ll please acknowledge. Long life to the Free Thought Magazine! And a double health to thee, Bro. Green!

A. J. Oliver.

Clyattville, Ga.

A FRIENDLY CRITICISM.

BY JAMES A. GREENHILL.

COMRADES of the American Secular Union and Free Thought Federation, greeting:

Now that the Free Thought Congress is over and we have returned to our homes, it seems well to look back at the proceedings, and see if there was anything done that was in the line of benefit to the Union, or anything left undone, the doing of which would have been beneficial. For my own part, I was more than pleased with the big-heartedness of our English brothers, G. W. Foote and Charles Watts, and was glad to meet them, and hope that a stronger bond of fraternal attachment may grow up to unite us in what we call our good work. But let us consider further what that good work is.

Before proceeding farther I would say that I do not believe there was a delegate, male or female, at the Congress, that thinks more highly of Judge C. B. Waite than the writer does. I love him as a very brother. But nevertheless I think the judge was in error when, in introducing the resolutions, he used the word "absurd" in the second resolution, to which a comrade in the body of the hall took exception, and I respectfully ask permission to give my reasons for such verdict.

The American Secular Union and Free Thought Federation has no creed, but it has a platform. What we call the Nine Demands of Liberalism, which is well known to each of us, is large enough and broad enough for every man and woman who is in favor of equal and exact justice for all to stand upon. There is nothing in that platform that could be objectionable to any one, be he Jew, Mohammedan, Christian or Infidel, who is in favor of a complete separation of State and Church, and that is the entire aim of our Union. Such being the case, it seems to me to be bad policy to use strong adjectives unnecessarily, that would be apt to offend a comrade. It is just as much a mistake that the Freethinker makes when he undertakes to abuse the Christian, as it is a mistake when made by the Christian who thinks he has the right to abuse the Freethinker. If the Christian, say for instance, the Seventh-Day Baptist, or Adventist, join with us to help in the work, it would be both bad manners and bad policy to ridicule the doctrine of the Atonement or Resurrection. Or, if the Jew comes in, it would be foolish to ridicule Moses. Or if the Roman Catholic comes to help, it would be very wrong to waste time ridiculing the Virgin Mary. The fact is, we all have equal rights on the platform, and no one has a right to crowd another off, or use insulting language.

My dear Free Thought Comrades, how would you like it, were a Christian, in taking up the precious time of the meeting, instead

of giving his views of how best to checkmate the nefarious schemes of the National Reform Association, to branch off and begin to abuse us fellows for being Freethinkers by calling us names, and sneering at our endeavors? I believe no Freethinker of my acquaintance would like it; but instead would be ready to say that he considered the Christian was talking altogether beside the question. Now, if we are all on a platform having equal rights, and the Freethinker finds fault because the Christian uses the time in saying things unpleasant to Freethinkers, how, in the name of common sense, can the Freethinker come to the conclusion that he has a right to use language offensive to the Christian?

Now, my object in writing thus, is to call attention to the fact that nothing that would offend should at any time be introduced amongst us at a Free Thought Congress. I will venture to say, that if any of us were to attend a meeting of our religious opponents, which would, in all likelihood be composed of the old mother-church of Rome, and her various broods called Protestants, we would not hear the least hint by any Protestant about the absurdities of the Immaculate Conception, infallibility of the Pope, etc., etc., although they consider these as great absurdities as we do. Why? Because these things have nothing to do with the matters under consideration. Now I think we could profit from their example.

In writing the above I am referring altogether to the function of the American Secular Union and Free Thought Federation, in Congress assembled, and not to a Free Thought meeting or lecture. The duty of the Free Thought speaker, as a Freethinker, is to show up the absurdities that are claimed to be the basis of Christianity, always keeping to the truth. If logic or burlesque cannot be used without sacrificing the truth, let them go, and let us endeavor to get hold of the fact that it is a system, and not an individual with peculiar beliefs, that we are opposing.

It may seem to some that I am writing a good many words about a small matter, but, my dear brothers and sisters, it is the principle involved, and not simply the little word "absurd," that I am interested in.

Clinton, Iowa.

GENIUS, THE SEER OF HUMANKIND.

BY AGNES L. SCOTT.

THE study of sociology shows that society unfolds gradually, that the controlling principles of modern life which thus far has not advanced to the realization of the highest possibilities of the individual on the line of spiritual welfare. The solution of many vital questions of the study of humanity is to lessen the amount of human misery, and consecrate the human minds and the human hearts to the highest form of manhood and womanhood.

It is not here that I wish to dwell upon the popular topics of the present day, but to emphasize the necessity that every man and woman's imperative duty is to attain the mastery of self, which rests upon the development of the individual gift. To move among mankind and to nourish them, is to possess a vigorous and well-nurtured soul, and to accept the limitations of life with a good courage. The thoroughfare of life branches out into ceaseless avenues, and man's faculties silently invite him thither to endless exertion. Our painful labors oftentimes prove very unnecessary and fruitless; it is only our simple, spontaneous action toward humanity which will relieve us of a vast load of care.

Every individual has his own vocation and he who consults his own powers, and by faithfully doing his duties, unfolds himself. And all men and women pass for what they are worth, the epochs of our lives are not in the facts of our chosen vocation, but in the acceptance of ourselves. We each of us must accept himself faithfully, and accept what ability he has, and fight the battles of life, the offices of business, society and the household, for he can only be valued who makes himself valuable. "We are the photometers, we are the irritable gold-leaf and tin-foil that measure the accumulations of the subtle element. We know the authentic effects of the true fire through every one of its million disguises."

Religion, in all ages, has driven mankind hither and thither, and through false relation to fellow creatures, the church, the priest and the minister have violated law upon law, and crucified the true spiritual element in the sacred splendor of manhood and womanhood, devolving crushing weight upon the world. And in this threatened conflict and confusion of the forces of society, the question is, where is the true seed to maintain the liberties which are essential for human happiness and progress? We see every day the wonderful possibilities that leap from the brains of scientific men—mountain ranges, rivers, seas and oceans are made useful and beneficial for mankind. Man must fearlessly gather nature's revenues that civilization may voluntarily turn her principles to the natural scope of nature's laws. It is the natural laws that must continue in operation

and enter into human existence, regulating the hope of healthful progress and guarding the fundamental powers of government to the great end of harmony. And thus, the moral, intellectual and physical agencies will call forth the exercise and expansion of the human faculties. And through man's heroism write the history's annals with splendid triumph, religion, societies and homes will flood the world with sunlight.

The world is large, and affords space for all modes of life's journey, and Genius calls the highest prudent to counsel. Genius is the romance of history; it illustrates its law as more ancient than all traditions of nations, and of all old and foolish institutions that have cumbered the earth long thousands of years. It is the essence of greatness, the art, science, love and truth; it makes its climate genial in the hearts of humankind. Human virtues demand the divinity of Genius, for it breathes through man's intellect and animates the power of memory, and through man's action comes the teachings of justice and tolerance.

Eastondale, Mass.

THE NEW DANCE—A FABLE.

BY CYRUS W. COOLRIDGE.

I AM TIRED of dancing the old dance," said a young bear. "It is altogether too monotonous. I have invented a new dance, and shall in the future dance in my own fashion. The new dance is more graceful and better adapted to my nature than is the old one; it gives more freedom to the limbs, and it gives one independence and faith in his own powers. The old dance was invented centuries ago by our ancestors, and it was perhaps the best they could do, but there is no reason why we should slavishly follow them and make no improvement upon their dancing. Our ancestors lived and danced in their way, but we must live and dance in our own way."

When the old bears heard these words, they became greatly indignant and wanted to tear the young bear to pieces. "Blasphemer, wretch and monster!" they cried. "Is it possible that you really want to have a new dance? Is it possible that you are so lost to shame that you seriously intend to discard the old dance upon which the glory of the bear kingdom depends? Do you not know that the old dance is of a divine origin and was revealed by the Great Polar Bear to a blessed saint in a holy dream? Do you not know that the mere mention of the glorious old dance should inspire us with reverence and admiration and should make us feel proud that we do not belong to those animals who do not know how to dance? Do you not know that the old dance is the greatest blessing which the

Great Polar Bear has in his infinite mercy bestowed upon us and that without it we are no better than wolves?"

"No, my friends," answered the young bear. "I deny your assertions, and am of the opinion that you are victims of superstition. The old dance is not a divine institution. It was an invention of our own ancestors who were less advanced than we are. The Great Polar Bear of whom you speak so confidently is a myth. It was natural enough for our ancestors to believe in the existence of the Great Polar Bear, and to ascribe to him their own virtues and vices, follies and crimes, but it is high time for us to be sensible bears and to rely upon ourselves. The old dance is very clumsy, and cannot be enjoyed by the improved bears of the present time. Those of you who are still in favor of the old dance can enjoy it to your heart's content, but I find no gratification in it, and will henceforth dance differently. As I have no intention of interfering with your old dance, why should you interfere with my new dance?"

"But you must not forget," said the old bears, "that you cannot dance alone; that you must have a partner. Is it right for you to force others to dance with you?"

"You are mistaken. I will force no one. Those who like my dance will adopt it of their own accord and will only be too glad to dance with me. I am a believer in freedom. It is you who are forcing all bears to dance the old dance, whether they like it or not; it is you who are enemies of freedom and progress."

"But your new dance is immoral and indecent. Think of the evil influence it may have upon the morals of this community which so justly prides itself upon its great virtues."

"The new dance is no more indecent than is the old one. If it is right to dance at all, every bear should have the freedom to dance in his own way."

A few bears came forward and said: "Brother bears, listen to us! We came to tell you the truth. This young bear is surely a great sinner. We admit that to invent a new dance is a very dangerous thing; it is contrary to the laws of the Great Polar Bear, who surely will not leave such a sin unpunished. But do you know that all the innovations in the art of dancing are simply a result of having a dance at all? It is true that the old dance was instituted by the Great Polar Bear, but if he allowed us to dance, it was simply because he knew that bears are so sinful by nature that they cannot be restrained from dancing. The perfect bear, the one whom the Great Polar Bear loves the most, does not indulge in dancing. Our master, the Grizzly Bear—blessed be his memory!—has never danced himself, neither did he advocate dancing. And so, brother bears, we say unto you, let us follow the footsteps of the Grizzly Bear, and abolish dancing entirely. When this is done, we shall be pure, sinless bears, worthy of being accepted into the arms of the Great Polar Bear."

**PAGE NOT
AVAILABLE**

EDITORIAL DEPARTMENT.

FREE THOUGHT CONVOCATIONS—FREE THOUGHT CONGRESS AND THE LIBERAL CONGRESS OF RELIGIONS.

DURING the last month there have been held in this country two gatherings of people, each claiming to represent what is known as religious or non-religious Liberalism. The first convened in Chicago, November 13, 14 and 15, under the name of the American Secular Union and Free Thought Federation, and the second a few days later in the city of Indianapolis, known as the Liberal Religious Congress. The first was under the supervision of Samuel P. Putnam, and the second was managed mainly by Jenkin Lloyd Jones, whose portrait and life sketch appear in this number of this Magazine. These two leaders were each formerly Unitarian clergymen of the old school, but have made such advancement in their theological views that they are now outside the pale of the Christian church, but, notwithstanding, are seemingly as unlike and dissimilar in many respects as it is possible for two persons to be. Still both claim to be Freethinkers and reformers.

If we had the room we would like to publish full reports of each of these conventions, but the limited space of this Magazine will not permit. We therefore suggest to those of our readers who would like to read the full reports, that they can find them in the respective organs of these associations, the Truth Seeker, of New York, of November 28th, and late numbers of the New Unity, of Chicago. By sending ten cents to either of these journals, with a request for the same, you will get the numbers containing the proceedings. And if you desire to read a very spicy, graphic and most interesting digest of the proceedings of the Putnam Congress, in Brother Moor's peculiar and characteristic style—a style not possessed by any other writer in America, or the world—send five cents for the Blue Grass Blade of November 29th.

THE FREE THOUGHT CONGRESS.

Mr. Putnam's Congress, we judge, from what we learn from those who have attended the former gatherings, was the most successful of any that have ever been held under his supervision,

and nearly all the credit for the success is due to him and Mr. E. C. Reichwald, his energetic secretary, greatly assisted by the organ of the association, the New York Truth Seeker. All who know Mr. Putnam, whatever they may think of some of his other characteristics, must admit that he is a most energetic, wide-awake, persistent worker in whatever he undertakes, and Putnam and his worthy secretary evidently started out with the determination to make this Freethinker Congress a great success, and they did all in their power to produce that result. For months previous to the Congress they sent letters and circulars to Liberals in all parts of the country, urging the faithful to contribute funds to pay the expenses and to attend the meeting. They arranged with Mr. G. W. Foote and Charles Watts, the noted London Freethinkers, to attend the Congress, they obtained from Col. Ingersoll a letter promising to be present and deliver a lecture before the Congress, and what added to the success as much as anything else was that Mr. Putnam secured the aid of that noted Spiritualist preacher, Cora L. V. Richmond, who preaches to a very large audience in the city of Chicago each Sunday. Her friends and parishioners greatly aided in increasing the audiences at the Congress. She seemed to be Mr. Putnam's right-hand "man" throughout the meeting. The members of the Congress, by invitation, attended Mrs. Richmond's church on Sunday morning to listen to a discourse in advocacy of the entire separation of Church and State, which was a very able presentation of the subject. Mrs. Richmond is one of the most gifted and popular speakers in the ranks of the Spiritualists.

THE PROCEEDINGS.

As we have before stated, the reader must look to the Truth Seeker for full proceedings of the Congress; we can only here refer to a few things in connection with it. Everybody was pleased to see and listen to those noted English Freethinkers, Messrs. Foote and Watts. Mr. Watts, of course, was no stranger to the Liberals of America, as he has heretofore spent a number of years in this country, and his eloquent and impressive voice has been heard in all the leading towns of the United States and Canada. But G. W. Foote, the editor of the London Freethinker, was mainly known here through his popular journal that ought to be subscribed for by every Freethinker in this country, as we know of no abler advocate of secularism published. We shall publish, in the near future, a fine like-

ness of Brother Foote, as a frontispiece of this magazine, and a sketch of his life by his friend Charles Watts.

CHARLES C. MOORE.

The person at the convention, on this side of the Atlantic, who attracted the most attention, was Charles C. Moore, editor of the *Blue Grass Blade*. As to his personal appearance, the *Chicago Chronicle* had this to say of him:

"The unique figure of the day was Charles C. Moore, editor of the *Blue Grass Blade* of Lexington, Ky. Close in years to the four-score mark, shaggy in beard, his head surmounted by a mass of iron-gray hair, ascetic in countenance and a giant in stature, possessed of a keen wit, he might fittingly be chosen by a sculptor as a model of the intellectuality of infidelism. In appearance he has a striking resemblance to the portrait of Carlyle."

The reader will remember that last year in the April magazine we published, as the frontispiece of this magazine, Mr. Moore's likeness, and a sketch of his life by that noted woman, Mrs. Josephine K. Henry of Versailles, Ky. Mr. Moore made one of his characteristic speeches at the convention, which, as the saying is, often "brought down the house." We advise our readers who did not hear the speech to send two two-cent stamps to Lexington, Ky., for the *Blue Grass Blade* containing Mr. Moore's speech in full. Miss May L. Collins, the young lady Freethinker of Kentucky, was very popular at the convention on account of her superior ability as a Free Thought writer and speaker, for a person so young, she being not twenty years of age.

We attended but two sessions of the convention, and therefore did not hear all the speeches there delivered, but the one that pleased us most of any by our American friends was a short one by Mrs. Mattie P. Krekel. Mrs. Krekel seems to fully comprehend the gospel of Liberalism. To her it is something more than an attack on old Moses, or an attempt to get up a laugh on the story of the whale swallowing Jonah. She considers it the most divine of any of the religions the world has ever known—it is in her estimation the religion of science, the only savior of Humanity. Mrs. Krekel has promised to furnish us with the full text of the lecture, and we shall publish it in the January Magazine.

COL. INGERSOLL NOT PRESENT.

Many were greatly disappointed because Col. Ingersoll was not present, and the reason for his absence was greatly deplored. Col. Ingersoll, we learn, withdrew his promise to attend the Congress for

the reason that the Truth Seeker, the organ of the Congress, had published a number of letters severely criticising him for his speeches in behalf of the Republican candidate for President. One who has authority to speak for Col. Ingersoll informed us that the Colonel had no objection to letters being published attacking his political opinions, but he claimed that some of these letters impugned his motives and virtually charged him with being purchased. It is much to be regretted that this disturbance in the Liberal party has taken place, and shows that Liberals have not entirely outgrown orthodoxy, and that we cannot fully live up to our professions, that every person is entitled to express his honest convictions. The only excuse for this very disagreeable and most lamentable circumstance is that nearly everybody during the late heated presidential election was partially deranged, and said things that in their calmer and cooler moments they would not assert. Whatever may be his political views, every Liberal must readily admit that Col. Robert G. Ingersoll, as an advocate of Free Thought, is the greatest and grandest man that this century has produced, and that there is no man living whose name will be more revered in ages to come, by lovers of progress and humanity, than that of Col. Ingersoll. No man of this century has sacrificed more for the cause he represents than has Col. Ingersoll. If he had been false to his honest convictions, or even had kept them in the background, he could have had any position in the gift of the American people. It was once said that his "Infidelity" cost him the governorship of Illinois, and it can be truly said that it has probably cost him the presidency of this republic, or the office of Chief Justice of the United States.

As we write these lines we learn that Col. Ingersoll has been stricken down with disease, and has been compelled to cancel all his lecture engagements. We hope this illness is only temporary, for notwithstanding his inestimable life-long labors in behalf of Humanity, the cause of mental liberty stands greatly in need of his further services.

The old officers of the association were re-elected with the addition of our young friend, Pearl W. Geer, of the Torch of Reason, of Silverton, Ore., as one of the vice-presidents.

THE LIBERAL CONGRESS OF RELIGION.

This association represents the Liberal churches of America, and is very much like the Boston Free Religious Association, though

we think many of its members claim to be Christians, but their Christianity is of a very mild character; they would likely define it as nothing more nor less than the Religion of Humanity, the only element valuable in any of the world's religions, and to be found in all religions, and outside of all. The special work of this religious body is not to save souls from a future hell, but to save humanity here and now. Most of the preachers in these Liberal churches go through a form of prayer, but none of them hold to the old orthodox view that by prayer they can remove mountains or heal the sick or raise the dead. They claim it is nothing more than an aspiration that uplifts and inspires those who engage in it and those who listen. This new association is far in advance of orthodox Christianity, and is destined to accomplish great good. It will reach people who are not prepared to listen to a more advanced Liberalism, and will set them to thinking for themselves. Wherever these broad and Catholic Liberal churches are founded, the more radical Freethinkers should join with them and assist and encourage them in their good work, and follow the example of George Jacob Holyoake, the noted English Freethinker, who recently joined Miss Bartlett's Liberal church of Kalamazoo, Mich. The orthodox Christian church, during past ages, has spent most of its energy in constant warfare between the various Christian sects. Let Liberals avoid that error, and unite all their forces against the enemies of mankind and in behalf of suffering Humanity.

OFFICERS.

Officers for the next year were named as follows:

President—Hiram W. Thomas.

Vice Presidents—E. G. Hirsch, M. J. Savage, R. Heber Newton, T. J. Momerie, London, England.

General Secretary—Jenkin Lloyd Jones.

Treasurer—Leo Fox.

Directors—H. R. Whitmore, F. E. De Hurst, Caroline J. Bartlett, J. H. Crocker, Philip S. Moxom, E. L. Rexford, Edwin D. Mead, David Starr Jordan, Joseph Stolz, E. P. Powell, L. J. Duncan, John Faville, W. L. Sheldon, A. W. Gould, A. N. Alcott, B. A. White, W. C. Gannett, Moses Gries, Paul Carns and Mrs. Henry Solomon.

JENKIN LLOYD JONES.

REV. Jenkin Lloyd Jones, whose portrait appears as the frontispiece of this number of this magazine, one of eleven children, nine of whom are living, was born in Cardiganshire, Wales, in 1843. His folks removed to this country when he was a year old and settled in the backwoods of Wisconsin. He is, it may be said, a product of the log schoolhouse.

When he was a little over eighteen years of age he enlisted and served three years as a private in the Sixth Wisconsin battery, during the war of the Rebellion. He was in nine battles, including those of Corinth, Vicksburg, Chattanooga and Nashville.

On his return to civil life, young Jones taught school and worked on a farm. Then he went to Meadville theological seminary, where he studied four years for the Liberal Christian ministry. He began preaching in 1870. He was settled in Janesville, Wis., over nine years; was secretary of the Western Unitarian Conference nine years. He organized the Western Unitarian Sunday School Society and was its first secretary, serving in that capacity seven or eight years. He helped to establish the paper *Unity*, now in its eighteenth year, of which he has been and now is the editor-in-chief. He began work at All Souls' church, Chicago, which he organized and of which he is now pastor, in 1882.

Mr. Jones was the industrious and efficient secretary of the general committee that had charge of the Parliament of Religions, and he is now secretary of the Liberal Religious Congress, of which he is indeed the leading spirit.

Mr. Jones is author of several published works which have had a large circulation. He is joint author with Rev. W. C. Gannett of "The Faith That Makes Faithful," which has been translated into several languages and widely read. Strength and felicity of expression mark his style as a writer.

In 1894 the trustees of the University of Chicago placed the name of Mr. Jones among the associate lecturers on the staff of the University Extension Faculty, and the comprehensive syllabus of his lectures published by the university covers a large field in English literature.

Goethe, Emerson, Browning, George Eliot and Ibsen are among

his favorite authors. He also has great admiration for the experimental school of thinkers, and has said many a good word for the doctrine of evolution, which he fully accepts, and from the standpoint of which he treats religion, as well as every other subject which he discusses.

Mr. Jones (the third Jenkin Jones in indirect line of descent, who has preached heresy) is very broad and radical in his religious views. He does not wish to be hampered even by the Unitarian denomination or label. The platform of the Free Religious Association and of the Liberal Religious Congress, he likes much better than any sectarian pulpit.

Mr. Jones is a remarkably eloquent and effective speaker. He is emotional, as well as intellectual, and he both touches the heart and convinces the intellect by his powerful discourses. He is held in very high estimation by his Society, and he always speaks from his pulpit to large and delighted congregations.

His sincerity, his independence, his devotion to whatever he believes right, command the respect of everybody who knows him. But he has strong individuality and is not well adapted to work harmoniously with other strong characters who are not in accord with him, in convictions or methods. He wants his own way, and he has not much tact in dealing with others who like other ways better than his. But it should be said that his way is often the best way.

He has certainly done, and is now doing, noble work in the cause of liberal thought; and he is constantly trying to extend his influence. He would like to reach the great mass of unchurched people and unite them, without creed or sectarian name, in opposing religious bigotry and intolerance, and in advancing practical reform. He is thoroughly humanitarian in spirit, and his sympathies are with the masses, rather than with the classes. He has uttered brave words on social and industrial questions—such words as many preachers of Chicago have not dared to speak. Our wish is that his good work will be continued many years, and that after him will come a fourth Jenkin Lloyd Jones, who will take up and carry on the work where he leaves it. He is in the best sense of the word a self-made man. Out of his own subjective forces he has organized great victories for liberal thought. By his intellectual vigor, his moral earnestness, and his enthusiasm for humanity, he has helped many to think and to act courageously and to join in support of worthy humanitarian work. All Freethinkers should recognize and gratefully appreciate the services of Jenkin Lloyd Jones.

B. F. U.

FREE THOUGHT MAGAZINE—PROSPECTUS FOR VOL.
XV., 1897.

THERE will be many changes in the next volume of this Magazine, and we hope they will prove great improvements. We propose to allow more of its friends a hearing through its pages. We shall not publish so many long, heavy articles as heretofore. The first or lead-



ing article will be the longest, and that must not exceed eight or ten pages; the other articles must not take up more than four or five pages each. Then what we call the "Literary Department," merely for distinction, will be composed wholly of short articles or letters, not to contain more than one thousand words each. After these will come what we shall entitle "Letters and Extracts from Letters," not to exceed two hundred words each, which will constitute a kind of free talk among the subscribers and friends of the

Magazine, wherein everybody will be at liberty to express his or her opinion upon most any subject.

THE PRICE OF THE MAGAZINE.

Realizing the "hard times," and that most Freethinkers are poor people, we have decided to put the price of the Magazine down to the lowest figure possible. Hereafter the Magazine will be one dollar a year. In clubs of five or more seventy-five cents. An additional charge of twenty-five cents will be added to Chicago and foreign subscribers to cover extra postage. We hope with these low prices to more than make up by a much larger circulation what we lose in this reduction of price. The principal object in making the reduction in price is to reach more people and therefore do more good, and we hope to increase the cash receipts.

PORTRAITS.

This is a day of pictures and portraits, and we propose to introduce them quite extensively into the Magazine hereafter, especially

portraits, and in this way to permit Freethinkers to become acquainted with each other or at least learn how their distant friends appear.

PORTRAITS AS PREMIUMS AND OTHERWISE.

As above stated, the price of subscriptions in clubs of five or more will be seventy-five cents, and as a premium to those who procure clubs of ten or more at seventy-five cents each, we will publish their likenesses and a short life sketch of some two hundred words, stating age, belief, religious or non-religious experiences, etc., etc. We will also publish the portraits of some of the contributors whose articles appear in the "Literary Department." We would like to present each month to our readers the faces of some twenty of the good-looking ladies and gentlemen who patronize this Magazine; we are sure they would make the Magazine attractive and would greatly help in our becoming acquainted with each other. The size of these portraits will be the same as the one we publish at the head of this article.

OUR ENGRAVER.

The portrait that we publish in this article is that of our friend, George H. Benedict, of the well-known firm of George H. Benedict & Co., the most popular engraving establishment in Chicago. Mr. Benedict is not only a first class engraver, but an outspoken, intelligent Freethinker, who greatly admires the Magazine, and who has liberally contributed to its financial aid and proposes to do so in the future. He will take special pains to dress up in the best of style the likenesses of all our good friends who decide to present their countenances in the pages of the Magazine.

THE PRINCIPLES TO BE ADVOCATED.

The principles that will be advocated through this Magazine in the future will be the same as of the past. It will be hospitable to all progressive ideas, will advocate reason in place of superstition, liberty of thought in preference to blind belief, will place character above opinions; will contend that people should be judged by their deeds, rather than by their creeds, and will maintain that the man or woman who does the most for humanity in this present world is the best prepared for death, whether there be a future life or not. Not intending to place women in the catalogue of dumb animals, as they are found in the Bible in the tenth commandment, in Exodus, we will say we shall earnestly advocate two special reforms outside of what is generally considered distinctive Free Thought doctrines: the equal

rights of women everywhere, and kind treatment to our dumb animals. In fact every reform that has for its object the betterment of humanity in this present world will be more than welcome to the pages of this Magazine. As to future states of existence, of which we know nothing, we shall leave that to our Christian and Spiritual friends.

SUCCESS.

We shall do all in our power to make the Magazine a success, but to succeed we must have the earnest co-operation of every friend of the Magazine. At the low price at which it is to be hereafter published, we ought to procure two thousand or more new subscribers in the next three months. To accomplish this, each must do something. Who cannot procure a club of five at seventy-five cents each? We hope and trust that hundreds of young, enthusiastic Freethinkers will go to work, and each procure a club of ten and get their likeness into the Magazine. The first received will be first published. Can't we have twenty such clubs for the January Magazine? We will wait for a reply.

CASH RECEIPTS.

The following are the cash receipts for the month ending December 1st, 1896:

Contributions: Chicago Friend, \$25.00; E. W. Kenyon, \$1.00; C. F. Blakeslee, \$20.00; James A. Greenhill, \$20.00; Amos Tarleton, \$4.50; Dr. C. S. Rice, \$2.00; Frederick Dahlstrom, \$2.00; Elle E. Gibson, \$1.00; Mary M. Stroup, 10 cents; Cash (R. W.), 50 cents; Mrs. Eliza W. Haines, \$1.00. Total, \$77.10.

Renewals and New Subscriptions: G. L. Price, 75 cents; A. Johnson, \$2.25; J. F. Ruggles, \$1.75; Mrs. S. H. Brooks, \$1.50; H. H. Marlay, \$1.00; O. P. Loomis, \$1.50; J. Drew, 75 cents; E. A. Stevens, \$1.50; H. B. Manning, \$1.00; C. R. Boerger, \$1.00; F. Daniels, \$1.00; A. J. Whiteside, \$1.00; Elizabeth B. Abraham, \$2.00; C. E. Latham, 75 cents; G. Webster, Sr., \$2.25; O. P. Loomis, \$1.50; Mrs. M. M. Turner, \$1.50; A. C. Kenter, \$1.00; A. H. Wolf, \$1.50; M. L. Roberts, 75 cents; B. Willey, 50 cents; R. C. Burtis, \$1.25; J. G. Kembal, \$1.00; A. A. Raymond, \$1.00; E. Hammar, \$1.00; S. C. Armstrong, \$1.00; C. J. Curtis, \$5.00; A. Cochran, \$2.00; F. A. Huntley, \$1.50; Dr. C. S. Rice, \$1.50; S. W. Hiller, \$2.00; G. W. Baldwin, \$1.00; W. W. Gingrich, \$2.25; H. C. Robertson, \$1.00; W. E. Latham, \$1.50; F. M. Danover, \$1.00; S. B. Latham, \$3.00; Will

Worstell, \$5.50; S. A. Charles, \$1.00; Caroline L. Rich, \$1.00; J. A. Calder, \$1.50; Wm. McIlwarth, \$1.00; W. E. Coleman, \$1.50; J. H. Crain, \$1.00; J. A. Greenhill, \$1.00; E. O. Kilhong, \$1.00; A. J. Oliver, 50 cents; Mrs. E. S. Miller, \$1.50; J. Mitchell, \$1.00; Anna Gardner, \$1.00; D. Barnes, \$1.50; Mrs. B. J. Campbell, \$1.00; R. Westphal, \$1.50. Total, \$76.25.

THE FEDERALIST DISCONTINUED.

SUBSCRIPTIONS FILLED WITH THIS MAGAZINE.

THE following note from the editors and publishers of the *Federalist*, heretofore published in Streator, Ill., explains itself:

TO THE FRIENDS OF THE FEDERALIST.

By the kindness of the editor of the *Free Thought Magazine* the editors of the *Federalist* are permitted to here say a word to their friends and supporters.

The publication of the *Federalist* ceased with the late October number. It was with great regret that this step was decided upon. The changed field of labor of the editor and the increased pressure of other duties upon him and his associate made the burden of editorial and business management greater than they could justly continue to bear.

We prefer to discontinue publication rather than lower the standard that we have maintained.

All unexpired subscriptions will be filled by the *Free Thought Magazine*, according to arrangements entered into with its publishers.

All advertising contracts and accounts will be adjusted by the *Federalist Publishing Company*.

We desire to thank our friends for their aid in making the *Federalist* what it was and for their many kind expressions of appreciation; we shall speak to them through the columns of this *Magazine* occasionally in the future.

Freeport, Ill., Dec. 9th, 1896.

George Brayton Penney.
Lewis J. Duncan.

We judge that the gospel of *Free Thought* promulgated through the pages of this *Magazine* is not much dissimilar from that taught in the late *Federalist*, therefore we hope our new friends to whom we send this number of the *Magazine* and shall send future numbers to fill their unexpired subscriptions to the *Federalist*, will be so much pleased with the *Magazine* that they will gladly renew their subscriptions when they expire. We are glad to say that the editors of the late *Federalist* will from time to time have something to say through these pages.

PRESIDENT HARPER'S CHAPEL ORDER.

PRESIDENT HARPER of the Chicago University has issued an order requiring students to attend chapel service one day every week. This is not a step forward, but rather backward. Compulsory observance of chapel service at Harvard University was discontinued some years ago with results very satisfactory, even to those who had opposed the change. What good can come from compelling students to be present at formal religious exercises? Why should students be required to assent even to theological dogmas and exercises which are really an anomaly in this age of intellectual freedom and independence? In how much of the current nominal religious belief does President Harper "take stock?" His attitude toward Prof. Bemis, who was forced to resign his position because he had criticised the method of trusts and combines, such as Rockefeller was interested in, shows that he is governed more by expediency than by principle. But is it expedient even to compel attendance on chapel exercises? Excuses, it is said, will be granted at request of parents on the grounds of religious scruples. This, of course, modifies the compulsory feature of the edict; but in such matter why not recognize the student's scruples or wishes? The assumption is that they will derive benefit from the exercises; that they ought, therefore, to attend, and unless there is parental objection, they must. So long as there remains any belief in a special savior; in a special non-moral or extra-moral way of salvation in a special revelation, in a special class ordained to inform men of God's designs and requirements, we must expect that these religious performances will be continued, generally more or less perfunctorily, rather than with the earnestness and zeal of strong convictions.

B. F. U.

BOOK REVIEWS:

English Secularism—A Confession of Belief. By George Jacob Holyoake. With a good likeness of the author as a frontispiece. Open Court Publishing Co., Chicago. 146 pages. Price 50 cents.

We know of no book that has been published during the last ten years more deserving of a large circulation among honest thinkers of all schools of thought than this one. No professed Freethinker can afford to do without it. Few Liberals in America understand what "English Secularism" is, and as Mr. Holyoake is the father and the leader of the Secularist party, or sect, in England, there is no other person so well qualified to present and explain it. And as Mr. Holyoake is one of the clearest, most forcible and entertaining writers of this generation, either of this country or England, whatever he says on any subject is worthy of careful and thorough study and candid consideration. Although well along in years, his mind, like that of his distinguished countryman, Mr. Gladstone, was never brighter and no one would suspect, judging from his style and evident perspicuity, that he was past middle life. From first to last this book is intensely interesting, and when one reads the first chapter, it is difficult to lay it down until you have read it through. There are twenty-two chapters in the book. The titles of some of them are as follows: "Open Thought the First Step to Intelligence." "The First Stage of Free Thought; Its Nature and Limitation." "Conquests of Investigation," "How Secularism Arose." "Morality Independent of Theology." "Secularism Creates a New Responsibility." "Self-Extending Principles." There are at the close of the book appropriate readings for funerals of men, women or children—for secular funerals. It is a most timely and valuable production, worthy of its justly world-renowned author.

ALL SORTS.

—Be sure and read our prospectus for Vol XV, 1897.

—We want at least two hundred clubs at seventy-five cents during the next sixty days.

—Seventy-five cents a year will be our club rates for five or more subscribers hereafter.

—Take notice that the price of this Magazine hereafter will be only one dollar a year.

—We notice that in every state where the women voted for President, Bryan was the successful candidate. How is that to be accounted for?

—What do you think of our new plan of publishing the likeness of each of our friends who procure a club of ten or more subscribers at seventy-five cents each?

—C. P. Farrell informs us that Colonel Ingersoll has entirely recovered from his illness and will be in the lecture field again in January, which will be good news to every friend of Liberalism.

—“English Secularism,” by George Jacob Holyoake, a beautiful cloth bound volume, with good portrait of author, just out, and for sale at this office for fifty cents. Every Freethinker should purchase a copy.

—“Why an Expurgated Bible?” by Rev. E. H. Keens, an article that appeared in the November Magazine, has been published in pamphlet form and is for sale at this office for 6 cents a copy, eight copies for 25 cents.

—“Torch of Reason” is a new Free Thought weekly paper, published in Sil-

verton, Oregon, by the Oregon Secular Union. Mr. J. C. Hosmer, editor; P. W. Geer, business manager. It is a bright little journal, and we wish it great success.

—Mother—Charlie, you said you’d been to Sunday school.

Charlie (with a far-away look)—Yes’m.

Mother—How does it happen that your hands smell fishy?

Charlie—I carried home th’ Sunday school paper an’—an’ th’ outside page is all about Jonah an’ th’ whale.—Exchange.

—“I wish,” says Mr. John Van Denburgh, of Milwaukee, Wis., “every woman in the land could have an opportunity to read Mrs. Stanton’s article in the November Magazine. It is the best presentation of the logic of facts that ever came to my notice. It is irresistible and irrefutable, and like an avalanche sweeping the mountain side, all goes down before it.”

—Elizabeth Cady Stanton’s three articles that have recently appeared in this Magazine have been published in a beautiful pamphlet entitled: “Bible and Church Degrade Woman.” This book should have a very large circulation. Every thoughtful woman in America should read it. The price is 10 cents a copy, but we will send twenty copies for \$1 to any one who desires to use it as a missionary document.

—“The Light of Truth,” our Spiritualist contemporary, has changed its place of publication from Cincinnati, O., to Columbus, O. We notice that our old Buffalo (N. Y.) neighbor, Willard

J. Hull, is one of the present editors. Notwithstanding he endorses the vagaries of spiritualism, we know him to be an intelligent, honorable, worthy gentleman, who is highly esteemed by all who know him, and we wish him great success in his editorial field of labor.

—A school teacher writes: "I have been a subscriber for the Magazine for only two months and have already got the worth of my money. I have been debarred from a number of schools on account of my religious opinions. I find one in my profession has to cater to the church a great deal, or go unemployed. But thanks to the work of such men and women as Ingersoll, Underwood, Stanton, Gardener, Tenney and many others, this shall not always be."

—Bowmanville, Ont., Nov. 23.—Elijah Rice and his family, consisting of his wife and fifteen children, have lived for years on a 200-acre farm in the township of Darlington, Durham county. Up to a few days ago there was not a happier or healthier family to be found in all Ontario. Today the parents and five of the children are lunatics, and the father and eldest son are patients in the Rockwood Infirmary at Kingston. No one is able to assign a cause for the sudden affliction of so many members of one family, but religious matters are undoubtedly at the bottom of the trouble.

—"The Progressive Thinker," our esteemed and near neighbor, of Chicago, is a large, ably conducted Liberal journal. Notwithstanding it is an outspoken spiritualist paper—one of the best in this country, it is also a Free Thought journal that has very much in it that is valuable and interesting to Freethinkers who have not sufficiently advanced to take a view of a life beyond the present one. Really there are but

few Liberal journals that publish more valuable Free Thought literature than does the Progressive Thinker each week. Every Freethinker, as well as every Spiritualist in this country, would be benefited by reading it, and for that matter it would be a valuable eye opener for any orthodox Christian. It is cheap—only \$1.00 a year. Send for a sample copy.

—Girard College, in Philadelphia, is the richest college in this country, having over eleven and a quarter million of endowment.—Boston Ideas.

And this great college was wholly endowed by an "Infidel," and Stephen Girard had such a distrust of orthodox theology that he put a special provision in his will appropriating the money, prohibiting any clergyman from ever entering the college and the Quaker City of Philadelphia, that has the entire control of this college, allows that special request to be violated each day of the year, and they have allowed this college to be turned into a regular orthodox religious institution. There ought to be a few people in the home of William Penn who blush for shame when they think of the guilt of their city in this matter. The greatest political criminal of the last half century, William Marcy Tweed, the distinguished Tammany "boss," never was guilty of so heinous a crime as this.

—Mr. G. W. Foote, in one of his most interesting letters from America to his paper, "The Freethinker," in describing his visit at Col. Ingersoll's says: "Ingersoll told the story of his pleading for a man accused of murder. The man had a wife and three children, and Ingersoll pictured to the jury the poor woman at the gate with one child in her arms and the other two at her

side, waiting for her husband. Everybody was crying, the judge was crying, and 'I was crying myself,' said Ingersoll. The question for the jury was, Would they send that man home to the poor woman waiting at the gate? and the foreman of the jury, in a most determined manner, said, 'We will.' The man was acquitted. He got a portrait of Ingersoll, and portraits of the twelve jurymen; these he hung up in his room, and called them Jesus Christ and the twelve apostles."

—"Love your enemies," said Jesus, and this is the way Christians obey the injunction:

Newark, N. J., Nov. 24.—Joseph Slattery, the ex-priest, and his wife had a narrow escape from a mob here this evening. A great crowd gathered around the Essex Lyceum, where Slattery delivered his lecture against the church. When they left the hall and took their cab, escorted by twenty-five policemen, the mob formed a blockade, hissing the ex-priest, and it was quite a time before the cab was able to start. When it did go the mob followed. The cab made an effort to reach Slattery's hotel, but the crowd was too quick for it and had surrounded the building before the carriage arrived there. Finally, to escape the mob, Slattery ordered the driver to go to the Lackawanna station, and he reached there just in time to escape in a train for New York.

—The annual Thanksgiving proclamation by Gov. Altgeld of Illinois has the least superstition and nonsense in it of any we have read. It is as follows:

"It is the custom that the Governor set aside one day in each year to be devoted to thanksgiving for the blessings of the last twelve months and to meditation. The year just closing has been

free from famine and pestilence; the fields have yielded with unusual abundance to the husbandman's toil and it is fit that we should give thanks to Divine Providence for her bounty.

"Now, therefore, I do hereby proclaim Thursday, the 26th day of November, A. D. 1896, as a day of thanksgiving, and I call upon all of our people to lay aside their usual vocations and devote the day to giving thanks for the manifold blessings bestowed upon them during the year.

President Cleveland's proclamation has the most superstitious religious cant in it of any that was ever before published.

—The following letter explains itself:

Wheeling, W. Va., Nov. 21, 1896.

H. L. Green, Chicago, Ill.

Dear Sir: Will you please stop the sending of the "Free Thought Magazine" to me. I never ordered the magazine, and have no time to read it, in fact, don't think it is fit to read. You may be honest in your efforts to disseminate what you call free thought, but you are making a mistake which may decide for ill the destiny of a human soul. Be ye careful.

Yours very truly,

Thos. Hall.

We sometimes think that it may be that the general public is becoming so enlightened and science is doing so much to destroy belief in superstition that it is no longer necessary to publish free thought literature, but such letters as the above drive away that delusion. There are, doubtless, in this country, many thousand of well meaning people who really think, like our kind friend, Mr. Hall, that the teaching of common sense views in accordance with the teaching of science "decides for ill the destiny of a human soul." Brother Hall says he has no time to read the Magazine, still he declares it is not fit to be read. If he has never read it how

does he know? Ignorance is the mother of superstition.

—In former times, as winter came on, most of the churches prepared for a "great revival." But now we notice that a popular church in Chicago makes the following announcement:

A series of popular scientific lectures will be given at All Souls' Church, Oakwood boulevard and Langley avenue, on Sunday evenings, beginning tomorrow and continuing for five successive Sundays, as follows:

Nov. 8—A demonstration of X rays (illustrated), by W. H. Peck, M. D.

Nov. 15—Story of the Bacteria, by A. Gehrman, M. D., director of the laboratory of the city health department.

Nov. 22—Story of the Cells and their Relation to the Human Organism, by W. A. Evans, M. D., director of the laboratory of the College of Physicians and Surgeons.

Nov. 29—Signs of Degeneracy, by E. S. Talbot, M. D., professor of dental surgery in Rush Medical College.

Dec. 6—Weather Forecasts, by Professor Garriott, of the United States signal service.

Dec. 13—Story of the Magnet, by W. M. Stine, professor of electricity in Armour Institute.

These lectures are designed to present to the public in the simplest manner possible some of the most recent scientific discoveries. Jenkin Lloyd Jones, pastor, will preside at each meeting and introduce the lecturers.

—A member of the People's Church of Kalamazoo, Mich., in a private letter writes:

I have been highly pleased with Vol. XIV. The magnanimity with which you have treated the representatives of different churches, who have shown a liberal spirit although widely different

in many of their views, has spoken volumes for our cause. This is true liberality. When we can agree to disagree and all grow more enlightened and liberal together without bitter animosity toward each other, then will true progress be made. Your timely and flattering notices and articles at different times about our church here and our beloved and distinguished minister have all been noticed and considered, and I have wanted to tell you that we appreciated all this. You may laugh when I say "our" church. But the fact is, friend Green, that I am a member, and I am sure you would be, too, if you lived here, for the People's Church and its minister at Kalamazoo are liberal enough for even yourself. Of course Miss Bartlett makes the regulation prayers at her church services, but she is so gifted and liberal in everything else that we can overlook this and meet her half way.

—Robert G. Ingersoll is acknowledged to be one of America's greatest orators. His words flow with the spontaneity and sparkle of an ever living fountain. He never hesitates for words and he is seldom at a loss for thoughts. As an orator who always rises to the occasion, whose quick wits are never at a loss for repartee, and who is never by any circumstances confused or at a loss for the proper word, "Bob" Ingersoll is pre-eminent. All this perfection in the art of oratory has not come to him as a direct gift from the gods, but much of it is owing to hard study and long practice. As a youth Ingersoll was not a phenomenon of eloquence. He had a poetic nature, however, and when his teacher told him one day that he must have a declamation prepared for the usual fortnightly exercises in elocution Robert selected a beautiful poem of nature, describing a lovely little incident in bird life. The poem began:

"A little bird sits on the telegraph wire,
And flitters and chitters and folds its wings."

Robert committed the verses to memory with great care and appeared before his audience with no end of confidence. He was a favorite and his appearance was greeted with applause. He was slightly confused at this, but began boldly:

"A little bird sits on the telegraph wire—"

Then he forgot the rest. He tried it again in a louder and more confident tone:

"A little bird sits on the telegraph wire, wire—"

That was all he could remember. Once more he thundered:

"A little bird sits on the telegraph wire—"

and fled from the stage. He laughs about it now and says:

"That was forty or fifty years ago. I guess the little bird is sitting on the wire yet."—New York Journal.

—There are persons who will use a pet horse as long as he answers the purpose for which they want him; and then, instead of putting him out to pasture or letting him spend his days in peace or putting him to a speedy and painless death, will sell him for what they can get, and let him be abused, and the remnant of his life beaten out of him. I have no tender words for anything like that. There are people supposed to be civilized who, when they leave the town for the summer, leave their cats behind to shift for themselves, or to starve, or be chased and beaten by the omnipresent small boy who finds delight in doing such things. I have no tender word for that. I have no tender words for the man who, for the sake of the style of his team, will twist and strain a horse's neck out of its proper position by an over-draw check or in any other

way inflict needless suffering on the brute creation.—M. J. Savage.

—Brother Moody desires such a religious agitation as we have had in politics during the late presidential election. He says: "I would be ready to die if I could see the churches revived as the politicians have been revived during the past three or four months. Such a church revival is what will save this Republic, and not the work of the politicians. During the past sixty days every family in the country has been reached by the men agitating politics. Why cannot such work be done in the cause of Christ? Over 130,000,000 tracts on gold or silver have been scattered among the people. Suppose these were religious tracts, what splendid results for religion there would be! There are 40,000,000 of people in this country who do not go to church. We must go to them when they will not come to us."

We hardly think Moody would be ready to die, but if he could have his desires answered the country would need to build a thousand insane asylums to accommodate his victims.

—The Truth Seeker of December 12 contains the following statement:

In reporting a conversation with Mr. H. L. Green, editor of the "Free Thought Magazine," C. C. Moore, editor of the "Blue Grass Blade," says:

He [Mr. Green] is not at all in sympathy with the Congress, and told me, as the ground of his opposition to Putnam, its president, that Putnam was using the Congress as an advertising medium for the New York Truth Seeker.

We would not lightly impeach the veracity of Editor Moore, but does he expect us to believe that Editor Green uttered words so diametrically opposed to fact as those here attributed him?

We are sure that Mr. Moore did not intend to misrepresent us, but he failed to state the real objection that we have to Mr. Putnam as a leader and repre-

sentative of Free Thought. Most of our intimate friends know what these objections are, but we do not care to cause irritation by publicly expressing them. Our theory is that one who is put forth as a representative of advanced thought should have a character without stain and above suspicion. The fact that Mr. Putnam is the agent of the Truth Seeker and works especially for that journal is nothing against that paper or himself.

—A friend from Philadelphia, Pa., sends us the following:

Apropos of the township of Dauphin Co., Pa., spoken of in *All Sorts*, p. 668, October Magazine, we cull the following from an account of "A Queer Maine Community." "Happy and Prosperous Without Schools, Law, Theology, Medicine, or Taxes. Though no census was ever taken of the place there are about two hundred people who live here the year round. Among them are some twenty-five women and nearly forty children. This is when the population is at a low ebb. In July, when the West Branch drive comes down the population swells to 400 or 500, and after open season for big game begins it often reaches 1,000 souls, besides Indians. Norcross has made itself the most anomalous community on earth. It is not a town. It is not even a plantation. On the old survey maps it is named Indian township, No. 3, so called by the surveyors to distinguish it from Indian townships Nos. 1 and 2. Though property that cost \$500,000 is here and visible, the assessor and tax collector never

visit the place. The children are born and grow up without seeing the inside or outside of a schoolhouse. As the nearest clergyman, lawyer, and doctor are from thirty to fifty miles away the people get along very well without them. When a couple want to get married they take their bridal tour in hunting up a minister and coming home again. If a person is sick he is sent out to a doctor, because no physician can be coaxed to come and see him, and, in case he dies, the body must be transported more than thirty miles before it can reach a Christian burying ground. If two men have a dispute which leads to a free fight, the non-combatants stand by to see fair play, without attempting to interfere. In case the defeated party feels himself wronged and wants to take the matter to court, he cannot afford to do so, because he would have to travel nearly all day by rail before he could find a magistrate. If Norcross was formed into a plantation or incorporated as a town, the residents would have to pay municipal, county and state taxes. Now they pay no taxes; they do not vote, and every man is as good as his neighbor. The place is fairer than Utopia, and sweeter than the dream of a Nihilist. It has no counterpart on earth."

—Just as we go to press we learn of the tragic death of Samuel P. Putnam and May L. Collins. Obituary notices of each will appear in the January Magazine.

Free Thought Magazine.

HOSPITABLE TO ALL TRUTH AND DEVOTED TO THE EXPOSING OF ANCIENT
ERROR BY THE LIGHT OF MODERN SCIENCE AND CRITICISM.

H. L. GREEN,
EDITOR AND PUBLISHER.

H. G. GREEN,
BUSINESS MANAGER.

EDITORIAL CONTRIBUTORS:

JUDGE C. B. WAITE,

THADDEUS B. WAKEMAN,

B. F. UNDERWOOD,

HELEN H. GARDENER.

CONTENTS.

PAGE.

REV. JENKIN LLOYD JONES	Frontispiece
EARLY CHRISTIAN HISTORY. By Hon. J. D. Pherson.....	737
IS THERE A SOUL? By Charles Kent Tenney.....	749
MATTHEW, MARK AND LUKE. By E. D. Davis.....	752
CAUSE AND EFFECT IN HUMAN CONDUCT. By A. H. Jackson.....	768
LITERARY DEPARTMENT:	
When I Am Dead. (A Poem.) By Lucius C. West.....	770
Infinite Personal God. By A. L. Eaton.....	772
Was Jesus Christ Divine? By W. R. Snow.....	773
A Good Word from Prof. Oliver.....	775
A Friendly Criticism. By James A. Greenhill.....	776
Genius, the Seer of Human Kind. By A. L. Scott.....	778
The New Dance. (A Fable.) By Cyrus W. Coolidge.....	779
EDITORIAL DEPARTMENT:	
Free Thought Convocations.....	782
Jenkin Lloyd Jones. By B. F. U.....	787
Prospectus for Vol. XV, 1897.....	789
Federalist Discontinued.....	792
President Harper's Chapel Order. By B. F. U.....	793
Book Review.....	794
All Sorts.....	795
Index to Vol. XIV.....	801

PUBLISHED MONTHLY.

\$1.00 per Annum.

15 cents Single Number.

In Clubs of Five and Over, 75 cents.

NO. 213 E. INDIANA ST., CHICAGO, ILL.

Entered as Second Class Matter at the Chicago, Ill., Postoffice

Trade Supplied by the WESTERN NEWS COMPANY, Chicago.

A FREE THOUGHT ARSENAL

- CHRISTIAN PROPAGANDISM. By Francis Ellingwood Abbot, Ph. D. An inquiry into the economics of foreign missions. Paper, 42 pages, 10 cents.
- EARTH NOT CREATED, THE. By Daniel K. Tenney. Exposes the fallacy of popular cosmic theories. Paper, 36 pages, 15 cents.
- EVOLUTION AND CHRISTIANITY. A study from a rational point of view. By J. C. F. Grumbine. Cloth, 75 pages, 30 cents.
- EVOLUTION OF THE DEVIL, THE. By Henry Frank. A historical study of the growth of the devil idea. Paper, 66 pages, 25 cents.
- GOD IN THE CONSTITUTION (of the United States). By Arthur B. Bradford. A discussion of the proposed amendment. Paper, 18 pages, 10 cents.
- HISTORY OF THE ARGUMENTS FOR THE EXISTENCE OF GOD. By Rabbi Aaron Hahn. Paper, 205 pages, 50 cents.
- IS ROMANISM REAL CHRISTIANITY? Is it a corruption or a natural development? By Prof. F. W. Newman and Dr. Francis E. Abbot. Paper, 22 pages, 10 cents.
- LIBERALIZED CHRISTIANITY. By Henry M. Taber. A collection of extracts showing the liberal trend of Christianity today. Paper, 21 pages, 10 cents.
- MESSIANIC EXPECTATIONS. A lecture delivered at the Temple Adath Israel, Boston, by Rabbi Solomon Schindler. Paper, 16 pages, 10 cents.
- MORALS OF CHRIST, THE. By Austin Bierbrower. A comparison with contemporaneous systems. Cloth, 200 pages, \$1.00; paper, 50 cents.
- PROOFS OF EVOLUTION. By Nelson C. Parshall. Arguments from Embryology, Morphology, Reversion, etc. Cloth, 70 pages, 50 cents.
- TRUTHS FOR THE TIMES. By Francis E. Abbot, Ph. D. Fifty affirmations: Christianity and Free Religion contrasted. Paper, 16 pages, 10 cents.
- THE UNENDING GENESIS; or, Creation Ever Present. By H. M. Simmons. A scientific account of "creation." Paper, 111 pages, 25 cents.

Most of the books in this list are already scarce and will soon be out of print. We have a few copies of each, and desire to close them out at once to make room for our new books on Social Reform. We will therefore mail the thirteen books, worth \$3.05 at retail, on receipt of \$1.00, or we will mail them free to any one sending us a new subscription to the Free Thought Magazine with \$1.50, and 25 cents additional for postage on the books.

CHARLES H. KERR & COMPANY, Publishers,
56 Fifth Avenue, CHICAGO.



FREE

We direct especial attention to the following remarkable statements:

DEAR MADAME:—Yours to hand. I recommend the Moore treatment because I have tried it, and KNOW it to be just what he says it is. I have been cured by it, and have re-

mained so for eight years; have known of many others being cured of the very worst cases. By all means get it.

Yours truly,
W. E. PENN.

EUREKA SPRINGS, May 18, 1894.

The above is a letter written by the late Rev. W. E. Penn, the noted Evangelist, to Mrs. W. H. Watson, New Albion, N. Y.

"WHEREAS, I WAS DEAF, NOW I HEAR."

At the age of 69, and after having suffered from Catarrhal Deafness 20 years, I am truly thankful to state that I am entirely cured by Aerial Medication, and my hearing, which had become so bad that I could not hear a watch tick, or conversation, is fully restored. I will verify this statement.



WILLIAM RITCHIE,
DERBY CENTER, VT.

Medicine for Three Months' Treatment Free.

To introduce this treatment and prove beyond doubt that is a positive cure for Deafness, Catarrh, Throat and Lung Diseases, I will send Medicines for three months' treatment free.

J. H. MOORE, M. D., DEPT. B. 1,
CINCINNATI, OHIO.

Myers' Perpetual Calendar and Reference Book.

It consists of: A set of regular Calendars arranged to show the day of the week of any date, since the commencement of the Christian Era, and future time without limit, and rules, tables, statistics and general information of the greatest practical value.

A Handbook for Everybody. It is just the book you want in the schoolroom for teachers and students; just what is needed in every family for handy reference at any time and for office use it has no equal.

It will at once settle all Disputes or Curiosities about any dates, or noteworthy events. It is printed on fine book paper; is handsomely bound in heavy board covers and costs only 25 cents.

YOU SHOULD HAVE ONE. IT IS UNIQUE.

Address **E. K. MYERS, 218 2nd Ave.**
Clinton, Iowa.

Steger Pianos

CELEBRATED FOR THEIR

Liquid Quality of Tone
Elasticity of Action
Great Durability

STEGER & CO.
MANUFACTURERS
COR. WABASH AVE. AND JACKSON ST. CHICAGO, ILL. U.S.A.

Send your name for a Souvenir of the Works of Eugene Field,

FIELD FLOWERS The Eugene Field Monument Souvenir

The most beautiful Art Production of the century. "A small bunch of the most fragrant of blossoms gathered from the broad acres of Eugene Field's Farm of Love." Contains a selection of the most beautiful of the poems of Eugene Field. Handsomely illustrated by thirty-five of the world's greatest artists as their contribution to the Monument Fund. But for the noble contributions of the great artists this book could not have been manufactured for \$7.00. For sale at book stores, or sent prepaid on receipt of \$1.10. The love offering to the Child's Poet Laureate, published by the Committee to create a fund to build the Monument and to care for the family of the beloved poet.

Eugene Field Monument Souvenir Fund,
180 Monroe Street, Chicago, Ill.

ALL FOR FIFTY CENTS.

- How to Reform Mankind. By R. G. Ingersoll.....25c
- Liberalized Christianity. By Henry M. Taber.....10c
- Prayer. By Henry M. Taber.....10c
- In Place of Christianity. By Henry M. Taber.....10c
- The Republic in Danger. By Henry M. Taber.....10c

Publishers' Price, 65c
We will send the above five books postpaid, to any address for 50c.

Address **FREE THOUGHT MAGAZINE,**
213 E. Indiana St., Chicago, Ill.

BARGAINS IN BOOKS.

We have on hand a limited number of copies of each of the books in this list. When our present stock is exhausted we can no longer supply them, hence those receiving the list should order at once to make sure of the books wanted.

Prices include postage.—If you order books to go by express, at your own expense, you may deduct twenty per cent.

No credit.—We do not open accounts for retail sales. If you wish books sent C. O. D., you must remit enough to cover expressage both ways.

*Books thus marked are shelf-worn; all others are in good condition.

AMERICAN NOVELS IN PAPER.

*The Auroraphone. By Cyrus Cole. A romance of the planet Saturn and Colorado. Adventure and philosophy pleasantly mingled; 249 pages, 10 cents.

The Beginning. A socialistic romance, with introductory letters by Judge Tuley. Rev. Dr. Thomas and others; 126 pages, 10 cents.

*Sister Gratia, or Satan's Simplicity. By Chauncey Edgar Snow. A realistic novel in which his satanic majesty plays a prominent part; 212 pages, 10 cents.

*The Modern Banker. By James B. Goode. A radical political novel, full of interest. 180 pages, 10 cents.

*Jetta: A Story of the South. By Semrick; 196 pages, extra laid paper, 10 cents.

*A Modern Love Story: Which Does not End at the Altar. By Harriet E. Orcutt; 192 pages, extra laid paper, 10 cents.

A New Woman. By Jessie De Follart Hamblin. A story of to-day; 205 pages, 10 cents.

*A Hopeless Case: The Remarkable Experience of an Unromantic Individual with a Romantic Name. By Luther H. Bickford; 146 pages, 10 cents.

Man or Dollar, Which? A story of the new nation that is coming in the twentieth century. 199 pages, 10 cents.

A Pure-Souled Liar. A story of a girl's sacrifice. Anonymous; 191 pages, 10 cents.

*Paul St. Paul: A Son of the People. By Ruby Beryl Kyle; 275 pages, extra laid paper, with portrait; reduced from 50 cents to 10 cents.

*A Story from Pullmantown. By Nico Bech-Meyer; 110 pages, illustrated; single copies, 10 cents; 50 cents a dozen.

*The Last Tenet: Imposed Upon the Khan of Tomathoz. By Hudor Geneone. Illustrated; 165 pages, 10 cents.

*The Garden of Eden, U. S. A. A Very Possible Story. By W. H. Bishop. A novel describing a plan of practical socialism without new legislation; 369 pages; reduced from 50 cents to 10 cents.

A full set of these fourteen books will be mailed to one address for one dollar. At retail prices they amount to \$4.50. Dealers and agents will find it profitable to take advantage of this offer.

AMERICAN NOVELS IN CLOTH.

Asleep and Awake. An anonymous novel of Chicago, pure in motive and action, yet turning a searchlight on some of Chicago's dark places; 40 cents.

A Modern Love Story. Which Does not End at the Altar. By Harriet E. Orcutt. A charming story throwing new light on the old question: "Is marriage a failure." Full of bright ideas on living topics; 60 cents.

*The Last Tenet. Imposed upon the Khan of Tomathoz. By Hudor Geneone. Tells about an "elect" infant adopted by a missionary, and brought up to be saved; about his brother, a "non-elect" infant, adopted by a Buddhist monarch and brought up to be d—d; about the conversion of the Khan to a religion which required him to forgive sins upto seventy times seven; about the pad on which he recorded trespasses until they reached 490—

all illustrated with exquisitely funny drawings. Reduced from \$1.25 to 50 cents; also a few paper copies at 20 cents.

*The Auroraphone. By Cyrus Cole. A story of Colorado and of the planet Saturn. The auroraphone was an instrument on which telegraphic communications were sent between the two. The story is most ingenious and entertaining, and the political and scientific theories received by auroraphone from Saturn are worthy of much thought and discussion; 40 cents.

A Siren's Son. By Susie Lee Bacon. A strong and realistic story by a southern writer. Retail price, \$1.00, a few copies offered at 40 cents.

Inquirendo Island. By Hudor Geneone. A notable novel that has been enthusiastically praised or violently abused by most of the leading critics of the country. It is an allegory satirizing formalism and superstition in religion; 347 pages, 60 cents.

*Washington Brown, Farmer. By Le Roy Armstrong, author of "An Indiana Man." A powerful and radical story which points out a way for the farmers to protect themselves against speculators; 326 pages, 60 cents.

*From Over the Border. By Benj. G. Smith. A book of prophecies and fancies of the life to come; 238 pages, 40 cents.

A New Woman. By Jessie De Follart Hamblin. An entertaining love story; 205 pages, 40 cents.

*Elsie. From the Norwegian of Alexander Kjelldand. Translated by Miles Menander Dawson. Half cloth, 109 pages, 20 cents.

Shylock's Daughter. By Margaret Holmes Bates, author of "The Price of the Ring," "The Chamber over the Gate," etc. Illustrated; 145 pages, 30 cents.

A Story From Pullmantown. By Nico Bech-Meyer. Illustrated, 110 pages, 20 cents.

The Garden of Eden, U. S. A. By W. H. Bishop. "A romance which in some respects contains grander and more practical ideas than Bellamy's 'Looking Backward.'" 369 pages, 60 cents.

John Auburntop, Novelist: His Development in the Atmosphere of a Fresh Water College. By Anson Uriel Hancock; 275 pages, 50 cents.

*Zaw is and Kunigunde. By Robert H. Vickers, author of "The History of Bohemia," a historical novel; 307 pages, 40 cents.

These fifteen novels, all handsomely bound in cloth, will be sent to one address on receipt of \$4.50; purchaser to pay expressage. No discount from this price.

POLITICAL BOOKS IN PAPER.

*Cash versus Coin. By Edward Wisner. The most successful of the replies to "Coin's Financial School." 121 pages, 10 cents.

*The Rights of Labor: An Inquiry Into the Relation Between Employer and Employed. By R. Waite Jocelyn; 10 cents.

The Pullman Strike. By Rev. W. H. Carwardine. A history of the causes leading up to the famous struggle; 10 cents.

How to Govern Chicago. By Charles R. Tuttle. A study in municipal reform, 10 cents.

*The Industrial Primer. A witty and entertaining argument for protection to American industry. Illustrated; 6 cents.

*Eli Perkins on Money. Arguments and fun mingled. Illustrated; 157 pages, 10 cents.

*The Social Status of European and American Women. By Kate Bryan Martin and Ellen M. Henrotin; 10 cents.

Flat Silver. Its ruinous effects shown in history. By Robert H. Vickers. Handsomely printed and bound; a neat pocket manual, well indexed; 10 cents.

Silver Campaign Book. Edited by Charles R. Tuttle; 177 pages, 10 cents.

Gottlieb Finkelstine's Plain Talks on the Money Question. Illustrated. A free silver book; 10 cents.

These ten books will be mailed to one address on receipt of 50 cents, if ordered at once.

FREE THOUGHT BOOKS IN PAPER.

*Lessons from the World of Matter and the World of Man. By Theodore Parker. A standard work; price in cloth, \$1. Only a few paper copies left; 10 cents each while they last; 430 large pages.

Christian Propagandism. By Francis Ellingwood Abbot, Ph.D. Paper, 42 pages, retail, 10 cents; clearance price, 5 cents.

Earth not Created, The. By Daniel K. Tenney. Paper, 38 pages, retail, 15 cents; clearance price, 5 cents.

Evolution of the Devil, The. By Henry Frank. Paper, 66 pages, retail, 25 cents; clearance price, 10 cents.

Faith that Makes Faithful, The. By W. C. Gannett and Jenkin Lloyd Jones. 224 pages, 50 cents, a few copies with soiled covers at 20 cents.

God in the Constitution (of the United States). By Arthur B. Bradford. Paper, 18 pages, retail, 10 cents; clearance price, 5 cents.

Gospel of Matthew. The original Greek text with a special vocabulary for beginners. Cloth, 143 pages, \$1.00; a few shelf-worn copies at 60 cents, also a few copies in paper at 25 cents.

History of the Arguments for the Existence of God. By Rabbi Aaron Hahn. Paper, 205 pages, 50 cents; a few shelf-worn copies at 25 cents.

Is Romanism Real Christianity? By Prof. F. W. Newman and Dr. Francis E. Abbot. Paper, 22 pages, 10 cents; clearance price, 5 cents; 30 copies for \$1.00.

Liberalized Christianity. By Henry M. Taber. Paper, 21 pages, 10 cents; clearance price, 5 cents; 30 copies for \$1.00.

Messianic Expectations. By Rabbi Solomon Schindler. Paper, 16 pages, 10 cents; clearance price, 5 cents.

Morals of Christ, The. By Austin Blerbower. Cloth, 200 pages, \$1.00; a few shelf-worn copies at 50 cents; also in paper at 50 cents; a few shelf-worn copies at 20 cents.

Truths for the Times. By Francis E. Abbot, Ph. D. Christianity and Free Religion contrasted. Paper, 16 pages, 10 cents; clearance price, 5 cents, 12 for 25 cents, 100 for \$1.50.

The Unending Genesis, or Creation Ever Present. By H. M. Simmons. Paper, 111 pages, 25 cents; a few copies with soiled covers at 10 cents.

C. F. Grumbine. Cloth, 75 pages, retail, 30 cents; a few shelf-worn copies at 20 cents.

First Steps in Philosophy. By William Mackintire Salter. A unique and valuable work, now practically out of print; a few copies left, cloth, price, \$1.00.

Life and the Conditions of Survival. Lectures and discussions before the Brooklyn ethical association. Cloth, 455 pages, \$2.00; clearance price, \$1.50.

Proofs of Evolution. By Nelson C. Parshall. Cloth, 70 pages, 50 cents; clearance price, 30 cents.

Theodore Parker. A lecture by Samuel Johnson, edited by John H. Clifford and Horace L. Traubel. Cloth, 78 pages, \$1.00; a few slightly shelf-worn copies at only 30 cents.

*Right Living. By Susan H. Wixon. Retail price, \$1.00; clearance price, 60 cents.

MISCELLANEOUS BOOKS.

Amber Beads. By Martha Everts Holden ("Amber.") Short essays full of humor and pathos. Cloth, with portrait, 139 pages, 50 cents; clearance price, 30 cents.

America Liberata. By Robert H. Vickers. A poem relating the struggles of the South American republics with Spain. Paper, 75 pages, 50 cents; a few copies with soiled covers at 20 cents.

Beauty of Kindness, The. By James Vila Blake. An essay. Paper, 16 pages, uncut, hand-made cover, silk stitched, 10 cents; copies without cover at one cent; 100 for 60 cents.

Essays. By James Vila Blake. "Triteness in the themes, but none in the handling." Cloth, 216 pages, \$1.00; clearance price, 68 cents.

Facts and Fictions of Life. By Helen H. Gardener. Essays on social science, heredity, etc. Cloth, 269 pages, \$1.00; clearance price, 60 cents.

Flaming Meteor, The. Radical agnostic poems by Will Hubbard Kernan, with portrait and biographical sketch. Cloth, 270 pages, \$1.50; clearance price, \$1.00.

Flowers of the Spirit. By Ellen A. Giles. A holiday volume of verses by a liberal woman. Cloth, blue and gold, \$1.00; clearance price, 40 cents.

FREE THOUGHT BOOKS IN CLOTH.

Evolution and Christianity. By J.

Charles H. Kerr & Company, Publishers, 56 Fifth Ave., Chicago.

Standard Publications of the Open Court Co.

THE PROPHETS OF ISRAEL.—Popular Sketches from Old Testament History. By Prof. C. H. Cornill. A history of Israel from Moses to the time of the Maccabees, according to the most recent textual and archæological researches, by one of the foremost authorities in Europe. A fascinating book. Shows the natural development of prophecy as a matter of human history. Frontispiece, Michael Angelo's Moses. Cloth, gilt, \$1.00.

DARWIN AND AFTER DARWIN.—By the late George John Romanes, F. R. S., LL. D., etc. "The best modern handbook of evolution."—*New York Nation*. "The most lucid and masterly presentation of the Darwinian theory yet written." Part I., *The Darwinian Theory*, is complete in itself, price \$2.00. Part II. (just published) treats of special questions, *Heredity and Utility*, price \$1.50. Together, \$3 00.

POPULAR SCIENTIFIC LECTURES.—By Prof. Ernst Mach, of the University of Vienna. Cloth, gilt, \$1.00. "Has scarcely a rival in the whole realm of popular scientific writing."—*Boston Traveller*.

THE SCIENCE OF MECHANICS.—A Critical and Historical Exposition of its Principles. By Ernst Mach. Translated by Thomas J. McCormack. 250 cuts. 584 pages. Half Morocco, gilt top. Price, \$2.50. "A masterly book. . . . We can commend it most heartily as a scholarly and able treatise, . . . both interesting and profitable."—A. M. Wellington, in *Engineering News*, New York.

WORKS OF DR. PAUL CARUS.—(1) *The Soul of Man*. An interpretation of physiological and experimental psychology. Pp. 458. Illustrations, 152. \$3 00. (2) *Homilies of Science*. Pp. 317. \$1.50. (3) *Truth in Fiction*. Twelve Tales with a Moral. White and gold, \$1.00 (4) *The Idea of God*. Paper, 15 cents.

THE RELIGION OF SCIENCE LIBRARY.

"The best sold line of books in inexpensive editions now published in this country."—*Book and Newsdealer*.

The Religion of Science. By P. Carus. 25 cents.	Diseases of Personality. By T. Ribot. 25 cents; cloth, 75 cents.
Three Lectures on the Science of Language. By F. Max Muller. 25 cents; cloth, 75 cents.	Psychology of Attention. By T. Ribot. 25 cents; cloth, 75 cents.
Psychic Life of Micro-Organisms. By Alfred Binet. 25 cents; cloth, 75 cents.	Nature of the State. By P. Carus. 15 cents.
Fundamental Problems. By P. Carus. 50 cents; cloth, \$1.50.	Double Consciousness. By Alfred Binet. 15 cents.
Origin of Language. By Ludwig Noire. 15 cents.	Diseases of the Will. By T. Ribot. 25 cents; cloth, 75 cents.
Wheelbarrow on the Labor Question. By M. M. Trumbull. 35 cents; cloth, \$1.00.	Free Trade Struggle in England. By M. M. Trumbull. 25 cents; cloth, 75 cents.
Primer of Philosophy. By P. Carus. 25 cents; cloth, \$1.00.	Gospel of Buddha. By P. Carus. 35 cents; cloth, \$1.00.
Three Lectures on the Science of Thought. By F. Max Muller. 25 cents; cloth, 75 cents.	On Memory, and the Specific Energies of the Nervous System (A World-famous Memoir). By E. Hering. 15 cents.

Any of these books may be had by applying direct to the office of FREE THOUGHT MAGAZINE, 213 E. Indiana St., Chicago, Ill.

NEW BOOKS

BY COLONEL R. G. INGERSOLL.

MYTH AND MIRACLE.

A new lecture, now published for the first time. Paper, 25 cts
THE FIELD-INGERSOLL DISCUSSION.

Faith or Agnosticism? Price, cloth, 50 cts., paper, 25 cts.

INGERSOLL-GLADSTONE DISCUSSION ON CHRISTIANITY.

Never before published in book form. Price, cloth, 50 cts.,
paper, 25 cts.

"ABOUT THE HOLY BIBLE." (New). Paper, 25 cts.

HIS GREAT LECTURE ON SHAKESPEARE.

A masterpiece, containing a handsome half-tone likeness of
Shakespeare from the Kesselstadt death mask. Shakespeare
was an "intellectual ocean whose waves touched all the shores
of thought." Price, paper, 25 cts.

ABRAHAM LINCOLN. Containing a handsome portrait. "A piece
of sublime eulogy." Paper, 25 cts.

VOLTAIRE.

With portrait. "He was the greatest man of his century, and
did more to free the human race than any other of the sons of
men." Paper, 25 cts.

LIBERTY FOR MAN, WOMAN AND CHILD.

This lecture is gotten up in the handsome style of "Voltaire"
and "Lincoln." In this pamphlet is also the Colonel's TRIB-
UTE TO HIS BROTHER, which so many have desired to have
in convenient form. Price, 25 cts.

"PROSE-POEMS AND SELECTIONS."

A new and cheap edition, containing over 400 pages. The most
elegant volume in Liberal literature. Good paper, wide margins,
plain cloth (sixth edition). Price, \$1.50.

THE GREAT INGERSOLL CONTROVERSY.

Containing the Famous Christmas Sermon, by Col. R. G. Inger-
soll; the indignant protests thereby evoked from ministers of
various denominations, and Colonel Ingersoll's replies to the
same. A work of tremendous interest to every thinking man
and woman. Price, paper, 25 cents.

IS SUICIDE A SIN?

Ingersoll's startling, brilliant and thrillingly eloquent letters,
which created such a sensation. Price, paper, 25 cts.

WHICH WAY? A new lecture, revised and enlarged. Price, 25 cts.

FOUNDATIONS OF FAITH. Price 25 cts.

SOME REASONS WHY. A new lecture. Paper, 25 cts.

TWO PATRIOTIC ADDRESSES.

The Reunion Address at Elmwood, Ills., September 5th, 1895,
and the Decoration-Day Oration in New York, May 30th, 1882.

Both in one book. Paper, 25 cts.

Any or all the above Books sent prepaid on receipt of price. Address

FREE THOUGHT MAGAZINE,

213 E. Indiana St.,

Chicago, Ill.

RADICAL FREE THOUGHT BOOKS.

- AGE OF REASON.** By Thomas Paine. Cloth, 40; paper, 20 cents.
- ASTRONOMY.** Six lectures by Richard A. Proctor. 65 pp., 15 cents.
- BESANT-HATCHARD DEBATE.** Between Annie Besant and the Rev. A. Hatchard. A two nights' discussion at the Hall of Science, London, 1880. Propositions discussed: "That the Jesus of the Gospels is a Historical Character." Opened and affirmed by Mr. Hatchard. "That the Influence of Christianity upon the World Has Been Injurious." Opened and affirmed by Mrs. Besant. 100 pages, paper, 25 cents.
- BIBLE INQUIRER, or a Key to Bible Investigation;** containing 148 propositions, with References to the most Plain and Striking Self-Contradictions of the so-called Inspired Scriptures. By A. Jacobson. Paper, 25 cents.
- BIBLE MORALS.** By J. E. Reinsburg. Twenty Vices and Crimes Sanctioned by the Scriptures. 25 cents.
- CHRISTIAN ABSURDITIES.** By John Peck. Pointing out the things which the world calls absurd, but which the church once made Christian dogmas, and which some Christians still believe. 80 pp. 12mo. Paper, 20c.
- COMMON SENSE.** By Thomas Paine. Paper, 15 cents.
- CRISIS (THE).** By Thomas Paine. 182 pp. oct. Cloth, 50 cents; paper, 25 cents.
- EVOLUTION (THEORY OF).** By Prof. Thomas H. Huxley. Three Lectures delivered in Chickering Hall, New York, in 1877. Paper, 10 cents.
- GREAT WORKS OF THOMAS PAINE:** Age of Reason, Examination of Prophecies, Religion of Deism, Common Sense, Crisis, Rights of Man, etc. Life of Paine. Steel Portrait. 8vo., 800 pp. Cloth, \$3; leather, \$4; morocco, gilt edges, \$4.50.
- HAND-BOOK OF FREE THOUGHT.** By W. S. Bell. Containing in condensed and systematized form a vast amount of evidence against the superstitious doctrines of Christianity. Cloth, \$1; paper, 50 cents.
- IMAGE BREAKER.** By John E. Reinsburg. Contents: The Decline of Faith, Protestant Intolerance, Washington an Unbeliever, Jefferson an Unbeliever, Paine and Wesley, The Christian Sabbath. Paper, 25 cents.
- INFIDEL DEATH BEDS.** By G. W. Foote. 25 cents.
- MARIA MONK.** Paper, 50 cents; cloth, 75 cents.
- MARTYRDOM OF MAN** is a very interestingly pictured synopsis of universal history, showing what the race has undergone—its martyrdom—in its rise to its present plane. Cloth, \$1.00.
- POCKET THEOLOGY.** By Voltaire. Brief, witty, and sarcastic definitions of theological terms. Paper, 25 cents.
- SABBATH-BREAKING.** By John E. Reinsburg. 25 cents.
- SELF-CONTRADICTIONS OF THE BIBLE.** One Hundred and Forty-four Propositions Proved Affirmatively and Negatively by Quotations from the Scriptures. 15 cents.
- THUMBSCREW AND RACK.** By George E. Macdonald. A description of the Torture Instruments employed in the 15th and 16th centuries for the Promulgation of Christianity. Over 30 cuts. Paper, 10 cents.
- VOLTAIRE IN EXILE.** His Life and Works in France and Abroad (England, Holland, Belgium, Prussia, Switzerland), with hitherto unpublished letters of Voltaire and Madam du Chatelet. By Benjamin Gastineau. Paper, 50 cents.
- WAS CHRIST CRUCIFIED?** By Austin Bierbower. Paper, 10 cents.
- WHY DON'T GOD KILL THE DEVIL?** By M. Babcock. Paper, 15c.
- WOMAN: Four Centuries of Progress.** By Susan H. Wixon. Paper, 10c.
- WORLD'S SAGES, REFORMERS, AND THINKERS.** Being the biographies and important doctrines of the most distinguished Teachers, Philosophers, Reformers, Innovators, Founders of New Schools of Thought and Religion, Disbelievers in current Theology, and the deepest Thinkers and most active Humanitarians of the world, from Menu down through the following three thousand years to our own time. Cloth, \$3; leather, red burnished edges, \$4; morocco, gilt edges, \$4.50.

Any or all above Books sent prepaid on receipt of price. Address

FREE THOUGHT MAGAZINE, 213 E. Indiana St., Chicago, Ill.

The International Magazine

A HIGH-CLASS ILLUSTRATED MONTHLY



Of Translations of the best current literary matter from the French, German, Spanish, Italian, Portuguese, Norwegian, Swedish, Danish, Dutch, Russian, Polish, Hungarian, Bohemian, Japanese, and in fact every spoken language having a literature.

Chicago's Only Magazine

BRIGHT
HANDSOME
FASCINATING

One Dollar a Year. Ten Cents a Copy

Ask your newsdealer for it
If he does not have it
He will get it for you

SEND 6 CENTS IN STAMPS FOR SAMPLE

UNION QUOIN COMPANY, Publishers

OFFICES, 358 DEARBORN STREET, CHICAGO

OUR NATION'S HISTORY AND SONG

WITH THE CAMPAIGN SONGS OUR FATHERS SUNG.

This book presents the history of the United States in a way entirely new and fascinating. No other book or author has ever attempted to show the Song side of our history. There has been a constant current of rich song flowing more or less steadily through all periods of our remarkable national life. But our historians so far have omitted to show this current of song. The present author has undertaken to round out our history by adding this important and pleasing element.

The power and influence of our national airs and war melodies in the periods of our country's peace and war are told in a charming manner. **The campaign Songs our Fathers Sung, from Washington to Cleveland**, are woven pleasingly into the story of our successive national campaigns from the first to the last one (1789 to 1892).

The following features of the book are worthy of special notice:

- I. Its faithful presentation of the Song side of our history in an attractive style.
- II. Its absolute freedom from partisan bias.
- III. Its admirable account of the origin of our national airs and leading war melodies, and the part they have played in our history.
- IV. Its account of the national lyrics and war-melodies of other countries, and their influence on their respective people.
- V. Its division of the campaign minstrelsy of the United States into natural periods, with a racy discussion of each campaign in each period.
- VI. Its wealth of songs—national airs, war melodies and campaign lyrics—suitably interspersed, and found in no other book.
- VII. Its historical sketches of the party conventions, candidates and chief platforms of each campaign.
- VIII. Its tables of popular and electoral votes of each presidential election. Great care has been taken to make these tables absolutely correct.
- IX. Its presentation of the political complexion of each congress, together with all cabinets from the first.
- X. Its clearness and accuracy in the statement of facts and figures.

It is a pioneer book. No other book giving our history as herein presented has ever been published.

This book is handsomely printed on good paper and contains 480 large pages. It is published in two editions, paper at 50 cents, and cloth at one dollar. Either edition will be mailed to any address on receipt of price. Special terms to dealers, agents and newspaper publishers.

, **CHARLES H. KERR & COMPANY, PUBLISHERS,**
56 FIFTH AVENUE, CHICAGO.

CHARLES H. KERR & COMPANY'S

Novels of Liberal Thought.

- Asleep and Awake.** By Raymond Russell. Bold in choice of subject, delicate in its handling. Cloth, \$1.00.
- The Auroraphone.** By Cyrus Cole. A romance, full of adventure and incident, which introduces a remarkable theory of the permutation of personalities as opposed to an individual immortality. Cloth, \$1.00; paper, 25 cents.
- Elsie.** By Alexander Kjelland. Translated by Miles M. Dawson. A keen satire on the methods of church philanthropic societies. Half cloth, 50 cents.
- Inquirendo Island.** By Hudor Genone. A story of a country where the arithmetic was the only Bible, but there were plenty of sects. Cloth, \$1.00.
- The Last Tenet Imposed upon the Khan of Tomathoz.** By Hudor Genone. A story of a non-elect infant and a converted potentate. Illustrated. Cloth, \$1.00; paper, 25 cents.
- A Modern Love Story.** By Harriet B. Orcutt. An orthodox preacher and a radical woman are the lovers. Cloth, \$1.00; paper, 25 cents.
- A Mormon Wife.** By Grace Wilbur Trout. A story of Utah as it is to-day. Illustrated. Paper, 25 cents.
- On the Road to the Lake.** By Sam Flint. A realistic story of the blighting effects of bigotry on human lives. Illustrated. Cloth, \$1.00.
- A Pure Souled Liar.** An anonymous novel dealing with a question of conscience. Paper, 30 cents.
- Sister Gratia (Satan's Simplicity).** A sensational and humorous story of Parisian life, introducing his Satanic majesty as one of the characters. Paper, 25 cents.
- The Zig-zag Paths of Life.** By Matilda Vance Cooke. A novel in which an orthodox minister figures prominently. Cloth, \$1.00.

For sale by all booksellers, or sent postpaid on receipt of price

**Charles H. Kerr & Company, Publishers,
56 Fifth Avenue, Chicago.**

NEW OCCASIONS

A MAGAZINE OF SOCIAL PROGRESS

"The path of progress is strewn with broken precedents."

A modern philosopher thus tersely expresses a truth for which **NEW OCCASIONS** will be the earnest champion. In an inspired moment Lowell wrote:

*"NEW OCCASIONS teach new duties; Time makes ancient good uncouth;
They must upward still and onward, who would keep abreast of Truth."*

No written code has defined the limits of progress. Truth is above and beyond the expressed dreams of any philosophy.

NEW OCCASIONS announces itself as the pronounced opponent of that self-satisfied school of greed, which preaches and practices a creed having as its motto the declaration, "Whatever is, is right." A wrong is a wrong though entrenched behind ten thousand years of history, fortified by innumerable precedents and defended by all the hosts of its beneficiaries and of its victims.

The world is on the threshold of vast social changes. Progress is about to sunder the chains which have bound it. The next forward step will be just that which the average intelligence of a nation makes possible. Revolutions are the pulse beats of progress. The coming revolution should be one of intelligence; it should be one of peace. In that hope and in that belief **NEW OCCASIONS** opens its pages to a discussion of live questions. It is bound by no creed, and desires only to reach nearer to the truth.

NEW OCCASIONS will be edited by Frederick Upham Adams, who was secretary of the Democratic Press Bureau through the Bryan campaign, and is the author of "President John Smith," just issued in book form by the publishers of **NEW OCCASIONS**.

The first number of the magazine will appear on January first, 1897. It will contain "The Spirits of '76," a new and sensational social sketch by the editor, with the opening chapters of "News from Nowhere," by William Morris, the immortal English poet, novelist and philosopher, and other interesting original and selected matter, all well illustrated.

NEW OCCASIONS appeals to busy people and to those who feel the relentless pressure of present social conditions. Its size will therefore be limited to sixty-four pages, and its price will be ten cents a copy, or one dollar a year.

CHARLES H. KERR & COMPANY, PUBLISHERS,
56 Fifth Avenue, Chicago.

MY SPECIALTIES FOR THE HOLIDAYS.

—THE—

"OTTO WETTSTEIN" WATCH.

A PERFECT timekeeper and the best watch in the world for the price. In silverine cases, \$19; in four-ounce coin silver, dust-proof cases, \$24; in best 14-kt. gold filled, dust-proof case, guaranteed 30 years, \$27; same quality, hunting, \$30 to \$35; 14-kt. solid gold—open face, \$45 to \$60; hunting \$60 to \$110.

Regular Grade Elgin, Waltham, Hampden, Illinois and Rockford Watches.

Seven jewels in silverine dust-proof cases, \$1.00; 11 jewels, \$5.50; 15 jewels, \$6.50; ditto, adjusted, \$8.00; ditto, 17 jewels, \$10.00; for four-ounce coin silver case, add \$6; best gold-filled, open case, add \$3; for hunting add \$11 to \$16; solid gold, \$30 to \$50 more. Prepaid with guarantee.

LADIES' WATCHES.

Best 14-kt. filled cases, 7 jewels, \$11.50; 11 jewels \$13; 15 jeweled, \$14; extra fancy, \$1 to \$2 more; 14-kt. solid gold, \$8.50 to \$20 more; with diamonds, up to \$150. Ladies' "Otto W.," extra fine filled cases, \$25. Gold, \$35 up.

THE INGERSOLL SOUVENIR SPOON.

Heavy sterling silver. Most artistic Spoon in the market, only \$2. In sets of 6, \$9. Orange spoons, \$2.25; sugar spoons, \$3; gilt bowl, 50 cents extra. The Gorham solid silver spoons, \$1.20 per ounce. Tea spoons weigh from 3 to 5 ounces.

My Popular Freethought Badge.

The most beautiful badge ever designed. Large sized Pins, 10-kt., \$3; 14-kt., \$4; with chip diamonds, heavy, \$7; with full cut diamonds, \$12 to \$14. Small size pins, 10-kt., \$2; 14-kt., 2.75; thick with chip diamonds, \$5. Large charms, 10-kt., massive, \$5; 14-kt., \$6; with full cut diamonds, \$14. Ornamented and paneled charms, \$15 and \$20; with diamonds, \$30. Badges with large diamond in sun and diamond in each star, double large size made to order from \$10 to \$100. Freethought Cards, badge in colors and gold, printed, \$1.10 per 100. Per 1000, \$8.50. Liberal discounts on badges in lots of 3 or more.

DIAMONDS AND OPALS.

If you want a diamond or opal ring, pin, stud, or any other article in this line, order according to price you wish to pay, and I will guarantee a saving of 20 per cent. I sell as low as the average jeweler can buy. OPALS a specialty. Order your jewelry of me and save money. Sent prepaid, subject to approval and cash back at option.

MY REPAIRING DEPARTMENT.

Watches cleaned, \$1; jewels, \$1; springs, \$1; three jobs at once, \$2.50; balance staffs and overhauling, \$2.00. Transit paid one way. Perfect work or cash refunded. PLEASE NOTE—Send watches per registered mail or express, well packed in box or paper, write your address in full on the Package as well as mine, and inclose the

probable price of repairs. If the cash you send is over, the change will be returned. I have now facilities to return work closely regulated in two or three days.

OTTO WETTSTEIN,
ROCHELLE, ILL.



GENERAL LIBRARY
UNIVERSITY OF MICHIGAN
FEB 25 1931

UNIVERSITY OF MICHIGAN



3 9015 02761 5130

